

HISTORY
OF THE
WYOMING CONFERENCE

A. F. CHAFFEE

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History
of the
Wyoming Conference
of the
Methodist Episcopal Church

By
✓
A. F. CHAFFEE



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To
My Brethren
of
Wyoming Conference

INTRODUCTION

THE work of gathering information for this volume has extended over a period of seven or eight years. Files of the *Northern* and New York *Christian Advocates* have been carefully examined for material. County histories and gazetteers have yielded their contributions. County records have been searched, local histories eagerly read. A number of biographies have given some return for the labor of perusal. Dr. George Peck's *Early Methodism* and Conable's *History of Genesee Conference* have been invaluable helps. Thousands of letters have been written to pastors and laymen asking for facts. Again and again I have been told that the parties who knew all about the early history had recently passed away. Consequently, there are some sketches of churches which are tantalizingly meager. However, there are many which are exceedingly gratifying. I hope the publication of this book may lead to the discovery of hitherto hidden material, which will help some future writer to produce a more complete history of our Conference.

The sketches of living preachers have been confined largely to the material they thought wise to furnish. The portraits of some do not appear. I am sorry. At my expense every member of the Conference was asked to sit for a picture. Most complied; many since have been solicited. However, there is a larger percentage of portraits in this book than has ever been published of the Conference. One will look in vain for certain stock phrases of eulogy in connection with debt raising and building enterprises. These worthy events are always brought about by the "skill, tact, indomitable energy, heroic self-sacrifice, and consecration of the pastor." In reading a sketch in which any such events are recorded a glance at the pastorates will reveal the name of the hero.

I do not send this book forth unmindful of its shortcomings. At one time there was a Conference Association of Local Preachers. I have hunted in vain for information concerning its size, years of life, and notes concerning its members. I planned to put in a chapter concerning the local preachers of earlier days. Rev. C. L. Rice, the son of a local preacher, was to have furnished me the material for the chapter. His death, early in this Conference year, prevented. I regret this exceedingly. Some very interesting characters, strikingly original and powerful, existed among the early local preachers of the Conference. Some extended notice ought to be made of W. F. Boyce, D. W. Swetland, O. G. Russell, A. Eastman, W. H. Horton, N. W. Barnes, and many others, local preachers who have done most excellent work as supplies, and well deserve enshrining in historic page. More statistics might have been incorporated. The officary of the various churches would have added interest. The work of the Epworth Leagues and Sunday schools might well have had a commanding place. The deliverances of the Conference on the great questions of the day could have been made fascinating. Rev. Benjamin Bidlack should have had some notice—but we lacked room.

The cuts of the churches are mostly from photographs taken by myself, and were taken under a vast variety of conditions. Castle Creek was taken during a very heavy snowstorm. Some were taken during rainstorms, some in midwinter, and some at hours in the day which could not yield the most artistic results. A number have been furnished by local artists. I have not attempted to include all, but enough to give the varieties of form within the Conference. Some for which I have appealed did not reach me.

One has to work at a task of this kind but a little while to fully appreciate the statement of Arnold in which he calls history a great Mississippi of falsehood. In one case I received three different dates of a dedicatory service from three parties, each of whom was present. I have done my best to be accurate, but do not claim infallibility.

In tabulating the pastorates I have followed the published Minutes. These may occasionally vary from fact. The presiding elders, especially in early days, frequently adjusted the appointments somewhat after Conference. In the main, however, the tabulations are accurate.

The article concerning Wyoming Seminary is largely the work of its president, Rev. L. L. Sprague, D.D.

The sketches in chapters nine and ten have been placed in alphabetical order. The insertion of cuts, however, has forced a little variation.

I desire to express my high appreciation of the very valuable assistance given me by my brethren in the ministry, and by many laymen, without which the publication of a book of this kind would be an impossibility to a busy pastor.

Now that the work is done, I realize that I shall miss its many demands. Hoping that I may have contributed to a larger appreciation of our heritage, and preserved from loss some valuable facts of our Conference history, and profoundly conscious that the work merited a more able and skillful pen, I submit the volume to the public.

A. F. CHAFFEE.

Carbondale, Pa., December 10, 1903.

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WYOMING CONFERENCE

CHAPTER I

GENERAL HISTORY

WYOMING CONFERENCE of the Methodist Episcopal Church receives its name from the historic valley which lies within its boundaries. The word is said to be a corruption of the Indian word *Maughwauwame*, which is composed of two words, *Maughwau*, large, and *wame*, plains. Thus it will be seen that Wyoming really means *Large Plains*. The early settlers, finding it difficult to pronounce the word correctly, spoke it Wauwaumie, then Wiawumie, then Wiomie, and, finally, Wyoming.

The valley deserves some further notice than a simple reference to its name. It is a charming valley, situated in Luzerne County, Pa. It lies northeast and southwest, and is about three miles wide by about twenty-one miles long, with the Susquehanna River winding serenely through its length. It was a favorite haunt of the Indians. When the white man first visited this valley he found it peopled with the Delawares, who, after becoming subordinate to the Six Nations, had been ordered to leave their homes on the Delaware and take possession of the Wyoming Valley. It is evident, however, that these were not the first Indians who made this valley their home. When the "forty settlers" came into the valley in 1769 they found the remains of two fortifications, one on the west side of Toby's Creek in Kingston Township, and one on Jacob's Plains, or upper flats, in Wilkes-Barre. Large trees were growing in the Kingston inclosure, one of which, when cut down, was discovered to be seven hundred years old. Mr. Stewart Pearce suggests that these fortifications were made by the Toltecs, the same race of people whose works have been found in the Mississippi Valley.

Wyoming Valley was the ground over which the Pennamite and Yankee war was waged for a period of thirty years, 1769-1799. This war between the Yankees and Pennamites was made possible by King Charles II granting the same territory to two

different parties. In 1662 he granted a charter to the Connecticut colony, which was really the reaffirming of a grant by James I, in 1620, to the Plymouth Company; and in 1681 he granted letters patent to William Penn, his heirs, etc., for the same territory, a part of which was the Wyoming Valley. In this war the Yankees manifested singular pluck and heroism.

The valley is made more famous because of the massacre which occurred therein on July 3, 1778. The Yankees were patriots, and furnished a liberal quota of soldiers to help in the war for American independence. There were a few forts in the valley, but these were practically useless without defenders. Major John Butler, a Tory of Niagara, raised a company of loyalists and Indians, variously estimated as containing from seven hundred to sixteen hundred men, and marched into the valley for the purpose of destroying the settlement. On the afternoon of July 3 this army was met by Colonel Zebulon Butler at the head of about three hundred Yankees. The battle which ensued, and the horrible atrocities practiced by Tories and Indians, are faithfully told by Dr. Peck in his *Wyoming*, by Miner in his history, and by Stewart in his *Annals of Luzerne*. About two hundred Yankees were killed, and the Tory loss was about eighty. A monument stands in Wyoming commemorative of the battle. In the same village may be seen Queen Esther's Rock, safely protected from vandalism by an iron cage.

With the exception of some territory in the Honesdale District which is drained by the Delaware River, the territory of Wyoming Conference lies in the basin of the east branch of the Susquehanna River. The east branch is said to be about two hundred and fifty miles in length, over two hundred miles of which is in the territory of Wyoming Conference. In this basin are fertile valleys, rich pasture lands, rugged hills and mountains, and rich coal deposits. Here may be found picturesque and entrancing scenery, some of which compares favorably with any in the East. In this territory are quiet country villages, beautiful county seats, thriving cities, and railroad centers. In some portions of this territory may be found representatives of almost every nation on earth. Other portions are characterized by having as small a percentage of illiterates as any section of the United States.

A study of the Minutes of the Annual Conferences is interesting indeed. From 1773 to 1784 there are no districts, nothing but a list of appointments and some Disciplinary questions and answers given. After the organization of the Methodist Episcopal Church in 1784 we have presiding elders, but their districts

have no names given to them until 1801, and in the following year, 1802, the Church is divided into seven Conferences—the Western, South Carolina, Virginia, Baltimore, Philadelphia, New York, and New England.

In 1791 two circuits are among the appointments, Wyoming and Otsego, which are now important sections of our Conference—Wyoming on the south and Otsego on the northeast. In the following year Tioga Circuit appears, occupying the northwestern section of our territory. It seems by this that the work began at these three sections of our territory about the same time and worked toward the center. Chenango Circuit was formed in 1798, Canaan in 1808, Broome in 1812, and Bridgewater in 1813. Of the district containing Wyoming Robert Cloud was presiding elder. The territorial extent of his district was enormous, containing Newburgh, Wyoming, New York, New Rochelle, and Long Island. A little knowledge of the times and condition of work, and fair imaginative powers, will enable one to understand the heroism of the men who did the work, and the almost romantic lives they led. Otsego Circuit was on a district which covered almost as much territory—Dutchess, Columbia, New Britain, Cambridge, Albany, Saratoga, and Otsego.

In 1802 the districts were named, and Wyoming is in the Philadelphia District, while Otsego, Tioga, and Chenango are in the Albany District, Otsego being probably a part of Albany Circuit.

In 1803 Conferences were formed. Wyoming now appears in the Susquehanna District of the Philadelphia Conference, and Otsego, Tioga, and Chenango in the Genesee District of the same Conference.

In 1804 Susquehanna District appears as a part of the Baltimore Conference, and Wyoming is a part of this district, while Otsego, Tioga, and Chenango are still in Genesee District of the Philadelphia Conference.

In 1805 Wyoming and Tioga are in the Susquehanna District of the Baltimore Conference, which now comprises all the territory from Tioga, N. Y., to Carlisle, Pa. Otsego and Chenango remain as before, the district containing about two and a half times as much territory as is now in Otsego and Chenango Counties.

No further change is made until 1808, when the Susquehanna District is put into the Philadelphia Conference and Canaan Circuit appears as part of the district, having been formed from the Wyoming Circuit. Otsego and Chenango Circuits are a part of the Cayuga District of the New York Conference.

In 1810 the Genesee Conference was formed, which had three districts, the Susquehanna, Cayuga, and Upper Canada. The Susquehanna District comprised the following appointments: Lyons, Ontario, Holland Purchase, Canisteo, Lycoming, Northumberland, Wyoming, Canaan, Tioga, Seneca. Cayuga District contained these appointments: Chenango, Otsego, Herkimer, Black River, Mexico, Western, Westmoreland, Pompey, Scipio, Cayuga. The Upper Canada District was as large.

In 1812 the Chenango Circuit is put on the Susquehanna District, and Broome Circuit first appears in the appointments. Oneida is substituted for the name of Cayuga District.

In 1813 Bridgewater Circuit appears among the appointments, having been taken from the Wyoming Circuit.

In 1814 Chenango District first appears, containing Chenango, Pompey, Onondaga, Sodus, Scipio, Cayuga, Lebanon, and Broome appointments. Susquehanna District comprised Lycoming, Shamokin, Northumberland, Wyoming, Canaan, Bridgewater, Wyalusing, and Tioga. Oneida District had eight appointments, of which Otsego was one; and Genesee District about as many.

Very few changes were made affecting our territory until Oneida Conference was formed in 1829, containing six districts—Oneida, Chenango, Cayuga, Black River, Potsdam, and Susquehanna. The territory of our Conference lay in the two districts, Chenango and Susquehanna. It may be of interest to give the charges which comprised the districts. Lebanon, Chenango, Brookfield, Otsego, Sharon, Westford, Norwich, Cooperstown, and Bainbridge were in the Chenango District, and Wyoming, Canaan, Broome, Ithaca, Caroline, Berkshire, Owego, Bridgewater, Wyalusing, Binghamton, Pike, and Barton were in the Susquehanna District.

In 1831 the Berkshire District was formed, of which the Owego District is the successor, containing the following appointments from the Susquehanna District: Berkshire, Ithaca, Spencer, Owego, Binghamton, and Broome. Cortland was taken from the Cayuga District, and Bainbridge from the Chenango District, to form a part of the new district; while Speedsville, Dryden, and Danby, the remaining charges on the district, appear for the first time in the list of appointments.

In 1845 the Oneida Conference was practically redistricted, a new district being formed, called the Wyoming. Of the seven districts, four covered territory now in our bounds. Chenango District contained the following charges: Oxford, Norwich,

Smyrna, Plymouth, Earlville, Sherburne, Exeter, Otsego, Cooperstown, Middlefield, Westford, Richmondville, Decatur, Otego, Butternuts, New Berlin, Edmeston, Chenango, and Bainbridge. Owego District comprised Owego, Candor, Spencer, Speedsville, Slaterville, Newark and Berkshire, Flemingville, Broome, Union, Lisle, Newfield, North Danby, South Danby, Greene, McDonough, Smithville. The Susquehanna District contained Binghamton, Windsor, Page Brook, Lanesboro, Orwell, Pike, Nichols, Barton, Factoryville, Vestal, Montrose, Dundaff, and Brooklyn. Wyoming District comprised Wilkes-Barre, Wyoming, Northmoreland, Skinner's Eddy, Tunkhannock, Springville, Abington, Lackawanna, Carbondale, Canaan, Salem, Lackawaxen, Honesdale, Bethany and Mount Pleasant, Beach Pond, and Mehoopany.

In 1846 an eighth district was created, called Otsego, comprising Cherry Valley, Ames, Canajoharie, and Springfield, from the Oneida District, and Otsego, Cooperstown, Middlefield, Exeter, New Berlin, Edmeston, Westford, Decatur, Richmondville, Butternuts, and Otego, from the Chenango District. At the same Conference the name of the Owego District was changed to Newark.

As the result of some considerable agitation concerning the formation of a new Conference, the following resolutions were passed by the Oneida Annual Conference at its session held in Ithaca, Tompkins County, N. Y., July 28, 1851:

"Resolved, That it is the sense of this body that the Oneida Annual Conference should be divided at the approaching session of the General Conference to be held in Boston.

"Resolved, That the delegates are instructed to request the General Conference to divide this body by the line of the road known as the 'Ithaca and Cattskill Turnpike,' running easterly from this place to the western boundary of the New York Conference, and that all charges through which said road passes shall belong to the Conference on the north side of the line; it being understood that the boundary line of the patronizing districts of the Oneida Conference Seminary and Wyoming Seminary shall remain unaltered.

"Resolved, That if the Conference be divided the present claimants on its funds shall be so distributed (with the approbation of the bishop) that each Conference may have an equal proportion of such claimants according to the number of members of the Church within the bounds of each respectively. It is also the understanding that the same rule be adopted in dividing the Con-

ference funds, with the exception of the funds belonging to the Wesleyan University which shall remain undivided in the Oneida Conference, and that to carry out these measures, a joint committee of three from each section be appointed at this Conference to meet, in case the division be effected, at that Conference which shall first convene and consummate the arrangement.

"A true copy from the Journals of the Oneida Annual Conference.

"Attest

D. W. BRISTOL, Sec'y O. A. C."

The committee contemplated in the above resolution and which was appointed by the presiding bishop were the following, namely: from Oneida Conference, H. F. Rowe, D. Holmes, and A. E. Daniels; from Wyoming Conference, Nelson Rounds, E. B. Tenny, and W. H. Pearne.

These resolutions were duly presented to the General Conference of 1852. This Conference divided the Oneida Conference, and constituted the southern portion of it, lying chiefly in Pennsylvania, a new Conference, giving it the classic name of Wyoming. It met for its first session on July 7, 1852, at Carbondale, Pa. Bishop Scott presided over the Conference and conducted the opening devotional services. N. Rounds was elected secretary and H. Brownscombe appointed assistant. At the roll call sixty-two members were found to be present. This number, however, does not give an accurate idea of the number of ministers in the Conference at its organization. There were fifty-seven active pastors, eleven superannuates, and three supernumeraries. Fitch Reed was transferred to the Oneida Conference, John M. Snyder and Joseph Whitham located, and C. M. Harvey was suspended from all official relation to the Church. Seven men were admitted on trial, which would give the Conference at its close sixty active members. Add to this number the fourteen supernumeraries and superannuates and the Conference had at its close seventy-four members. The membership was as follows: 10,662 members, 2,015 probationers, and 113 local preachers.

The three districts which comprised the territory of the Conference were the Newark, the Susquehanna, and the Wyoming. In adjusting the work of the new Conference the territory was divided into four districts—Binghamton, Honesdale, Owego, Wyoming.

We give the appointments as they appear in the Minutes of the first Conference:

WYOMING DISTRICT

D. A. Shepard, Presiding Elder

Wilkes-Barre, George Peck.
 Blackman's Mines, to be supplied.
 Wyoming, T. D. Walker.
 New Troy, to be supplied.
 Newport, O. F. Morse.
 Pittston, G. M. Peck, one to be supplied.
 Northmoreland, A. H. Schoonmaker, one to be supplied.
 Lehman, C. Perkins, one to be supplied.
 Providence, H. Brownscombe, J. H. Cargill.
 Abington, A. Bronson.
 Newton, J. D. Safford, one to be supplied.
 Tunkhannock, J. F. Wilbur.
 Springville, C. L. Rice, E. F. Roberts.
 Skinner's Eddy, C. E. Taylor.
 Mehoopany, F. S. Chubbuck.
 Wyalusing, to be supplied.
 Wyoming Seminary, R. Nelson, Principal; Y. C. Smith, Teacher
 of Ancient Languages.

OWEGO DISTRICT

W. H. Pearne, Presiding Elder

Owego, G. P. Porter.
 Flemingville, to be supplied.
 Speedsville, William Silsbee.
 North Danby, O. M. McDowell.
 South Danby, L. Pitts.
 Candor, E. Owen.
 Van Etnenville and Spencer, B. Ellis, sy., A. P. Mead.
 Waverly, J. W. Davidson, V. M. Coryell, sy.
 Barton, J. W. Hewitt.
 Nichols, E. B. Tenny.
 Litchfield, to be supplied.
 Orwell, R. Van Valkenburg, one to be supplied.
 Le Raysville, John Mulkey, one to be supplied.

BINGHAMTON DISTRICT

Z. Paddock, Presiding Elder

Henry Street, Binghamton, B. W. Gorham.
 Court Street, Binghamton, H. R. Clarke.
 Page Brook, to be supplied.
 Windsor, William Round.
 Osborne Hollow, William Roberts.
 Broome, R. Ingalls, H. T. Avery.
 Conklin, A. C. Sperry.
 Brooklyn, E. W. Breckinridge, one to be supplied.
 Montrose, P. Bartlett.
 Vestal, C. V. Arnold, one to be supplied.

Union, J. Grimes, one to be supplied.
 Newark, N. S. De Witt.
 Berkshire, A. Brooks.
 Susquehanna and Lanesboro, G. H. Blakeslee.
 Conklin Forest, to be supplied.

HONESDALE DISTRICT

N. Rounds, Presiding Elder

Honesdale, C. W. Giddings.
 Canaan, D. C. Olmstead.
 Dundaff, S. S. Barter.
 Carbondale, W. Wyatt.
 Salem, G. W. Leach.
 Cherry Ridge, M. Carrier.
 Stoddartsville, F. Illman.
 Hawley, J. B. Cooper.
 Narrows and Flowers, to be supplied.
 Lackawaxen, to be supplied.
 Beach Pond, E. Smith, J. S. David.
 Bethany, Z. Kellogg, A. Barker, sy.
 Mount Pleasant, T. Wilcox.
 Sanford, R. S. Rose.
 Thompson, W. Shelp, one to be supplied.

In 1855 Wyalusing District was created, comprising the following appointments: Montrose, Brooklyn, Gibson, Le Raysville, Tunkhannock, Skinner's Eddy, Mehoopany Mission, Colly Mission, Nicholson, Wyalusing, Rome, Orwell, Litchfield, Windham, and Springville. This district continued until 1878. A glance at the list of appointments will reveal from what districts they were taken to form the district, and by what districts the Wyalusing was absorbed. During its existence it was served by the following presiding elders: 1855-58, George Landon; 1859-62, G. H. Blakeslee; 1863-66, H. Brownscombe; 1867-70, D. C. Olmstead; 1871-74, Luther Peck; 1875-77, I. T. Walker.

In 1862 the Lackawanna District was formed, comprised of Scranton, Providence, Blakeley, Carbondale, Dundaff, Waymart, South Canaan, Salem, Sterling, Moscow, Stoddartsville, and Dunmore. This district continued until 1869, when it was absorbed by Wyoming and Honesdale Districts. During its existence it was served from 1862-65 by George Peck, and from 1866-68 by George M. Peck.

In 1865 arrangements were made anticipating a reunion of the Oneida and Wyoming Conferences, some correspondence having passed between some members of both bodies relative to such a meeting. Dr. Z. Paddock, of Wyoming, was appointed to confer

with the bishops and suggest the holding of both Conferences at the same time. In 1866 the Oneida Conference met in Ithaca and the Wyoming in Owego at the same time. The Oneida Conference formally extended an invitation to the Wyoming Conference to visit the Oneida, and Drs. F. Reed,¹ S. Comfort, D. W. Bristol, and Revs. William Reddy and B. I. Ives were appointed a committee from Oneida Conference to make all necessary arrangements and "superintend the courtesies" to be extended to Wyoming. Wyoming Conference appointed Revs. G. P. Porter, D. A. Shepard, and R. Nelson a committee to make arrangements for the visit. On Friday morning, April 20, at seven o'clock the Conference started for Ithaca. On arrival at Ithaca they were given a very cordial welcome at their church, after which both bodies proceeded to Cornell Hall. At the hall Bishop Baker, who was presiding over the Oneida Conference, felicitously congratulated the two Conferences upon their reunion after laboring fifteen years in their respective fields; after which he formally introduced the members of the Wyoming to Oneida Conference. Dr. S. Comfort, having been selected for that purpose, then welcomed Wyoming to the hospitalities of Ithaca Methodism, and extended the fraternal greetings of Oneida. His speech was full of interest and thrilling reminiscences. Hymn 707, "And are we yet alive," was then sung as many persons present had never heard it sung before, after which the venerable Rev. George Harmon led in fervent prayer. Bishop Thomson, who was presiding over Wyoming Conference, responded to the address of Dr. Comfort, by invitation of Wyoming Conference. His address was characterized as inimitably happy and impressive. Dr. George Peck had been invited by his Conference the year previous to preach a semicentennial sermon. By arrangement of the committee in charge of the reunion he delivered the sermon at this time. His theme was "The Past and the Present," taking for his text Eccles. vii, 10, "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." The sermon was characteristically able, and was listened to with profound attention. Printed copies of the discourse were distributed to the audience. The Centenary Hymn, composed by Rev. L. Hartsough, of the Oneida Conference, was then sung and the benediction pronounced by Bishop Thomson. In the afternoon the two Conferences united in a love feast of "unparalleled interest." The Wyoming men were so delighted with the reunion that they passed appreciative resolutions and suggested a return visit in the near future. In 1867 the Con-

ference invited the Oneida Conference to make us a visit at its next session, which was to be held in Binghamton. They replied, "We cannot arrange for the visit next year, but will be happy to make it two years hence," little thinking that when the time suggested should arrive many of them would come to stay.

The General Conference of 1868 provided for the changing of several Conference boundaries, among which was the putting of Chenango and Otsego Districts, of the Oneida Conference, into the Wyoming Conference. Accordingly, in 1869 we find these two districts a part of Wyoming Conference. At the opening session of the Conference of 1869 resolutions were passed assuring the members from Oneida a hearty welcome. Subsequently the members on the two districts, appreciating their cordial reception, passed resolutions to that effect and printed them in the *Northern Christian Advocate*.

The districts of the Conference as they now are have been modified but slightly, with the exception of the two changes noted above, for many years. We give the list of elders on each district since organization:

Binghamton District.—We insert here the list of elders on the Susquehanna District: (In the Genesee Conference) 1821-22, George Lane; 1823, Fitch Reed; 1824-25, George Peck; 1826-29, Horace Agard (1829, in Oneida Conference); 1830, Elias Brown; 1831-33, Horace Agard; 1834-35, George Lane; 1836-38, J. M. Snyder; 1839, George Peck; 1840-42, David Holmes, Jr.; 1843-46, J. M. Snyder; 1847-49, D. A. Shepard; 1850, Fitch Reed; 1851, Z. Paddock. Binghamton District: 1852-54, Z. Paddock; 1855, George Peck, 1856-59, N. Rounds; 1860-63, King Elwell; 1864-67, Z. Paddock; 1868-71, D. W. Bristol; 1872-75, H. R. Clarke; 1876-79, William Bixby; 1880-83, J. G. Eckman; 1884-87, W. H. Olin; 1888-93, Thomas Harroun; 1894-95, J. O. Woodruff; 1896-1901, L. C. Floyd; 1902-03, J. B. Sweet.

Chenango District.—(In the Genesee Conference) 1821, Charles Giles; 1822-24, George Gary; 1825, Glezen Filmore; 1826-27, George Gary; 1828-31, George Harmon (1829, in Oneida Conference); 1832-35, Andrew Peck; 1836-39, D. A. Shepard; 1840-43, Nelson Rounds; 1844-45, Lyman A. Eddy; 1846-49, Selah Stocking; 1850-53, William Reddy; 1854-57, William Bixby; 1858-61, D. A. Whedon; 1862-64, W. H. Olin; 1865-68, W. N. Cobb; (in Wyoming Conference) 1869-72, Thomas Harroun; 1873-76, J. G. Eckman; 1877-80, L. C. Floyd; 1881-84, W. L. Thorpe; 1885-90, J. C. Leacock; 1891-96, H. M. Crydenwise; 1897, H. C. McDermott; 1898-1903, C. H. Hayes.

Honesdale District.—1852-55, N. Rounds; 1856-57, C. W. Giddings; 1858-61, W. Wyatt; 1862-64, J. J. Pearce; 1865-68, J. K. Peck; 1869-70, W. Bixby; 1871-74, D. C. Olmstead; 1875-78, L. W. Peck; 1879-82, A. J. Van Cleft; 1883-86, W. M. Hiller; 1887-92, J. B. Sumner; 1893-98, W. L. Thorpe; 1899-1903, J. F. Warner.

Oneonta District.—From the time of formation until 1888 this district was known as Otsego District. At the Conference held in Oneonta in 1888 Bishop Walden gave the name of Oneonta to the district. While no one objected to the new name, many lamented that the historic Otsego should pass from our Minutes. (In Oneida Conference) 1846-49, Lyman Sperry; 1850-53, Isaac Parks; 1854-57, A. J. Dana; 1858-60, J. Shank; 1861-64, J. T. Wright; 1865-68, William Bixby; (in Wyoming Conference) 1869-72, W. N. Cobb; 1873-75, H. Wheeler; 1876-79, H. R. Clarke; 1880-83, F. L. Hiller; 1884-87, J. N. Lee; 1888-89½, W. H. Olin; 1889½-91½, T. P. Halstead; 1891½-96, A. J. Van Cleft; 1897-98½, A. Griffin; 1898½-1903, T. F. Hall.

Owego District.—As Berkshire District, in Oneida Conference, 1831-33, Elias Bowen; 1834-37, H. Agard; 1838, Joseph Castle; 1839-42, George Harmon; name changed to Owego, 1843-45, V. M. Coryell; name changed to Newark, 1846, V. M. Coryell; 1847-50, J. M. Snyder; 1851, Fitch Reed; name changed to Owego in the Wyoming Conference, 1852-55, W. H. Pearne; 1856-58, Z. Paddock; 1859-61, J. J. Pearce; 1862, D. A. Shepard; 1863-66, G. P. Porter; 1867-70, H. R. Clarke; 1871-74, D. D. Lindsley; 1875-78, S. F. Brown; 1879-82, Y. C. Smith; 1883-86, H. M. Crydenwise; 1887-88, S. Moore; 1889-94, W. Treible; 1895-1900, George Forsyth; 1901-03, H. H. Dresser.

Wyoming District.—In Oneida Conference until 1852, when Wyoming Conference was organized. 1843-45, Silas Comfort; 1846-49, William Reddy; 1850-53, D. A. Shepard; 1854, George Peck; 1855-57, W. Wyatt; 1858-61, George Peck; 1862-63, R. Nelson; 1864-66, H. R. Clarke; 1867, G. P. Porter; 1868, R. Nelson; 1869-72, George Peck; 1873-76, G. R. Hair; 1877-80, W. H. Olin; 1881-84, A. Griffin; 1885-90, R. W. Van Schoick; 1891-92, M. S. Hard; 1893-98½, J. G. Eckman; 1898½-1903, A. Griffin.

CHAPTER II

EARLY CIRCUITS

WYOMING CIRCUIT

METHODISM early took root in Wyoming Valley. Its planting, however, was not by the work of a missionary or itinerant preacher, but by the consecrated labors of a layman, and he a blacksmith.

Anning Owen came to Wyoming from New England. "He was one of the handful of courageous men who were defeated and scattered by an overwhelming force under the command of Colonel John Butler. In the battle he was by the side of his brother-in-law, Benjamin Carpenter. He stood the fire of the enemy, and answered it, shot after shot, in such quick succession that the barrel of his gun became burning hot. 'My gun is so hot that I cannot hold it!' exclaimed the brave patriot soldier. 'Do the best you can, then,' was the reply of his friend. A shot or two more and the day was lost. Owen and Carpenter fled to the river, and secreted themselves under cover of a large grapevine which hung from the branches of a tree and lay in the water. Roger Searl, a lad, followed them, and the three lay in safety until the darkness of the night enabled them to gain the fort. They were a portion of the small number who escaped with their lives from the bloody encounter without swimming the river. The place of their concealment was near the mouth of Shoemaker's Creek. While there fearful sights of barbarous cruelty in the river above pained their eyes and stung their souls to agony. They saw through the leaves Windecker, the Tory, tomahawk Shoemaker and set his body afloat, and the mangled corpse of their friend and neighbor passed quietly by them, carried slowly down into the eddy by the current.

"In the account which Mr. Owen often subsequently gave of his escape he stated that, when upon the run, he expected every moment to be shot or tomahawked, and the terrible thought of being sent into eternity unprepared filled his soul with horror. He then resolved if he should be killed that he would fall on his face and spend his last breath in prayer to God for mercy. He prayed as he ran, and when he lay in the water his every breath was occupied with the silent but earnest prayer, 'God have mercy on my

soul! There and then it was that he gave his heart to God, and vowed to be his forever. He was spared, and did not, as thousands do, forget the vows he made in the hour of his distress.

"Mr. Owen returned to the East with the fugitives, but he was a changed man. He considered his deliverance from death as little short of a miracle, and that in it there was a wise and gracious design, which had reference to his eternal well-being. He was now a man of prayer, possessed a tender conscience, and indulged a trembling hope in Christ.

"In this condition Mr. Owen became acquainted with the Methodists. Their earnest and powerful preaching, and the doctrines which they taught, met in his heart a ready response. He was of an ardent temperament, and was never in favor of half-way measures in anything. He soon drank in the spirit of the early Methodists, and was as full of enthusiasm as any of them. His religious experience became more deep and thorough, and his evidence of sins forgiven more clear and satisfactory. He now rejoiced greatly in the liberty wherewith Christ had made him free, and panted to be useful.

"In this state of mind Mr. Owen returned to Wyoming and settled among his old companions in tribulation. He was a blacksmith, and he commenced, as he supposed, hammering out his fortune between Kingston village and Forty Fort, at the point where the highway crosses Toby's Creek. There still stands the humble frame house which he built, and which his family occupied for many years. [Written by Dr. Peck about 1860.]

"Mr. Owen had no sooner become settled in Wyoming than he commenced conversation with his neighbors upon the subject of religion, and began with many tears to tell them what great things God had done for his soul. His words were as coals of fire upon the heads and hearts of those he addressed, and he soon found a deep sympathy with his ideas and feelings was abroad and rapidly extending. He appointed prayer meetings in his own house. The people were melted down under his prayers, his exhortations, and singing. He was invited to appoint meetings at other places in the neighborhood, and he listened to the call. A revival of religion broke out at Ross Hill, about a mile from his residence, and just across the line which separates the townships of Kingston and Plymouth. Great power attended the simple, earnest efforts of the blacksmith, and souls were converted to God. He studied the openings of Providence, and tried in all things to follow the divine light. He was regarded by the young

converts as their spiritual father, and to him they looked for advice and comfort.

"Mr. Owen, now considering himself providentially called upon to provide, at least temporarily, for the spiritual wants of his flock, formed them into a class. Most of the members of the little band residing in the neighborhood of Ross Hill, that point became the center of operations. This class was called the Ross Hill class until the old order of things passed away."

This class was organized in 1788, and the following were its members: Anning Owen and wife, Mr. Gray and wife, Abram Adams, Stephen Baker and wife, Mrs. Wooley and Nancy Wooley. Subsequently Mrs. Ruth Pierce, Alice and Hannah Pierce, Samuel Carver and his father, Joseph Brown, Captain Ebenezer Parish and wife, and Darius Williams and wife were added to the class.

Mrs. Deborah Bedford, a veritable "mother in Israel," has given the above list. She joined the class in the fall of 1788, but the class was formed in the spring.

After a season Mr. Owen became convinced that it was his duty to devote his whole time to the ministry.

In due time he became a local preacher, and was ordained deacon before he commenced traveling. He was admitted to Conference on trial in 1795, and in 1797 received elder's orders. In 1796-97 he traveled Seneca Circuit; 1798, Albany Circuit; 1799, Flanders Circuit, in New Jersey; 1800, Bristol Circuit, near Philadelphia; 1801, Wyoming Circuit; 1802, Northumberland; 1803, Strasburg and Chester, in Delaware; 1804, Dauphin Circuit, near Harrisburg; 1805-07, presiding elder of Susquehanna District; 1808, Lycoming Circuit; 1809, Canaan Circuit. "All this time Mr. Owen's family had lived in a comparatively comfortable little house, which he built himself, still standing in Kingston (1860), where industry and economy presided. Mrs. Owen, a neat little body, and her daughters took in work when they could get it, and earned a great part of their living. . . . She wore a plain, clean dress, a check apron, a white neckerchief, and a strap cap, all beautifully clean and smoothly ironed. Her conversation and manners were plain, simple, modest, and pious. Such was the woman that Mr. Owen felt himself called to leave in charge of his affairs for weeks and months together, with the privilege of earning much of her own living and providing for and directing her children."

In 1810 Mr. Owen was sent to the Cayuga Circuit, where he now moved his family. In 1811 he was on Seneca Circuit; 1812,

New Amsterdam, a portion of the old Holland Purchase mission. In 1813, "in consequence of bodily debility," he took a superannuated relation, and died at his home in Ulysses, Cayuga County, N. Y., in April, 1814, in the sixty-third year of his age.

We ought not to dismiss this character without further comment, he is so important a personage in connection with our history.

He is described as being "a little above the ordinary size," having "a dark complexion, piercing eye, athletic in appearance, and in fact possessed of a constitution capable of great endurance." "Physically and intellectually, he was by natural constitution just the man for a Methodist preacher in the day in which he lived."

Rev. David Holmes said of him: "His literary acquirements were small. Unblest with early advantages, and having commenced his ministry at an advanced period of life, it could not be expected he would distinguish himself in the departments of science. Besides this, the nature of the work in those days threw almost insuperable difficulties in the way of this kind of improvement. The circuits were often hundreds of miles in extent and the roads almost impassable; the rides were long, and nearly every day in the week filled with an appointment. Under these circumstances the acquisition of literature was scarcely to be thought of; and yet such a man as Owen could never be at a loss for adequate means of communication with the people. He regarded the Gospel as perfect in itself, not *needing* the embellishments of rhetoric or the tinsel of human learning to make it efficacious; and if he might not draw materials from scientific sources, yet he had a resort which never failed him, namely, the Bible, common sense, and a knowledge of human nature. His figures were natural, not fantastic; not the unreal creations of a wild and unchained imagination, but chosen from real life, and adapted to impress the mind of every grade of hearers. His speech was not with 'enticing words of man's wisdom, but in demonstration of the Spirit and with power.'"

Note the following quotations concerning him: "The zeal of Owen was limited only by his ability." "A man of mighty faith and persevering prayer." "A zealous, good man, very eccentric, and at times quite eloquent." "Seemed in his element when he was debating the doctrine of unconditional election and reprobation." "A shrewd man, and sometimes quite witty." "Sometimes made chance shots which did great execution." "Always expected conversions at his quarterly meetings." "He labored with

all his might. He had a great voice and did not spare it. He thundered forth the terrors of the law in such tremendous tones, and prayed with such energy and power, that he was often called 'bawling Owen.' It was not all voice, however. He was a man of great religious sympathy, and of mighty faith. Under his preaching sinners trembled, and sometimes fell to the ground like dead men."

In 1791 Wyoming appears among the appointments in the Minutes with James Campbell as preacher in charge, Robert Cloud presiding elder. His district embraced Long Island, New Rochelle, Newburgh, New York, and Wyoming.

Mr. Campbell was not the first itinerant preacher to visit this section, however. In 1789 Rev. Nathaniel B. Mills, who was traveling the Newburgh Circuit, made a visit to this field and preached several times. The following year Rev. Joseph Lovell, who was on the Newburgh Circuit, visited this section, and preached a few times. At the time Mr. Campbell took charge of the circuit there were one hundred members, about one half of whom were in the Ross Hill class.

In 1792 William Hardesty is on the circuit, but no record remains of his work.

In 1793 William Colbert and Anthony Turk are appointed to the circuit. Mr. Colbert was one of the very few men who kept a diary of his doings. His journal is not only interesting as a relic, but of untold value historically. This journal is now in the possession of the Historical Society of Philadelphia Conference. One interested in the early days of Methodism can but mourn the fact that so few such journals exist.

Monday, April 15, 1793 Mr. Colbert with Rev. Thomas Ware, who had been acting in the capacity of "elder" in some parts of Tioga, took a boat at New Sheshequin and started down the river. They stopped at a cabin on the river's side. They could find no straw to sleep on. Mr. Ware fixed himself on a chest with a bunch of tow for a pillow, while Mr. Colbert got some hay out of the boat for a bed. They landed in Wilkes-Barre on the 16th, about noon, dined at a Mr. Mann's, and then rode to Richard Inman's. Mr. Colbert had been on the Tioga Circuit four months and eight days. On the 17th Mr. Ware took his departure. On the 20th Mr. Colbert was twenty-nine years of age. He seemed to be very anxious to spend the balance of his days in God's service. Needing his boots repaired, he took them to the prison, under the courthouse, and secured the services of a prisoner to do his work, as there was no shoemaker in town. He paid him

double what he asked for mending them, as he was a poor prisoner. On the morning of the 21st, which was Sunday, the prison was found evacuated, and Mr. Colbert found only one of his boots mended—the prisoner not having had time to finish his job before leaving. He preached in the courthouse in the morning from Mark vi, 12, and in the evening from 2 Cor. xiii, 5. On the 26th he visited Mr. Owen's, and, on the 27th he went to Philip Jackson's, whose wife was a member of the society; he himself had been once. He lived on what has since been called the Fisher Gay place. The monument stands on a part of this place. On Sunday, the 28th, he preached at Rosencrantz's on Matt. vii, 21-23; in the afternoon, at Captain Parish's. Rosencrantz lived where "the old red house," or "Captain Breese's" house, stood in 1860, on the bluff near the Wyoming depot. Captain Parish lived on Ross Hill. In the evening he preached at Captain Ransom's, in Shawney. On Wednesday, May 8, he went to Lackawanna Forge and preached at a James Sutton's, from 1 Cor. vi, 19, 20. Mr. Sutton was not a member of the society, but was a man of very excellent spirit. On the following Sabbath his appointments were Rosencrantz's, Captain Parish's, and Shawney. From there he went to Briar Creek and was pleasantly entertained by Thomas Bowman. Thomas and his brother Christian were both local preachers, and did what they could in many ways to aid the work of Methodism. Thursday he went to Park's in Salem (near Berwick). Sunday, 19th, he preached in the meetinghouse at Hanover Green, and in the afternoon at Wilkes-Barre. The meetinghouse here referred to was never finished, but was used. Bishop Asbury preached in it when he visited Wyoming. It was regularly occupied as a place of worship. Mr. Colbert next went to Capouse and "preached to a few people at Brother How's," met the class, and lodged at Joseph Waller's.

In June of this year Mr. Colbert is called upon to add to the work of Wyoming Circuit the work of the Northumberland Circuit. This circuit contained "the whole country from the Susquehanna to the Alleghany Mountains, including the Bald Eagle and Juniata Countries, Penn's Valley, Buffalo Valley, and the settlements on the West Branch, penetrating in the wilderness as far north as Loyalsock." For this toilsome work, which was faithfully performed, he received his subsistence.

In 1793 Methodism of this section was gladdened by a visit from Bishop Asbury. He made the visit while on his way from Maryland to New York in the latter part of June and the fore part of July. The following is from the bishop's journal:

"Thursday, [June] 27th, was to me a day of trial. We set out late toward Northumberland; night coming on, we stopped at Penn's Creek. Next morning we went to Northumberland to breakfast. It has a little chapel, that serves as a schoolhouse, belonging to the Methodists. We have a few kind, respectable friends, whose circumstances are comfortable. I gave them a sermon on John xiv, 6, and in the afternoon paid Sunbury a visit. The people here are almost all Dutch. I was enabled to speak alarming words on Acts iv, 12.

"July 2. After preaching on 'The Grace of God Appearing to All Men' we wrought up the hills and narrows to Wyoming. We stopped at a poor house; nevertheless they were rich enough to sell us half a bushel of oats, and had sense enough to make us pay well for them. We reached Mr. P——'s about eleven o'clock. I found riding in the night caused a return of my rheumatic complaint through my breast and shoulders. But all is well; the Lord is with us.

"Thursday, 4, being the anniversary of American independence, there was a great noise among the sinners. A few of us went down to Shawney, called a few people from their work, and found it good for us to be there.

"Sunday, 7. The Lord has spoken in awful peals of thunder. O what havoc was made here fifteen years ago! Most of the inhabitants were either cut off or driven away. The people might have clothed themselves in sackcloth and ashes on the third, if in white and glory on the fourth of July. The inhabitants here are very wicked; but I feel as if the Lord would return. I hope Brothers F., I., and P. [probably Frisby, Inman, and Parish] will be owned of the Lord. The man at whose house I was to preach made a frolic the day before; it was said he sent a mile across the river to one of his neighbors, taking him from his work, and telling him he was about to bleed to death. This falsity was invented, I suppose, to incline the man to come. The people would not come to his house; I had to walk a mile through burning heat to preach. [This was from Richard Inman's in Buttonwood to the meetinghouse on Hanover Green.] I was severely exercised in mind, hardly knowing where to go to get a quiet, clean place to lie down.

"Monday, 8. I took the wilderness, through the mountains, up the Lackawanna, on the Twelve Mile Swamp; this place is famous for dirt and lofty hemlock. We lodged in the middle of the swamp, at S——'s, and made out better than we expected."

Mr. Colbert met Bishop Asbury at Northumberland, being

greatly impressed by his agreeable manners. He went with the bishop, showing him the way, to Joseph Ogden's, on Fishing Creek. From here they went to Berwick, where they called upon and prayed with "old Mother Salmons." At this town the bishop preached to a considerable congregation at Isaac Hall's. After this they journeyed to Captain Parish's, at Ross Hill. On July 5 they went to Captain Satterthwaite's where Mr. Colbert expected the bishop to preach, but was disappointed, as the people would not gather there on account of the revelry there on the previous day. The people met at Rosencrantz's. The captain would not attend, being offended. On the 6th they went to Wilkes-Barre, where the bishop preached to a small congregation in the courthouse. They went home with Richard Inman. On Sunday, the 7th, services were held as follows: At the meetinghouse(?) Mr. Colbert sang, prayed, and read the first lesson for the day; Rev. Henry Hill, who apparently was with them from Northumberland until now, sang, prayed, and read the second lesson, after which the bishop preached and was followed in exhortation by Mr. Colbert and Mr. Hill. In the afternoon the bishop and Mr. Hill preached in the courthouse at Wilkes-Barre.

The visit of Bishop Asbury to this section proved of great value to the work. It gave the bishop a better idea of the grade of talent needed for this field and of the needed readjustment of the work. At the following Conference, which was held in Baltimore in October a new district was formed, consisting of but four circuits, Northumberland, Tioga, Wyoming, and Seneca Lake, with Valentine Cook as presiding elder. Mr. Cook was eminently fitted for the work.

On July 20 and 21 a quarterly meeting was held at Nanticoke. On the 20th James Campbell preached and exhortations were made by Anning Owen and William Colbert. In the evening Owen preached, prayers followed, "and the windows of heaven were opened." These meetings were at Aaron Hunt's. A Presbyterian by the name of Moore, who had traveled some thirty miles from up the river to be present, "was in raptures of joy, seeing so many people engaged with God." The 21st was Sunday, and the services were held in Widow Bidlack's barn. After love feast James Campbell preached, Anning Owen exhorted, and then William Colbert preached. After this the sacrament of the Lord's Supper was administered. This was the first administered by Mr. Colbert.

Dr. Peck says: "Barns, for many years after this, were com-

mon places for the holding of quarterly meetings. Many a barn, like that of Widow Bidlack in the case above referred to, has been sanctified by the presence and power of God, and been the spiritual birthplace of precious souls. Quarterly meetings were just beginning to be great occasions in the interior, and to exert a great influence on the public mind. The people came from far to attend them, and returned home full of the Holy Ghost and of faith. The one noticed by Mr. Colbert was one of a series of these means of grace, which, within the course of a few years, were largely concerned in the permanent establishment of Methodism in Wyoming and its surroundings."

On Sunday, August 11, Mr. Colbert preached at Aaron Hunt's, and in the afternoon in the courthouse at Wilkes-Barre. Took a collection which amounted to 13s. 5d.

In December Mr. Colbert was at Stephen Baker's, in Kingston, where he preached, and Mr. Turk, his colleague, formed four bands. Baker lived on the old road between Forty Fort and Wilkes-Barre, on what was afterward known as the Church place. This was for many years a great stopping place for the itinerants, and frequently services were held there.

Rev. Anthony Turk, who labored this year on the circuit with Mr. Colbert, was really a character. Familiarly called "Daddy Turk," a plain, rough man, very demonstrative in preaching, an indefatigable worker, holy and devout, greatly loved by the people, his name was held in reverence by old Methodists for many years. He died in Freehold Circuit, N. J., March 13, 1803.

James Paynter was on the circuit in 1794. Little is known of him. He was called a good preacher, and a useful one, a man of few words and exceedingly grave.

The year 1795 seems to have been a thrifty year for the circuit. This was the last year of Valentine Cook's service on the Susquehanna District. Alward White was on Wyoming Circuit, and there is some evidence that Rev. Joseph Jewell, who was received on trial in 1795, also worked on this circuit. Two notable quarterly meetings were held on the circuit this year, one at Amos Park's in Salem (near Berwick), and the other in the upper part of Kingston, at Philip Jackson's, who lived on what was afterward known as the Fisher Gay place. "The Quarterly Conference was held upstairs. We heard them shouting and praising the Lord. My mother, Betsy Dennison, Polly Dennison, Clara Pierce, Polly Pierce, and myself went into an adjoining room and looked in, when we saw them all lying on the floor. The one near the door said, 'Sisters, come in.' We went into the

room, and as soon as we entered the place we all fell, so wonderously was the power of God manifested on that occasion. James Carpenter, who was not then a professor of religion, came into the first room, and we asked him to come in, but he would not. He told us afterward that he did not dare to come into the room, for he knew that if he had stepped over the threshold of the door he would have fallen.

"The next morning in the love feast it seemed as if all the members, both preachers and people, were filled with the love and power of God. After love feast Elder Cook preached a most powerful sermon, and Brother White gave out an earnest and moving exhortation. The work now went on rapidly and spread far and wide."

The above is Mrs. Bedford's account of the meeting as she gave it to Dr. Peck. To which the doctor adds: "In those days Quarterly Conferences were not mere meetings of business, but were occasions of searching examinations and fervent prayer; and the official members often came from them, like Moses from the mount, reflecting the divine glory. No wonder that at a Quarterly Conference where all were overwhelmed with adoring wonder the work of God should receive a new impulse."

This year the class at Wilkes-Barre witnessed a great revival, which shook the foundations of infidelity, entered some of the leading families of the place, and added many to the Church.

At the close of 1796 the Wyoming Circuit reported 221 members.

Roger Benton was on this circuit in 1797. He was called a modest, meek, consistent man, and an able preacher.

Just here appears one of those things which makes one feel the uncertainty of historic data. According to the published Minutes, Mr. Colbert was appointed to the Chester Circuit for 1797. But from a study of his journal it is found that he spent part of the year on Bristol Circuit, which he served in 1796, and part of the year labored on Wyoming Circuit, to which he was appointed in 1798. But this does not tell all the truth. From October, 1797, to August, 1798, he traveled the Strasburg Circuit.

We notice his stopping places, as it gives an idea of the size of the circuit: Benjamin Reeder's, in Newport; Elijah Inman's, in Buttonwood, or Hanover; David Taylor's, in Capouse, or Providence; preached at Squire Carpenter's instead of Rosencrantz's, in upper Kingston; preached at Jesse Gardener's, on the Plains; at Eden Rugger's, in Bedford; at William George's, in Wilkes-Barre. Here he was entertained at Mrs. Hollenback's, Mr.

George being a poor man. At Shawney he stopped at Samuel Holley's.

This year Benjamin Bidlack and Darius Williams appeared at the quarterly meetings as exhorters.

In 1799 Wyoming and Northumberland Circuits were united and James Moore, Benjamin Bidlack, and David Stevens appointed to serve the circuit.

James Moore was an Irishman, shrewd and a good preacher, "neat in his dress and precise in his manners." He was somewhat annoyed by the application for a license to preach by Nathan Parish, a brother of the captain. Mr. Moore did not believe that he was called to the work, but at last proposed that he should preach a trial sermon. Parish assented to this. When the hour arrived on which the sermon was to be preached Mr. Moore opened the service with prayer, in which he prayed that the preacher might be *confounded* by God. Parish was vanquished. He could do nothing, and sat down, having made a fizzle. This ended his attempts to get into the Methodist ministry.

During this year a class was formed at Charles Harris's, over the Kingston mountain. Services, however, had been held there before this by a local preacher, Gilbert Carpenter.

The following from the steward's book, probably written by Calvin Wadhams, is of intense interest. It is of a quarterly meeting held at Ross Hill, March 26 and 27, 1803: "Stewards, Darius Williams, Calvin Wadhams, Solomon Chapin." Note the following credits: Wilkes-Barre, \$2.93; Plains, \$1.70; Pittston, \$0.50; Providence, \$0.40; Little Beech Woods, —; Great Beech Woods, —; Stanton Settlement, —; Tunkhannock Creek, —; Atherton's, —; Exeter, \$1.11; Kingston, \$4.37½; Carver's, \$1.37½; Ross Hill, \$2.02; Plymouth, \$2.50; Briar Creek, \$0.50; Salem, —; Newport, \$3.48; Nanticoke, \$1.48; public collections, \$10.46 and \$3.38. Disbursements are as follows: Ephraim Chambers, expenses, \$3; quarterage, \$9.10; \$1.13. William Brandon, expenses, \$2.25; quarterage, \$18.20; \$2.25.

Dr. Peck estimates that this year \$169.45 was the amount raised on the circuit to support two preachers and help support the presiding elder, and to pay traveling expenses.

Big Beech Woods was the Dutch settlement in Canaan, and Little Beech Woods was Springville Hollow.

In 1806 the circuit contained eighteen preaching places, twelve of which were in Wyoming Valley, the others were in Wayne and Susquehanna Counties.

The year 1807 was a memorable one. Bishop Asbury visited this field this year. On Sunday, July 19, he preached in a grove by the old Forty Fort church, and ordained Christian and Thomas Bowman deacons. Rain, however, cut short the services of the morning. In the afternoon services were held in a nearby barn on account of rain. This is the year the old church of Forty Fort was built. The timbers for its construction were lying about at the time of Asbury's visit.

In 1812 the following preaching places constituted the circuit, and, according to Rev. Elisha Bibbins, necessitated traveling two hundred miles to get over it once: Newport (preaching in a schoolhouse near Jonathan Smith's, an exhorter), Wilkes-Barre, Pittston, Providence, a point across the Susquehanna River opposite the Tunkhannock Creek, Stark Settlement, Hopbottom (now Brooklyn), Crowfoot Settlement (within eight miles of Great Bend), Springville, Leyman's Settlement, Meshoppen, Braintrim (neighborhood of Captain Kinney's), Hunt's Ferry, Carver neighborhood, Kingston, Plymouth, Plains.

In 1814 the following appear as preaching places: Kingston, Plymouth, Bedford, now Truxville, Dallas, C. Conkle's, J. Whittock's in Northmoreland, Wilkes-Barre, Hanover, Stoddartsville, Jacob's Plains, Pittston, Providence, Carver's, New Troy, Newport, and Leach's in Abington.

In 1818 Dr. George Peck was appointed to the circuit and notes the following appointments: Forty Fort; Plymouth; Wilkes-Barre; Hanover; Ruggle's schoolhouse; Stoddartsville; Plains; house of Ebenezer Marcy above Pittston; house of Preserved Taylor, farmer, Mother Taylor, the class leader; Kingston. Six appointments were in private houses, three in schoolhouses, and three in churches, not one of which belonged to the Methodist Church. He took up work during the year at Leach's in Abington, Newport, Carver's, Wyoming, and Blindtown.

It will be seen by the above that the circuit changed somewhat from time to time. Perhaps the temperament and inclinations of the various pastors had something to do with that.

In 1826 Dr. George Peck and Philo Barbary were appointed to the circuit. After the first quarter of the year had passed, upon petition of the people, Wilkes-Barre with Hanover, Plains, and Newport were constituted a charge, with Dr. Peck as pastor. Daniel Torry was put in Dr. Peck's place on the circuit. In 1828 and 1829 these places were again in the Wyoming Circuit.

After 1855 Wyoming Circuit ceases to be among the appoint-

ments. But little of its thrilling, adventurous, toilsome history is written. Long rides, often scanty fare, small pay, preaching almost daily, large revivals, phenomenal camp meetings, comprise the history. If all its details might be known its record would be romantically glorious.

Wyoming Circuit was served as follows: 1791, James Campbell; 1792, William Hardesty; 1793, William Colbert, Anthony Turk; 1794, James Paynter; 1795-96, Alward White; 1797, Roger Benton; 1798, William Colbert; 1799 (and Northumberland), James Moore, Benjamin Bidlack, David Stevens; 1800, Ephraim Chambers, Edward Larkins, Asa Smith; 1801 (alone, and on Philadelphia District), Ephraim Chambers, Anning Owen; 1802 (on Philadelphia District, in Philadelphia Conference), Ephraim Chambers, William Brandon; 1803 (on Susquehanna District, same Conference), James Polemus, Hugh McCurdy; 1804 (same district, Baltimore Conference), Morris Howe, Robert Burch; 1805, James Paynter, Joseph Carson; 1806, Christopher Frye, Alfred Griffith; 1807, Gideon Draper, William Butler; 1808 (same district, Philadelphia Conference), James Reiley, Henry Montooth; 1809, George Lane, Abraham Dawson; 1810 (same district, Genesee Conference), Thomas Wright, Elijah Metcalf; 1811, Noah Bigelow, William Brown; 1812, John Kimberlin, Elisha Bibbins; 1813, Marmaduke Pearce; 1814, B. G. Paddock; 1815, George W. Densmore; 1816-17, Elias Bowen; 1818, George Peck; 1819, Marmaduke Pearce; 1820, Elisha Bibbins; 1821, Elisha Bibbins, John Sayre; 1822, John D. Gilbert, William W. Rundell; 1823, George Lane, Gaylord Judd; 1824, Morgan Sherman, Joseph Castle; 1825, John Copeland, Philo Barbary; 1826, George Beck, Philo Barbary; 1827, Sophronius Stocking, Miles H. Gaylord; 1828 (and Wilkes-Barre), J. Castle, Silas Comfort; 1829, Morgan Sherman, B. Ellis; 1830, V. M. Coryell, B. Ellis; 1831, C. W. Harris; 1832, Charles Nash, C. W. Giddings; 1833, H. F. Rowe; 1834, H. F. Rowe, A. J. Crandall; 1835, C. W. Giddings, A. J. Crandall, M. Pearce (supply); 1836, F. H. Stanton, K. Elwell; 1837, F. H. Stanton, William W. Wooley; 1838, William Round, Philo Blackman; 1839, William Round, Lyman Mumford; 1840-41, J. B. Benham; 1842, William Reddy, L. S. Bennett; 1843, L. S. Bennett, George H. Blakeslee; 1844, P. G. White; 1845, P. G. White, L. S. Bennett; 1846, Frederick Humphries; 1847, Thomas H. Pearne; 1848, E. P. Williams; 1849, H. R. Clarke; 1850, Asahel Bronson; 1851, C. H. Harvey; 1852, T. D. Walker; 1853, T. D. Walker, A. Bronson (supply); 1854, C. W. Giddings; 1855, S. S. Kennedy.

Statistics

1791.....	100	members.
1801.....	191	"
1811.....	377	"
1821.....	397	"
1831.....	546	"
1842.....	224	"
1851.....	126	"

These figures show the growth of the circuit and also its dissolution by forming charges out of it.

OTSEGO CIRCUIT

In 1791 Otsego Circuit first appears among the appointments. Just how long before this Methodism began to take root in this soil we are unable to say. This territory had been in the Montgomery Circuit prior to the forming of this circuit. "The country was wild; settlements few and far between. Roads were few, people poor, wicked, and reckless."

Otsego Circuit does not appear in the Minutes from 1796 until 1803. It could not have been merged in some other appointment, it was evidently too strong. When William Colbert takes charge of Albany District in 1802 he recognizes this circuit and gives it four quarterly meetings. The omission must have been by mistake. The second of these quarterly meetings was held at Edson's, in Milford. Another quarterly meeting was held in Middlefield, at a Mr. Green's; another at Elwood's, in Stewart's Patent.

William Jewett furnished Dr. Peck the following plan of Otsego Circuit as it was in 1810:

"New Lisbon, S. Abbey, Sunday morning, schoolhouse.

"Craftstown schoolhouse, Sunday afternoon.

"Ostewa, Young's, Monday.

"Butternut, Chapin's, Tuesday afternoon.

"Butternut, Bedient's, Tuesday evening.

"Butternut, Johnson's, Wednesday.

"Burlington, Rawson, Thursday.

"New Lisbon, Gross.

"Burlington, Bloss, Friday.

"Burlington, Rose's, Friday.

"Richfield, Morris, Sunday morning.

"Stewart's Patent, schoolhouse, afternoon; lodge at Elwood's.

"Warren, Talcot; German Flats, Voorhis; German Flats, Lewis; Manhein, Hendricks; Fordsbush, Arnold's; Minden,

Howland's, Nicholson's, and Johnson's; Springfield, Walrod's; Bowman's Creek, Wheeler's; Charlestown, Williams's and Mattison's; New Sharon, Van Schaick's; Bowman's Creek, Champlain's; Cherry Valley, Storm's, New Boston schoolhouse; East Hill, Ross's; Cherry Valley village, Farley's; Middlefield, Peck's, Blair's, Green's, and McAllum's;* Bowerstown, Raxford's; Milford, Biven's; Hartwick, Algar's and Lippit's; Pittsfield, Crane's; Piertown, Knowlton's; Cooperstown village; and then ride to Middlefield for rest."

"This year (1812) Ebenezer White and Ralph Lanning were appointed to Otsego Circuit. Mr. White had the reputation of a revivalist of the old stamp. It was said that he always had revivals; but it was not by claptrap or eccentricities, or even protracted meetings, for they were not then known, that he produced revivals, but by the old apostolic Methodist method of preaching the truth in simplicity and earnestness, and everywhere breathing the spirit of holiness.

"When Father White came on the tone of religious fervor began to rise immediately. The old devout members in the Middlefield class talked of his first sermon as a feast of fat things. The sermon was on a week-day afternoon, and few of the young people heard it; but the earnest conversation about it on the part of the church members created an interest in their minds, and a desire to hear the great preacher.

"On his second or third round Mr. White visited the house of Mr. Peck, the class leader. While Betsy was combing his long black hair, and the younger members of the family were timidly skulking in corners, where they might hear what was said without being observed, the apostolic man began to catechise the class leader:

" 'How many of your children have been converted, brother?'

" 'Only the one combing your hair, among those who live at home,' was the answer.

" 'Do you pray in your family?'

" 'I do.'

" 'Do you pray for your children?'

" 'I try.'

" 'Have you given them to God in baptism?'

" 'Only that part of them born in Connecticut.'

" 'Why have you not had the others baptized?'

"The answer was simple and straightforward: 'After coming

* Isaac Green's house was on the 'hill' north of Red Creek, about three quarters of a mile from Peck's. McAllum's was about the same distance in another direction.

to this country I lived for some years in a careless way, and thought but little about it, and now some of them are growing up in sin and are not fit subjects of baptism.' Sundry of the children felt, 'That means me!' After some godly counsel to parents and children, which the occasion demanded, and a fervent prayer, the venerable man departed; but the words he had spoken were like nails fastened in a sure place.

"Soon after the new preacher had left Mr. Peck's house Polly, a little girl of about eleven years, came to her mother in tears and asked her if she was 'too wicked to be baptized?' The answer was, 'If you wish to be baptized, and will repent of your sins, and pray for mercy, and try to be good, Father White will baptize you.' The dear child began to read the Bible, and weep and pray in secret. Andrew, about thirteen, conversing with his sister, caught her spirit and followed her example. The next Sabbath evening in the prayer meeting the two children knelt and wept aloud. They were commended to God in the prayers of the members of the church, and received comfort to their wounded hearts. A conversation with Andrew on the next day melted our hard heart, and we became deeply penitent.

"From this beginning the work spread, and the children of the Methodist families shared largely in the reviving influence. When Father White came around the next time we were all ready for the baptism. He preached a glorious sermon on Heb. xi, 24: 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter,' etc. After the sermon a large number of adults and infants were baptized, and all who desired were received on probation in the Church. We, children of Methodist parents—Blairs, McAllums, Greens, Pecks, and Ricters—were a class by ourselves, and a happy company were we.

"The fire spread over the circuit. The same mode of visiting which we have described was pursued elsewhere with the same success, and an army of recruits was gathered into the Church before the first quarterly meeting for the year. That quarterly meeting was in a barn in Minden, in the month of December, and a warm time it was in the old barn, although it was severely cold without. On the stage were William Case, Ebenezer White, Ralph Lanning, and Jonathan Huestis, all now safely landed on the blessed shore."—*Peck, Early Methodism*.

In 1813 Ralph Lanning and Asa Cummins were sent to the Otsego Circuit.

"Mr. Cummins had been upon the circuit in 1803, and his excel-

lent lady had taught the school and lived with her children in the schoolhouse. Of course he was an old acquaintance, but his health was bad, and he was getting advanced in life, and his physical strength was not adequate to the labors of a heavy charge. He held on until 1835, when he left the field of toil for a crown."—*Peck*.

The following, from the pen of Charles Giles, presiding elder of Oneida District, will show clearly the state of the temperance question at and about the time we are now considering (1816):

"Intemperance, which was everywhere prevalent at that day, was a great hindrance to the reception and triumph of the Gospel. Though a ruinous and disgraceful evil to drink stimulating liquors habitually, still it had been a practice of long standing, and was authorized by fashion and custom in every class in the community. So under the influence of perverted views and habits the world went on encouraging the evil without stopping to consider the fatal consequences. Though our Church bound her members by a practical rule to abstain from the use of ardent spirits as a drink, nevertheless the ruling custom in everyday business being to pass the intoxicating cup from hand to hand, the members of our communion were unavoidably exposed to the tempting evil, and as a natural consequence intemperate habits crept into our societies, which caused some promising members to lose their piety and standing among us.

"In that day the views entertained by the public mind respecting the use of alcoholic drinks made it inglorious work for a minister of the Gospel to speak against the common tipping practice in a public discourse. Nevertheless, my vows to God, together with the dictates of my conscience, would not excuse me from performing the unpopular task. Therefore I improved the opportunity, when addressing large assemblies, to portray the alarming evil of intemperance, and also brought out the thundering moral law to bear against the ungodly practice.

"While superintending a camp meeting on Otsego Circuit my spirit was moved within me, seeing the wickedness of the land. The hateful genius of intemperance appeared crouching in obvious places on the environs of the encampment, grinning at us as we passed along. On the Sabbath, when my turn came to preach, I appeared before the multitude with my brow set against wickedness—alcoholic wickedness in particular. Being authorized by my text to bring arguments against the prevailing sin of intemperance, I had no mercy to show to the evil in any of its branches. I shook the rod of truth over the distillery, the rum shop, and

the intoxicating fluid as it ran down the drunkard's neck. It was plain, pointed work; every sentence went like a bullet to the mark. Knowing that truth and reason were on my side, I was not anxious about the judgment of men. While standing in the presence of God, proclaiming his solemn truth, I was far above the scorn of the impious world.

"Soon after the discourse was ended I learned that there was a man on the camp ground who owned a distillery; and only a few weeks before, in a revival of religion, he was numbered among the converts, but had not united with the Church. During the discourse the preachers and some others heard my pointed remarks with much anxiety and trembling on account of the converted distiller, fearing the attack I made on his whisky business would destroy his religion, and hence the Church would lose him forever—his talents and influence having awakened much interest in his favor. Immediately after the exercise was closed the preachers and other friends gathered around him in a pious panic, anxious to heal his wounds and comfort his afflicted mind. Among other things they said, 'Brother Giles did not mean you personally; he does not know you, nor what business you are engaged in.' All very true; they hoped that he would not be disturbed by the discourse. The distiller stood and heard them calmly and attentively for a few minutes, and then in this manner replied: 'Brethren, what do you mean? If that man has preached the truth, I am glad that I was present to hear it.' The gentleman appeared to be a sincere Christian, anxious to know the whole truth, and determined to do his duty as it was revealed to him.

"The brethren who manifested so much anxiety over this young convert were temperance men themselves. They were only afraid that the tremendously strong meat I carved for the assembly at that time would destroy him, being only a babe in religion. But when they saw that he would live through the operation they were very glad, and, indeed, we were all glad. And the distiller afterward showed to all around how religiously glad he was. Influenced by the power of truth and holy feelings, he returned home from the meeting and never run his distillery another day; nor did he sell it to anyone to work mischief in the neighborhood; but he let it go down—yes, Brother Badger let his distillery rot down. I saw it afterward in a harmless pile of ruins, and rejoiced to see it in that condition. The pious brother joined the Methodist Church soon afterward, in whose communion he remained a useful and distinguished member till the day of his death."—*Quoted by Conable, pp. 110-112.*

The following is from a letter of Charles Giles published in the *Methodist Magazine*; the letter bears date of August 2, 1817:

"At a certain time, on Otsego Circuit, an effort was made to illustrate and enforce this text: 'As he reasoned of righteousness, temperance, and a judgment to come, Felix trembled.' The assembly was large and very attentive, and, while the discourse was coming to a close, there was a wonderful move among them: the Spirit of God was evidently working on the hearts of the people. After the exercise was closed, as we were descending the pulpit stairs I saw an aged man coming toward the altar with an anxious appearance. As I moved toward him he grasped my hand, and earnestly inquired, 'Is there any mercy for such a sinner as I am?' I pointed to the Bible which lay on the desk, and assured him that it contained many promises for sinners. Then, with greater earnestness, he seized my hand with both of his, and said, 'Is it possible that such an old sinner can find mercy?' I continued to show him that God would save all who came to him through Jesus Christ. This moving event caused many in the congregation to wait. The aged penitent stood there in a state of bodily and mental agitation till he was requested to kneel at the altar. Then the congregation was invited to the opening of a season of prayer in behalf of the subject at the altar. The exercise commenced immediately, and while our prayers were being offered for the aged sinner others felt the same convincing influence of the Holy Spirit, and began to cry for mercy likewise. Soon the mingled voices of prayer and lamentation filled the house. The scene was truly affecting. While some lay helpless under the overpowering operations of the Holy Spirit, others stood weeping around them—parents and children, husbands and wives, were mingled in the scene. They were mourning and rejoicing, singing and shouting; but, fortunately, there was no confusion in the house; no one was there to oppose. Jehovah reigned and wrought, and all was right, and all was good.

"From the time of the commencement of this work, which was about three o'clock in the afternoon, there was no cessation till eleven o'clock that night. Eight souls were converted; still some went away sorrowing under the burden of their sins. Soon after they came into the kingdom of grace rejoicing. Some who were converted that day were triflers in the morning. How wonderful are the works of God!"—*Conable*, pp. 113, 114.

At the Conference of 1818 Abner Chase was appointed to the Otsego Circuit. He recollects that upon that circuit he found Josiah Keyes, "who was then but a lad, and gave him his first

license to exhort, who afterward became so famous as a preacher, and died while he was presiding elder on Cayuga District, so universally lamented." And he further states that "at a place called Fly Creek, a few miles west of Cooperstown, there was a little church, or meetinghouse, which was built or formerly occupied by Episcopalians, but at that time . . . mostly occupied by Methodists. In the month of December of that year we held a quarterly meeting in this little church. There had been something of a move among the people of the neighborhood for a few weeks preceding, and several young persons had professed a change of heart. When the quarterly meeting commenced, therefore, the people seemed prepared to avail themselves of its privileges. Through the entire meeting, from its commencement, there was a heavenly influence resting upon the congregation. But Sabbath evening was the great and memorable time. The presiding elder, C. Giles, remained with us; and was much in the spirit of the work. At about the usual hour for closing the meeting, while some were relating what God had done for them, an old man by the name of Shepard, who, as he afterward stated, had felt deeply for several days, but had not divulged his feelings to anyone, inquired of a lad who had spoken of the mercy of God to him if he thought there could be any mercy for such an old sinner as he was. It seemed that he made inquiry of the boy because he was near him, and because he had not confidence to speak to anyone else. The lad was rather taken by surprise, and did not answer immediately, but another person did, assuring the old man that there was mercy for him, and that he might find it then and there. Upon which the old man fell upon his knees, and many of us bowed with him, and while we were interceding for him God spoke peace to his soul, and he arose and testified it to the congregation. This produced a powerful effect upon many. At the same time there arose a severe storm of lightning, thunder, and rain, attended or succeeded by a storm of snow. The thunder-storm at this season of the year added to the solemnity of the meeting, so that all idea of closing it was given up for the present, and cries and tears, prayers and praise, were mingled together without intermission for several hours; some having no disposition to leave the house on account of the storm, while many more were induced to stay because of the interest they took in the meeting. Before the next morning dawned many souls in that house were delivered from the guilt of sin, and made to rejoice in God their Saviour. Of this number was Martin Marvin, now a member of the Oneida Conference.

"There lived at this time, in a little village called Milford, situated a few miles below Cooperstown, on the Susquehanna River, a Major Badger, a man who had enjoyed literary advantages above most of his neighbors, and whose mind was stored with general knowledge by reading and observation. But he was an unbeliever in revealed religion, and openly professed and advocated deism. He held at this time the first office in town, and his influence was great. During the winter of 1817-18 some business had led him to attend the session of the Legislature in Albany for several weeks. During his absence his wife had attended a Methodist meeting in a neighborhood at some distance from home, a privilege she could not enjoy with the knowledge and consent of her husband, and at this meeting she had become awakened, and had sought the Lord in secret and found a sense of forgiveness of sin. But this, for the time being, she kept to herself, and when her husband returned she hesitated to mention what the Lord had done for her soul, fearing his opposition.

"In an adjoining town lived a man by the name of Marvin, the father of Martin Marvin, whom I have mentioned before. Badger and Marvin had formerly been intimately acquainted, but, the latter having some time before this embraced religion, their intimacy had been interrupted. But it happened soon after Badger returned from Albany that some business brought them together. After their business was accomplished, Marvin inquired of Badger if he ever attended Methodist meetings. 'No,' said Badger, 'you know I do not believe in such things, and why should I go?' Said Marvin, 'There will be preaching in such a place, on such an evening, which is but two or three miles from your house, and I ask you as a friend to go, and at least for once hear a sermon.' Badger gave him no promise to attend, but on going home he asked his wife if she wished to go to a Methodist meeting. She was so astonished and overcome, as she afterward stated, on hearing her husband make this inquiry, that for some time she could give no answer. But after recovering herself a little she replied, 'Why, do you wish to go?' 'I do not know that I do,' said he, 'but Marvin has been pressing me to go and hear a Methodist preacher at T.'s next Wednesday evening.' 'Well,' said she, 'if you wish to go I will accompany you.' He replied, 'Well, then, we will make our calculations to go.'

"She afterward told me that she could with difficulty suppress her feelings until she could retire to her room, where she poured forth her gratitude to God for this unexpected event, that she was likely to have the privilege to attend a Methodist meeting with

the consent of her husband. The evening arrived, and Badger and his wife repaired to the meeting. The preacher was entirely ignorant of the circumstances above narrated, but felt, in a rather unusual degree, the importance of his work, and endeavored to describe the wretched state of man by nature, his need of the mercy of God, and how that mercy could be exercised through Christ, and only through him.

"When the meeting was closed the major came forward and introduced himself to the preacher before all the congregation by giving his name and the place of his residence; and added, 'If you have heard anything of Milford village you have probably heard that Methodist preachers have been abused there,' alluding to the case of Ebenezer White, who once attempted to preach in Milford and was abused by a mob. 'But,' continued he, 'I wish you to come and preach in Milford, and if you will consent I pledge myself that you shall be well used.' The preacher informed him that on such an evening he could be there, and if an appointment was given out he would, with the leave of Providence, fulfill it. The major assured him the appointment would be made, and requested the preacher to come to his house, and consider it his home while he remained in the place. This was assented to, and so they parted. When the day arrived the preacher came in the afternoon to Milford, and received a hearty welcome to the major's house, who soon brought forward his Bible and commenced stating his deistical objections, and pointing out what he thought to be inconsistencies and contradictions in it, though in a calm and gentlemanly manner. In this manner the afternoon passed, and, the hour for meeting having arrived, the congregation assembled in a large schoolhouse, with a swinging partition in the center, which was raised, and the house filled to overflowing. The season was solemn and impressive, and all seemed to listen with deep attention. When the services were closed the major called the attention of the congregation, and said he wished to know if they desired the preaching to be continued, and called on those who were in favor to arise. The whole congregation were at once upon their feet, and an appointment was accordingly left for four weeks from that evening. After returning to the major's the subject of the Bible and revealed religion was resumed and continued to a late hour. When the preacher came from his room, at an early hour in the morning, the major met him, saying, 'I had a fire, and have been waiting for you for some time.' The Scriptures were still the subject of conversation, until the preacher perceived that the major was evidently deeply wrought upon by

the Spirit of the Lord. He therefore thought it best to leave him for the present to his own reflections, and immediately started for his next appointment, without dropping the least hint that he had discovered the major's agitation.

"On the day next preceding that on which the appointment was to be again met at Milford the major went to meet the preacher at an appointment a few miles distant, and on coming into the house where the preacher had put up he took him by the hands and, bathed in tears, exclaimed, 'I find myself a wretched sinner, undone, without the mercy of God!' After a little conversation they walked together to the schoolhouse, where the meeting was to be held. The text was taken from Phil. i, 29: 'For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake.' While explaining the former part of this privilege, given us in behalf, or through Christ, the major found power of faith to lay hold upon the promises of God in Christ; the bands were broken, and his soul exulted in the joy of pardoned sin. The major stayed for class meeting, and, this being the nearest society to Milford, he offered himself as a probationer for membership before he left the house, and his name was enrolled among them. At the earnest solicitation of the major the preacher accompanied him home that night—and what a scene! Then, for the first time, the husband and wife unfolded to each other their views and feelings on the all-important subject of religion. The neighbors were called in, and praise and prayer, and sighs and tears, were mingled together. The next evening the schoolhouse could not contain the congregation which assembled, and the Presbyterian meetinghouse was obtained, and many that evening felt that the word of the Lord was quick and powerful.

"To give the particulars of the revival which followed in Milford would fill many sheets; but I will only add a society was raised, embracing the heads of many of the first families in the place. Among these was Major Eddy, the father of the Rev. L. A. Eddy, of the Oneida Conference. Major Badger exemplified religion in life for a number of years, and left the world full of a glorious hope of a blessed immortality."—*Conable*, pp. 126-130.

In 1838 Otsego Circuit comprised the following: Milford, Fly Creek, Phoenix Factory, Union Factory, Red School House, and Fitch Hill.

It will be seen from this that the circuit was exceedingly limited compared with earlier days. It was, however, the strongest circuit in that section of the country. At this time, Joseph Hartwell says, there was not a church building on the circuit.

The appointments to the circuit were as follows: 1791, Philip Wager, Jonathan Newman; 1792, J. Newman, James Covell; 1793, Zebulon Kankey, Moses Crane; 1794 (and Herkimer), Smith Weeks, Ezekiel Canfield, John Wooster; 1795 (alone), John Finnegan; 1796-1802, unknown; 1803 (Genesee District, Philadelphia Conference), Josiah Wilkinson, Asa Cummins; 1804, Benjamin Bidlack, John P. Weaver; 1805, Frederick Woodward, Benoni Harris; 1806, Woodward and Harris, and C. Giles; 1807, William Hill, Aaron Baxter; 1808 (Cayuga District, New York Conference), David Dunham; 1809, David Dunham, Isaac Puffer; 1810 (same district, Genesee Conference), W. Jewett, S. Mattison, M. Vanduzan; 1811, Isaac Teller, Samuel Ross; 1812 (Oneida District, Genesee Conference), Ebenezer White, Ralph Lanning; 1813, Ralph Lanning, Asa Cummins; 1814, George Gary, James Hazen; 1815, George Gary, Seth Mattison, Asa Cummins; 1816, unknown; 1817, Abner Chase; 1818, B. G. Paddock, John Hamilton; 1819, Elijah King, Enoch Barnes; 1820, James Hazen; 1821, Dan Barnes; 1822, Orin Doolittle, Eli Allen; 1823, Orin Doolittle, John Roper; 1824, Ephraim Hall, John Roper; 1825, Isaac Stone, Anson Tuller; 1826, Jesse Pomeroy, Henry Peck, Isaac Stone; 1827, Isaac Grant, J. Pomeroy; 1828, Isaac Grant (Chenango District); 1829 (same district, Oneida Conference), Henry Peck, John Roper; 1830, John Roper, H. F. Rowe; 1831, H. F. Rowe, L. C. Rogers; 1832, George Harmon, L. C. Rogers; 1833, George Harmon, J. Warner; 1834, John Ercanbrack; 1835, J. Ercanbrack, D. Davis; 1836, W. Round, Calvin Hawley, Ira D. Warren; 1837, W. Round, C. Hawley, M. Marvin; 1838, Isaac Grant, Joseph Hartwell; 1839, Calvin Hawley, William Bixby; 1840, M. Marvin, W. Bixby, R. Nelson; 1841, H. Halstead, S. C. Phinney; 1842, S. C. Phinney; 1843 (and Cooperstown), L. A. Eddy, J. Shank; 1844 (alone), C. Starr, J. Shank; 1845, C. Starr, D. T. Elliott; 1846 (Otsego District), W. Bixby, W. Burnside; 1847, W. Bixby, A. Queal; 1848, J. T. Wright, A. Queal; 1849, E. L. North, M. Marvin; 1850, E. Dennison; 1851-52, J. H. Hall.

Statistics

1791.....	80 members.
1803.....	393
1811.....	494
1821.....	445
1831.....	727
1842.....	406
1851.....	108

TIOGA CIRCUIT

In 1792 this was a mission of an indefinite extent embracing the new settlements from Wyalusing north and west wherever they might be found.

Rev. Loring Grant gives some idea of the extent of this circuit in 1810: Coventry, a point below Bainbridge, Oquaga, Randolph, Osborn Hollow, Brother Hale's (father of the girl who became the wife of the notorious Joe Smith), Brother Comfort's (father of Rev. Silas Comfort), Brother Rood's, Chenango Point or Binghamton, Choconut, down the Susquehanna and over the mountains to Brother Canfield's on Wyalusing Creek, down the Wyalusing to its mouth, up the Wysox, from the mouth to the head waters of the Towanda, thence to the head waters of the Lycoming Creek, thence over to the Sugar Creek, thence to the river again at Sheshequin, Tioga Point, Waverly, Newtown or Elmira, Owego, Caroline, Lisle, Green, and back to the place of beginning. This circuit had about thirty preaching places and necessitated four hundred miles' travel to go round it.

In 1818 the circuit was substantially as in 1810. Broome Circuit had been taken from the northeastern territory. It now was a four weeks' circuit, and extended from Spencer several miles to the west and north, with Owego as its northeastern boundary and southward into Pennsylvania. It required about three hundred miles' travel to get around the circuit, and there were twenty preaching places. There were but two meetinghouses on the circuit. "The walls of one, situated at Sugar Creek, consisted of hewed logs, with a door, floor, seats, and pulpit to match. The other, in the town of Tioga, was called 'Light's Meetinghouse,' from the venerable man living near who furnished the land upon which it stood." This building was roofed and inclosed, with seats made of rough boards.

After 1828 Tioga Circuit disappears from the Minutes.

The appointments to this circuit were as follows: 1792, John Hill; 1793, James Thomas; 1794, James Moore; 1795 (and Seneca), Joseph Whitby, John Lackey; 1796 (alone), Michael H. R. Wilson; 1797, James Stokes; 1798, Johnson Dunham; 1799, John Leach, David Dunham; 1800, Jacob Gruber; 1801 (and Unadilla), Gideon A. Knowlton; 1802, Joseph Osborn, Sharon Booth; 1803, J. Herron, S. Budd, John P. Weaver; 1804, John Billings, Parley Parker; 1805, Frederick Stier, Timothy Lee; 1806, Joseph Hays, Joel Smith; 1807, Robert Burch, Benedict Burgess; 1808, David Best, John Kimberlin; 1809, Thomas

Elliott, George Thomas; 1810, Loring Grant, Joseph Kinhead; 1811, John Wilson, Samuel Thompson; 1812, Marmaduke Pearce, Abraham Dawson; 1813, James H. Baker, James Hall; 1814, James Hall, John Griffing; 1815, Palmer Roberts; 1816-17, Michael Burdge; 1818, John Griffing, Andrew Peck; 1819, John Griffing, James Gilmore; 1820, Hiram G. Warner, Hiram Moore; 1821, Hiram G. Warner, Caleb Kendall, Jr.; 1822, Gaylord Judd, Sophronius Stocking; 1823, Philetus Parkus, Mark Preston; 1824, Gaylord Judd, P. Parkus; 1825, George Evans, John Wilson, Jr.; 1826, Joshua Rogers, Joseph Towner; 1827, Mark Preston, Joseph Pearsall; 1828, Asa Orcutt.

Statistics

1792.....	76	members.
1802.....	185	"
1812.....	484	
1822.....	382	"
1828.....	473	"

CHENANGO CIRCUIT

"Chenango Circuit appears in the appointments in 1798. It took in the extremes of Otsego, Herkimer, and Tioga, embracing the Chenango and Unadilla valleys and numerous small and remote settlements among the hills."

In 1800 a revival occurred in Brookfield and the Giles family were brought into the church, one of whom, Rev. Charles Giles, became widely known.

1813. During this year Loring Grant and Elisha Bibbins were on the circuit.

"In the spring of 1814 Luther Peck removed from Middlefield, Otsego County, to Hamilton, Madison County, and settled on a ridge near the Brookfield line, in a somewhat new and secluded neighborhood. There were eight in the family who brought with them certificates of membership. There were no Methodists in the neighborhood, and no regular services. Mr. Peck immediately established a prayer meeting on Sunday morning and Thursday evening. The preachers were next invited to come and preach in the old log house. They came on without delay, and Mr. Grant organized a society of about a dozen members, embracing a few who lived in other neighborhoods. The people flocked in, and we had crowded congregations and most interesting meetings. Here it was, at the paternal fireside, that

we formed our earliest acquaintance with our excellent old friends Grant and Bibbins. Here Dr. Dempster made some of his early efforts, and won some souls to Christ; and here 'the preaching family' took their first lessons in theology, and made their first efforts in the way of warning sinners to flee from the wrath to come, and here they won their first triumphs in the name of the Lord. The class increased, and 'Father Peck's' became a regular appointment, and continued to be so until he left the country."—*Peck, Early Methodism*, p. 397.

We have been able to find but little concerning this old circuit. The list of appointments is about all we can give other than the above. It is to be hoped that some journal may yet be found which will give us further information.

The appointments to the circuit were as follows: 1798, Jonathan Newman; 1799, —; 1800, Barzillai Willy, William Vredenburg; 1801, David Dunham, Matthew Vanduzan; 1802 (with Oneida), Zenas Covell, Griffin Sweet, Frederick Woodward; 1803, Alexander Morton, Ebenezer White; 1804, John Husselkus, Benoni Harris; 1805, Benjamin Bidlack, William Hoyer; 1806, Sylvester Hill, Parley Parker; 1807, David Dunham, Clement Hickman; 1808, John P. Weaver, Aaron Baxter; 1809, Matthew Vanduzan, Elijah Metcalf; 1810, Ebenezer White, C. Giles; 1811, Ebenezer White, C. Giles, Abner Chase; 1812, Chandley Lambert; 1813, Loring Grant, Elisha Bibbins; 1814, Ralph Lanning, Nathaniel Reeder; 1815, Ralph Lanning, Elijah King; 1816, Dan Barnes; 1817, Dan Barnes, Paul Stowel; 1818, Joshua Rogers, Paul Stowel; 1819, James Kelsey, Joshua Rogers; 1820, Wyatt Chamberlain, J. D. Gilbert; 1821, John Arnold, Timothy Goodwin; 1822, G. W. Densmore, Ebenezer Doolittle; 1823, Henry Peck, John S. Mitchell; 1824, Henry Peck; 1825, Isaac Grant, Caleb Kendall, second; 1826, Isaac Grant, James Atwell; 1827, James Atwell; 1828-29, Joshua Rogers; 1830, W. S. Bowdish, Lyman Sperry; 1831, W. S. Bowdish, Martin Marvin, Lyman Sperry; 1832, W. Round, Martin Marvin; 1833, W. Round, I. Warren; 1834, Alvin Torry, I. Warren; 1835, A. E. Daniels; 1836, A. Calder, L. G. Weaver; 1837, George Harmon, E. L. Wadsworth, William Bixby; 1838, C. Starr, B. W. Gorham, J. Soule; 1839, C. Starr, B. W. Gorham, J. C. Ransom; 1840, J. C. Ransom, C. W. Harris; 1841, C. W. Harris, Philip Bartlett; 1842, D. Davis, P. Bartlett, R. Stockley; 1843, D. Davis, I. D. Warren; 1844, Andrew Peck, R. S. Rose; 1845, A. Peck, B. Ferris, William Silsbee; 1846, C. Starr, A. Queal; 1847, C. Starr, M. M. Tuke; 1848, John Crawford, William G. Queal.

Statistics

1800.....	227	members.
1810.....	383	"
1820.....	685	"
1830.....	330	"
1840.....	537	"
1848.....	268	"

CANAAN CIRCUIT

As early as 1803 preaching at the Dutch settlement in Big Beech Woods is recorded. Big Beech Woods was in Canaan, and formed a part of Wyoming Circuit.

In 1806 Wyoming Circuit had eighteen preaching places; twelve were in the Wyoming Valley and six were within the bounds of what was afterward Canaan Circuit. The following from Dr. Nadal's sketch of Rev. Alfred Griffith gives an excellent idea of some itinerant life in those days:

"The fare was poor and coarse enough. The only drink they had besides water was coffee made of buckwheat bread. The process of making this drink was to hold a piece of buckwheat bread, called a slapjack, in the fire in the tongs till completely charred, and then to boil it in an iron pot. The liquor thus obtained, sweetened with maple sugar, received from Mr. Griffith the name of 'slapjack coffee,' and by this designation came to be generally known. As to eating, from early in June till autumn they had not a morsel of meat of any kind. Poultry could not be raised, nor pigs, nor sheep, for as soon as anything of the sort made its appearance it was carried off by the foxes, the bears, the panthers, or the wolves. If now and then a man was found bold enough to attempt to keep a hog, the pen was built just at the front door of the cabin; and if he owned a calf it was brought up and tied behind the house every night, and the guns kept loaded, and at hand, to drive off or kill the invading panther or wolf. As they rested at night on their bearskins or deerskins they frequently heard around them the wailing scream of the panther or the howl of the wolf; and the sight of the bear was more common than that of a pig or a lamb.

"The sleeping was as poor in some instances as the eating and drinking. About fifty miles from the Flats (Wyoming Valley) lived a humble family by the name of Cramer, consisting of husband and wife, with one son, Abram. Their house was both stopping place and church for our young itinerant, who had for his bed, when he remained over night with them, the frame of an old

loom, across whose beams were laid slats, and on the slats a bear-skin or two. These, with a pair of clean sheets, which were kept exclusively for the preachers, and a few superincumbent duds, constituted the sleeping apparatus. Abe, as he was familiarly called, was the preacher's bedfellow, and on one occasion, when Mr. Griffith had just committed himself to his room and bearskins for the night, and lay waiting for young Abram, who was a stalwart boy of twenty, he happened to cast his eye in one corner of the room, or rather of the barn, that room being the only one, when a sight met him at once puzzling and grotesque. There was good Mother Cramer, with her boy, Abe, before her, who stood, with lamblike docility, while the old lady pinned around him a snow-white sheet, which reached from the chin to the ground, making him look, his decidedly human head being excepted, for all the world like a veritable ghost. 'Why, mother,' said the young preacher, 'what on earth are you doing to Abe? Are you making a ghost of him?' 'No, child,' replied the inventive housewife, 'no; but Abe isn't fit to sleep with a preacher unless he is wrapped up in some such way as this.'

"At one of his appointments the young preacher was met by an Irishman, by the name of Matthew Bortree, who had been a Methodist in his native country, but having emigrated to this country, and settled where he enjoyed no religious advantages, he had become cold and backslidden. But the Holy Spirit had again visited him, and he became deeply anxious to retrieve his spiritual losses, and the object of his present visit was to get the promise of the preachers to visit his settlement, and establish there an appointment. The settlement was of about twenty years' standing, and yet a sermon had never been heard, nor a minister of the Gospel seen in it.

"Upon consultation between the preachers it was agreed that Mr. Griffith should make the first visit to the new field, and preach the Gospel in the regions beyond to people who had never heard its joyful proclamation. The time was fixed, and a young man was to be sent to meet the preacher at Cramer's, and conduct him through the great wilderness called the 'Big Beech Woods' to Bortree's house. In pursuance of his engagement, at the proper time Mr. Griffith started for Cramer's, rode all day without eating a morsel, and reached the friendly cabin about nightfall, having come about fifty miles. Of course he was weary and hungry. Mother Cramer said she was glad to see him, but sorry he had come, for she had nothing, nothing at all to give him to eat. Mr. Griffith said he was sorry too, for he was very hungry; couldn't

Mother Cramer possibly find something that a man could eat? The good woman promised to try, and upon rummaging among some broken crockery she found a dry crust of bread, which, added to a very small fish which Abe had that day caught in the branch, and which she immediately cooked, was the supper and dinner of the young preacher, after a ride of fifty miles and preaching twice.

"The fish and the bread, which Providence made sufficient without a miracle, being found, the good woman drew out a washtub and placed a board over it for a table, on which in the moiety of a plate she arrayed the dinner, and before which she placed a three-legged stool; she invited the preacher to eat, adding as she concluded her invitation: 'There's your dinner; it's all I have; if I had more you should have it. But if you are a good man it's good enough for you, and if not it's too good.'

"By daybreak the next morning the father and Abe had returned from the mill, whither they had gone to replenish their exhausted larder, and the young itinerant had, considering time and place, a good breakfast, plenty of corn bread, washed down with slapjack coffee, that and nothing else.

"The next evening he and his guide arrived at the settlement, and were met by seventy or eighty persons, all anxious to see that strange sight, a preacher. He put up with Bortree, and no sooner was he in the house than they insisted he should preach the same evening. He consented, and while he preached the people gazed and wondered; not one present, perhaps, except Bortree, had ever before been witness of such a scene. The next day he preached morning, afternoon, and night. After the second service he was approached by a great rough fellow by the name of Bill Clemens, who asked him what he meant by the Methodist Episcopal Church. The answer was given by reading from the Discipline the General Rules and the articles of faith. Clemens, with ill-suppressed indications of feeling, remarked that if that was all he would not object to becoming a Methodist himself. The appointment was regularly kept up, and when winter set in the seriousness marked from the first had grown into deep penitence, and there was a repetition of those scenes of revival which had been witnessed in so many parts of the country. . . . Every man and woman, and every child over fourteen years old, in the whole settlement professed religion and joined the Church, with a single exception, and he was a whisky seller. Even this man's wife was brought in. The reformation, however, took from him his occupation, and cursing the neighborhood into heaps he left for parts unknown. Matthew Bortree became a local preacher,

and Bill Clemens a class leader, and on the spot where Bortree's house stood now stands, as we are informed, a fine church."

During Asbury's visit to Wyoming Valley in the summer of 1807 he directed Gideon Draper to spend the balance of the year on what was subsequently called Canaan Circuit. However, it was then known as "the Mission." Note the following places visited by him, and an idea will be had of the extent of the circuit: Salem, Paupack, Sterling; an appointment across the Delaware; Bethany; Mount Pleasant, Ouaquaga, Hopbottom.

In 1808 Canaan Circuit appears among the appointments and continues until 1828.

In 1810 the circuit was as follows: "The preachers then crossed the Delaware, and preached at Cohecton, Cross's, Hurd's Settlement, or White Lake, Liberty, and Mamakating Hollow, at Smith's; crossed the Shawangunk Mountain, and preached at Higgins's and at Squire Stoddard's; recrossed the mountain and preached at Carpenter's Point (now Port Jervis). These appointments required the preachers to travel extensively over Sullivan and Orange Counties in the State of New York."

Classes were formed at Cherry Ridge and at Bethany this year.

"Here is embraced the whole of the present Honesdale District," besides portions of Wyoming and Binghamton Districts, and parts of New York and New Jersey Conferences.

"The preachers of the circuit each received \$49.98 and their traveling expenses this year."

1818. Isaac Grant was on the circuit this year. "A camp meeting was held, early in September of this year, in Salem, which, on the invitation of our presiding elder, we attended. We crossed Cobb's Mountain in a considerable company of men and women on horseback, led by our magnificent presiding elder on a mammoth horse. All in all it was a novel scene to us, and there was a sprinkling of romance in a train of travelers on saddles, composed of men and women, old and young, climbing the mountain and clambering over rocks, upon which the old Yankees trod when they first visited fair Wyoming, and upon which they dropped their sweat and tears as they fled from the murderous savages. Many of them crossed this mountain on foot, we were well mounted; they traveled in peril of their lives, we in safety.

"The encampment was small, the ground rough, and the tents poorly built. Everything was rude and primitive; but God was there. The work of awakening and conversion soon commenced, and the groans of the wounded and the shouts of the saved

resounded through the forest of tall hemlock and beech trees.”—*Peck*.

When Rev. George Peck went to this circuit in 1820 he “found it a two-weeks’ circuit, with a membership of 223, and twelve preaching places, one of them being the courthouse at Bethany, three or four schoolhouses, and the rest private houses—not one church.” He further says: “The work on Canaan Circuit was hard. It was sparsely settled, and the chief occupation of the people was clearing their land, and winning farms from the original forest, which still covered by far the greater portion of the country. The roads were simply wagon paths, made by cutting away the trees and undergrowth so as to admit of a passage, provided the driver was skillful in winding about rocks and stumps. They were so narrow that the dense foliage of the trees shut out the sun, and, in consequence, they were always muddy in the warm season, except where the rocks were bare. Through the swamps the roads were of the style called in some sections of our land ‘corduroy;’ but the poles of which they were constructed were often decayed, and the way unsafe. When winter came, and the mud began to freeze, it was still worse. My poor horse became sore and stiff, and almost broke down. He often halted on the edge of some icy Slough of Despond, and could be forced into it only by a sharp application of the spur.” And yet it was vastly in advance of what it was when traveled by Owen and Draper!

Mr. Peck received in “grain, meat, meal, maple sugar, and other articles too numerous to mention about one hundred dollars, all told.”

Rev. Elisha Bibbins, who was on the circuit in 1822 and 1823, gives the following as the preaching places: Canaan Four Corners, Mount Pleasant, Bethany, Cherry Ridge, Salem, Sterling, Bennet’s Settlement, Lackawaxen, and the Dutch Settlement.

All too meager are the records of those early days. Yet enough is known about them to cause great admiration for the men who heroically tilled the ground. The fathers of Methodism were sturdy heroes!

In 1828 John Parker and V. M. Coryell were serving this circuit. Brother Parker published in *The Christian Advocate* an account of a man whose name was Truman Matthews, and who was executed in Bethany, Wayne County, Pa., on the 24th of October, 1828, for the murder of Colonel Jonathan Brooks. His article was headed “Universalism Renounced Under the Gallows.”

“During Matthews’s trial and imprisonment, Rev. John Parker visited him several times, in order, if possible, to convert him from

the error of his ways, but found him fearfully hardened, and seeking miserable refuge in Universalism. No Gospel reasoning seemed to touch his feelings in the least. But on the day of execution Brother Parker, having been appointed by the sheriff to preach on the awful occasion, went early to the courthouse, and learned that a change had taken place in the prisoner's mind. The day previous to his execution he was designing, with a knife some wretch had furnished him, to commit suicide; but when about to execute the horrid deed he heard, to use his own words, 'a voice louder than thunder, telling him to stay his hand, and he saw hell;' and now his foundation of Universalism was all gone in a moment, and with 'death staring him in the face' he began to cry aloud for mercy, and continued to do so all day and all night, and all the next day, with few intermissions, until his voice was lost in death. In prison, and just before he was taken out for execution, he lamented that Universalism had so long deceived him; and on the scaffold, when addressing the thousands before him, he declared that Universalism had deluded him, and that it was a 'doctrine of the devil.' Brother Coryell, on the occasion, addressed the people by way of exhortation, warning them according to the suggestions of the awful spectacle before them, some votaries of Universalism taking high offense at some of his statements. There was much controversy with the Universalists in those days."—*Conable, History of Genesee Conference*, p. 271.

The appointments to the circuit were the following: 1808, Gideon Draper; 1809, —; 1810, George Harmon, Samuel Thompson; 1811, John Kimberlin; 1812, Loring Grant, Orin Doolittle; 1813, Joseph Hickcox, Robert Menshall; 1814, James Gilmore, Israel Cook; 1815, Ebenezer Doolittle; 1816, Israel Cook; 1817-18, Isaac Grant; 1819, Abraham Dawson; 1820, George Peck; 1821, John D. Gilbert; 1822, Elisha Bibbins; 1823, Hiram G. Warren, Elisha Bibbins; 1824, Joshua Rogers, Mark Preston; 1825, Joshua Rogers, Sophronius Stocking, Joseph Castle; 1826, Sophronius Stocking, J. Castle, J. Pearsall; 1827, John Sayre, Silas Comfort; 1828, John Parker, V. M. Coryell.

BROOME CIRCUIT

Broome Circuit was formed in 1812, from the northeastern part of Tioga Circuit, taking its name from Broome County, N. Y. The circuit then extended across the Susquehanna at the Great Bend. According to Dr. William Round, Mr. King formed a

society in Gibson in 1812 or 1813. Its members were: George Williams, leader; Margaret Bennet, Sarah Willis, Susanna Fuller, and Jemima Washburne.

Statistics of those days bewilder us. At the end of the first year Elijah King, its first preacher in charge, young and unordained, reported 247 members. Reports for 1813 gave an increase of 230 members, 1814 an increase of 175, and 1815 a decrease of 145.

The preachers on the circuit had to travel from three hundred to four hundred miles and preach thirty-five to forty-five times, taking four weeks to get around the circuit.

In 1816 Rev. George Peck was junior preacher on this circuit. We quote extensively from his account of the work as it gives so fine a description of the circuit:

"When I reached the bounds of the circuit I found a letter from Mr. Bibbins, containing a plan of the appointments, with instructions in regard to roads and stopping places. I was to visit the lower half of the circuit before I met my colleagues. My first preaching place was at Isaac Page's, five miles above Chenango Point. Notice had been given, and I had a large congregation in Mr. Page's barn. Here I found a good society which seemed to be prospering. My next appointment was in Osborn Hollow, Sabbath afternoon; the third in Stilson Hollow; the fourth at Richard Lewis's, on the Susquehanna, near the present Kirkwood Station, on the Erie Railroad. Here I found a little log cabin, not of the most inviting aspect. The good woman informed me that they were out of meat, and that her husband had gone out to kill a deer. In due time the old gentleman returned, having succeeded in running a deer into the river, where he shot it. It was now the latter part of July, and we found the meat anything but palatable. I preached to about half a dozen poor people, led the class, and then answered sundry questions in regard to the Conference. My host and his old lady were from Wales, and when evening came they lighted pine knots, stuck them between the stones of the fireplace, and began to sing Welsh hymns.

"In the morning I rode to Jesse Hale's, some six miles above Great Bend. Father Hale was a mighty hunter. In fact, he came from Vermont, and fixed his home in this new region for the purpose of pursuing game in the Harmony Woods—the great forest which then stretched from the Susquehanna to the Delaware. He slaughtered about a hundred deer annually, most of which he sent to the Philadelphia market. He often killed bears and elks, as well as a great variety of smaller game, of the flesh

of which I often partook at his table. He was a shrewd, witty man. He was the father-in-law of Joseph Smith, the Mormon prophet. In his neighborhood Smith, at least in one version of his story, professed to find the golden plates from which he said he translated the Book of Mormon. He made love to Emma Hale, and finally married her, in opposition to the wishes of her friends. Hale himself detested Smith, considering him an impostor and a knave.

"Mr. Hale gave me a cordial reception, and in the afternoon I preached in a little log schoolhouse to a small but earnest congregation. When I was in the midst of my subject, and, perhaps, waxing warm therein, a young woman made a leap in the air and uttered an unearthly scream, which startled me, and came near scattering my thoughts and bringing my sermon to a premature end. I found afterward that she was given to this kind of procedure. She was teaching school in this neighborhood, and the next day, when my path lay over the mountain to Windsor, where her residence was, she must needs borrow a saddle horse and insist on accompanying me as guide. Her father, now deceased, had been a deacon in the Presbyterian Church, and no one was at home when we reached her house but her mother, a genuine old Jezebel, who came hobbling out on her crutch and gave me a blast of wild denunciation, berating the Methodists in 'good set terms,' and heaping upon them all manner of angry abuse. The situation was decidedly novel.

"I rode on to Higby Hollow, where I stayed all night at Father Higby's; and the next morning, which was the Sabbath, preached in a small schoolhouse. In the afternoon I preached at Randolph, where was one of the strongest societies on the circuit. My course that week lay in an irregular line through portions of Broome and Chenango Counties. The appointments for preaching were at Merwin's, Wedge's, Allise's, Higby's, Elliott's, and Kimball's, and then on Friday evening my colleague and I met at Page's, on the Chenango, five miles above Binghamton, which was then called Chenango Point. I gave Brother Bibbins an account of my adventures, including my crossing the mountain with my volunteer escort, and my reception at her mother's. He laughed heartily at this part of my recital, and remarked, 'I will cure that.' What he said to the lady I do not know; but on my next round I crossed the mountain alone.

"On Saturday I set off on the northern range of appointments, and in the afternoon reached Smithville, where I found a kind reception at the house of Dr. Grant, the father of my friend,

Loring Grant. In Dr. Grant and his wife I found two very pious, intelligent, sensible people, thoroughly attached to our Church, and firm friends and wise counselors of the Methodist preachers. Sunday morning I preached at Smithville, in a private house, and in the afternoon rode to Lee's schoolhouse, where I preached again.

"Amanda Hotchkiss was a member of the society at Lee's. She was a very tall young woman, deeply pious, and universally respected, and yet somewhat peculiar. She had a way of expressing joyous religious emotion by 'jumping.' Her motions were modest, and even graceful. She moved gently, with her eyes closed, occasionally saying, in soft, musical tones, 'Glory to God.' The preachers did not wish to grieve her by questioning the propriety of her exercises, and the most careless of the wicked would not even smile at them. She long believed that she could not avoid these demonstrations, and that they were the result of divine power. But the conviction at last forced itself upon her mind that these movements were no necessary part of religion, that in her case they were partly the result of mere habit, and that they were undesirable. She wholly ceased from physical demonstrations, and yet averred that she enjoyed closer communion with God, and more solid religious happiness, than when she was more demonstrative.

"On Monday afternoon I preached in the schoolhouse at Smithville Flats. That evening I lodged at the house of a man whose wife was a member of our Church, and who kept a little store. During the evening there was drinking and carousing in the store, and some one, evidently intoxicated, sung a vulgar song. I thoughtlessly inquired who it was. 'It is my husband,' said the lady, with painful embarrassment of manner. I was sorry that I had asked the question. The noise continued, the report of a gun adding to the uproar. In the morning, on taking down my saddle, which I had hung up under the piazza, I found that a musket ball had been shot through it, shattering the frame. My song-singing host did not make his appearance that morning. I complained of the outrage, and Dr. Grant and my colleague were so indignant that they concluded that we could spend our time to better purpose elsewhere. There had been good congregations, but no society, and we preached there no more.

"The next preaching place was at Squire Hamilton's, where I preached to a small congregation, and was kindly entertained by an estimable family. Thence I went to McDonough, where I preached in the comfortable log house of Mr. Oisterbanks, and

received a cordial welcome. Next I preached in the house of Deacon Punderson, who had been an officer in the War of the Revolution. He was a pious, well-informed man, a member of the Baptist Church. He had read much, and had a strong, sound mind, and was one of the few whom I met from whose conversation I always expected to learn something. His talk was to me an intellectual feast. His children were Methodists, and he was very friendly to us.

"From this place I went to Father Widger's, whom I found a little rough on the surface, but a man of generous impulses, with a fine, pleasant, pious family. I then passed through the village of Oxford, and preached at David Lyon's. The day following I preached in the schoolhouse near Captain Tillotson's, with whom I lodged. Neither he nor his wife professed religion, but they were very friendly and hospitable, and gave us a good home when we preached in their neighborhood.

"The next Sabbath I preached in the morning in the village of Greene, in a schoolhouse. There were no members of our Church there at that time. In the afternoon I rode six or eight miles, and preached in the house of Benjamin Jackson, where I found a good society. Monday evening I preached at Lisle, in the house of Father Whitney; Tuesday, at Father Norton's, Wednesday, at Henry Palmer's, in what is now called Kattelville; Thursday, at Orin Seward's, on Potato Creek; and Friday brought me to I. Page's, where I again met my colleague.

"Thus I made my first round of the circuit, having traveled over two hundred miles and preached twenty-eight times in four weeks. There was not a church on the circuit. We preached in schoolhouses, barns, and private houses. We had no appointment in any village except Greene, which was then small, and in which we had no society, and not even a place to lodge. In those regions Methodism first took possession of the sparsely peopled country neighborhoods. There were on Broome Circuit 366 members. The congregations were good, often crowding the places of assemblage. The spirit of the people was excellent, and their cordiality and warm hospitality greatly encouraged me."—*Peck, Life and Times*, pp. 66-72.

In the early days of Broome Circuit Nathaniel Lewis, a local deacon, was a prominent character. He "was rough as a mountain crag, but deeply pious. He could read his Bible, and fathom the human heart, particularly its developments among backwoodsmen. He was fearless, shrewd, and often witty. His labors were incessant and widely extended."

On receiving information of a place, some distance from his home, where was no religious worship, he visited the place, canvassed from house to house, and invited the people out to meeting. He preached from "Ye uncircumcised in heart and ears, ye do always resist the Holy Ghost." The sermon was with power. A great revival followed, and seventy souls were saved.

Several interesting stories are told concerning him. One Sabbath morning, in the year 1812 when provisions were scarce, he sat reading his Bible preparatory to preaching, when he discovered a deer near his house. He took down his gun, shot the deer, and after dressing it, sent portions to his neighbors. He was called to account before the church for breaking the Sabbath. "He pleaded not guilty. He asked the brethren who were gravely remonstrating with him: 'What do you suppose the Lord sent that deer into my field for?' 'Well, I suppose it was to try you,' one gravely answered. 'No, it wasn't,' replied the accused, 'for the Lord knows that when he sends blessings to me I don't wait until the next day before I take them.'" He was acquitted.

At one time, while preaching, he was disturbed by some disorderly persons. After bearing with them for a season he reproved them by calling them "a hogmatrical set." After the service a local preacher, who was present and heard the rebuke, hinted to him that he had made use of a wrong word.

"What do you mean?" he asked.

"Why, hogmatrical is not a proper word," was the reply.

"Yes, it is," replied Mr. Lewis; "you have heard of dogmatrical, I suppose?"

"O yes, but—"

"Well," interrupted the old fox, "you can shame a *dog*, but a *hog* you can't."

This ended the controversy. "Uncle Lewis was the instrument of the awakening of many souls."

In 1883 this circuit disappeared from the appointments. Over twenty-four charges now exist within its bounds. Henry Street Church, Binghamton, being the first Methodist Episcopal church built within its bounds.

The circuit, when served by R. S. Rose, was as follows: Kattelville, a schoolhouse appointment; Chenango Forks, a schoolhouse appointment, subsequently the Congregational church was used; Barker, where the society had a church; Castle Creek, where the Presbyterian church was used; Frenches, or South Castle Creek, now Glenwood, a schoolhouse appointment; Chest-

nut Ridge, where a schoolhouse was used. Castle Creek, where the parsonage was located, was the head of the circuit.

The circuit was served by the following: 1812, Elijah King; 1813, George W. Densmore, Peter Jones; 1814, George W. Densmore, I. Chamberlin; 1815, William Cameron, Isaac Grant, assistant; 1816, Elisha Bibbins, George Peck; 1817, Joshua Rogers, John Tooke; 1818, Michael Burge, Peter Baker; 1819, John Arnold, Belus Shepherd; 1820, Joshua Rogers, Caleb Kendal; 1821, John Griffin, James Hodge; 1822, Hiram G. Warner; 1823, Horace Agard, John Sayre; 1824, Horace Agard, Solon Stocking; 1825, Gaylord Judd, Mark Preston; 1826, Gaylord Judd, George Evans; 1827, Philo Barbary, H. P. Barnes; 1828, James Kelsey; 1829, Hiram G. Warner, Miles H. Gaylord; 1830, Miles H. Gaylord, David Torry; 1831, David Torry; 1832, supply; 1833, Joseph Atwell; 1834, Alonzo Wood, T. D. Wire; 1835, Alonzo Wood, L. Salisbury; 1836, Morgan Ruger, A. Warren; 1837, S. Stocking, S. Phinney; 1838, Dr. E. G. Bush; 1839-40, George Evans; 1841-42, Levi Pitts, C. Burlingame; 1843-44, Enos Puffer; 1845-46, King Elwell; 1847-48, T. D. Wire; 1849-50, R. S. Rose; 1851, Joseph Whitham, William Roberts; 1852, R. Ingalls, H. T. Avery; 1853, J. M. Grimes; 1854, Lowell Harding, supply; 1855-57(?); 1858, William Silsbee; 1859-60, S. E. Walworth; 1861, L. Pitts; 1862, supply; 1863, W. P. Abbott; 1864, P. S. Worden, F. L. Hiller; 1865, P. S. Worden; 1866-67, G. W. Leach; 1868, S. W. Lindsley; 1869-70, L. Pitts; 1871-72, E. Sibley; 1873, S. W. Spencer; 1874, S. F. Ketcham; 1875-76, A. Brigham; 1877-78, C. Sweet; 1879-81, W. B. Thomas; 1882, B. B. Carruth.

BRIDGEWATER CIRCUIT

In 1813 Bridgewater Circuit was formed from the northern portion of Wyoming Circuit. In its early days it was a four-weeks' circuit, having sixteen or eighteen appointments. In 1830 it contained the territory now comprising Springville, Auburn, Rush, Fairdale, Skinner's Eddy, Meshoppen, Tunkhannock, West Nicholson, and a part of Montrose charges, the parsonage being at Lymanville. Gibson was in this circuit in 1819. This fact and the following quotations will give something of an idea of its early extent, and the times.

In 1814 Elisha Bibbins and Wyatt Chamberlin were on the circuit. "The circuit was large, and the preachers labored earnestly and ably for the good of the people. Hopbottom was

famous for the zeal and spirituality of the membership. This was the center of the circuit, and gave tone to the whole. Some of the meetings, to the eye of an outsider, were scenes of confusion. There was much of holy zeal there, but a little mixed up with something like fanaticism. The jumping spirit was often witnessed in the Hopbottom society, and some of the best members, male and female, were occasionally under its influence. When much excited they would commence moving up and down, apparently without effort, or a knowledge of what they were doing. The movement was perfectly graceful, and yet evidently unstudied. It was one of the phenomena which attended the great religious excitements of early Methodism.

"Three hundred members were returned upon the Minutes at the close of this year."

1816. "There was a camp meeting in September of this year on the land of Edward Paine, in Hopbottom, Bridgewater Circuit, which we attended. This was 'the cold summer,' and it was a season of scarcity and gloom. Frost had destroyed the crops in this part of the country, and the prospects of living appeared dull and doubtful. The nights and mornings were cold, and there scarcely seemed to be enough of the fire of the Holy Ghost in the souls of the people to counteract the chill of the atmosphere. Mr. Pearce, the presiding elder, preached a powerful sermon on the evidences of Christianity from the words of Nicodemus: 'We know that thou art a teacher come from God.' A few souls were converted, and some Christians quickened."

1818. Ebenezer Doolittle and Edward Paine were the preachers. Doolittle was a "considerable scripturalist," but without tact. This year a singular preacher of the Baptist denomination, by the name of Solomon Dimack, began to attract attention along the Susquehanna, between Tunkhannock and Wyalusing. He broached various heresies, which Mr. Doolittle did not fail to attack, sword in hand. This brought the two champions together, in a public debate, at the forks of the Mehoopany. One of the questions discussed was the divinity of Christ. Dimack maintained that "Christ was not the eternal God, but the eternal Son of God." Doolittle was too much for his antagonist, and he was finally left in possession of the field, as being armed with "too much human larnin'" for the redoubtable Dimack, who was only "taught in the school of Christ." The affair made a great stir, but resulted in little good. The orthodox generally considered that Doolittle acquitted himself passably, and had the decided advantage in the argument.

1819. "This year (1819) the preachers on Bridgewater Circuit were George Peck and Edward Paine. We regarded this circuit with a sort of horror, and made only one request of the presiding elder, and that was not to be appointed to Bridgewater Circuit. When the appointments were read off we felt badly whipped. Brother Paine was in raptures, and took us in his arms and laughed heartily. Father Kimberlin seemed to delight in torturing us. 'O George,' exclaimed he, 'you will starve to death; they will feed you on sorrel pie.' The young wife to whom George had been but a few weeks married had not been used to living on 'sorrel pie,' and what could be done with her? We returned from Conference with a heavy heart.

"It was a year of great trials, but of some triumphs. It seemed a settled fact that wherever we came into contact with any other denomination there was opposition to be encountered. Methodism had been long in existence in this region of country, but still it had to dispute every inch of ground, and, indeed, efforts were made to drive it from ground which it had long occupied.

"The class in Hopbottom had been diminished and weakened by removals, and here we met with active hostility from Presbyterians and Universalists. Elder Davis Dimack was firmly entrenched in his stronghold at Montrose, and from that point spread himself as widely as possible in all directions; and wherever he came he was tolerably sure to strike a blow at Methodism. We heard him preach on a week day in Springville, and were chagrined to hear him fall upon 'the Methodists' in a style of misrepresentation and abuse. The occurrence resulted in a voluminous correspondence between us. 'Sol Dimack,' as he was familiarly called, vented his spleen in right down vulgar style. We heard him deliver one of the most confused, shapeless discourses we ever listened to; and after the service closed, being introduced to him by a mutual friend, had a regular set-to with him. He had any amount of confidence, but was most lamentably ignorant.

"In spite of all the opposing elements, we had seals to our ministry, and a rising in the Church at all points. Our excellent colleague labored faithfully, and did much good. After concluding the labors of the third quarter we were removed to Wyoming Circuit.

"A camp meeting was held just before Conference, in what is now called Lymanville, which we attended. Samuel Budd was present, and, in his slam-bang way, preached and exhorted with considerable effect. Edward Paine delivered a most thrilling

exhortation on the stand, which seemed to move everything.”—*Peck, History*, pp. 321-324.

On the minutes of the Quarterly Conference, held September 28, 1822, appears for the first time the name of Joseph Towner, as exhorter. Since 1819 he had been a class leader. This man was one of nature's noblemen. His early advantages were small, at his conversion being hardly able to read a hymn. By perseverance he secured a fair knowledge of the English language and became a popular and useful man. For many years he traveled large circuits. He gave to Wyoming Conference a son, Rev. I. P. Towner.

In 1826 a camp meeting was held in Lyman's Settlement, Springville. Rev. Philetus Parkus, preacher in charge, was lying upon a sick bed in the parsonage in the neighborhood, from which he went to his home on high. "The circuit was deprived of the services of its regular pastor, but there was a good degree of life among the membership. We had some strong sermons; among them was one from Mr. Castle. . . . Rev. Elisha Cole, of Towanda, then commonly called 'Father Cole,' preached a characteristic discourse from the 'cloud coming up from the sea the bigness of a man's hand.' In treating his subject he said he should first philosophize it, second analogize it, and third theologize it. It was a singular sermon, but quite ingenious, and not without practical effect.

"There were many interesting cases of conversion during the meeting; but one particularly interested us. A young couple attended; the wife was awakened, but the husband seemed as hard as stone. He undertook to force his wife away from the ground, but she was so deeply affected as scarcely to be able to support herself. He had hard work to get her along, she weeping, and begging him to let her remain for at least a short time. He finally said, 'You may stay an hour if that will do you any good.' Several preachers were standing around, to whom she looked imploringly, and exclaimed, 'O, do pray for me *now, right away*, for the time is precious;' and, falling on her knees, she began to cry mightily to God for mercy. She was in a tent; her husband took a seat, and she, as she knelt, laid her head upon his knees. Fervent prayers went up to heaven, and before the hour expired she was blessed. She arose, and, smiling, said to her husband, 'Now I am ready to go home.' He was not now in so great haste to get away, but remained to witness the songs of praise and shouts of triumph which naturally followed. Before the meeting closed he sought and found the pearl of great price.

"A high degree of religious interest followed the camp meeting in Brooklyn, the place formerly called Hopbottom. Rev. E. Bibbins was residing there at the time, and was very useful. Accompanied by the Rev. Joseph Castle, we visited the place and spent a few days there. At an afternoon meeting an interesting little girl of perhaps ten years of age was converted and was very happy. She was on a visit to her uncle's, James Noble, Esq. Our friend Bibbins invited us to attend the child with him to Mr. Noble's, who was a friend to the Methodists, but not a professor of religion. We were anxious to witness the meeting of the uncle and niece, having no idea of the manner in which she would conduct herself. All doubts were soon settled, for the moment she saw him she threw her arms around his neck, exclaiming, 'O, my dear uncle, the Lord has blessed my soul!' Mr. Noble was evidently taken down. He blushed, and for a moment hesitated, but finally responded, 'Has he, indeed? I am very glad;' and being seated he took her in his arms, and struggled hard against the emotions of his soul. The sweet face of the little joyful convert was bathed in tears, but they were tears of gladness. At the next meeting the squire came down upon his knees." —*Peck, History*, pp. 439, 440.

The old brick church, about two miles from Meshoppen, was the first church to be built on the Bridgewater Circuit, and the Lymanville church the second.

In 1841 the circuit name was changed to Springville.

The circuit was served as follows: 1813, John Hazzard, Elijah Warren; 1814, Elisha Bibbins, Wyatt Chamberlin; 1815, James Hall, Nathan Dodson; 1816, Isaac Grant; 1817, Israel Cook; 1818, Ebenezer Doolittle, Edward Paine; 1819, George Peck, Edward Paine; 1820, John Griffing; 1821, Joshua Rogers, Hiram Moore; 1822, Asa Cummins, Mark Preston; 1823, Caleb Kendall, Sophronius Stocking; 1824, William W. Rundell, S. Stocking; 1825, Philetus Parkus; 1826, Philetus Parkus, John Wilson; 1827, Joshua Rogers, Daniel Torry; 1828, Daniel Torry, Peter Wentze; 1829, Silas Comfort, V. M. Coryell; 1830, Joseph Towner, C. W. Harris; 1831, George Evans; 1832, George Evans, M. R. Cushman; 1833, Benjamin Ellis; 1834, Benjamin Ellis, S. B. Yarrington, L. S. Bennett; 1835, E. Smith; 1836, E. B. Tenny, C. T. Stanley; 1837, E. B. Tenny, A. Benjamin; 1838, King Elwell, Thomas Wilcox; 1839, King Elwell, Philo Blackman; 1840, William Round, William Reddy.

CHAPTER III

CONTROVERSIES

THE early days of Methodism were notable for two things, fire and fight. Men were zealous, impassioned. They were self-consumed, Christ-absorbed. Pentecost came again. In most places Calvinism had a footing. Its errors must be attacked. Methodism had to fight for standing room. The doctrine of a limited atonement and the doctrine of universal salvation were fiercely fought. In many places exclusive immersionists resisted the zealous expansionists of Arminianism. Arianism and spiritualism were at times antagonized. In those days there were found many preachers who were open to all comers. All they asked was a fair field. They trusted the majestic strength of truth to win. They asked for no quarter, gave none, and the fight was to a finish. What might be called the controversial age of Methodism had many charms about it. Controversies upon platform and in the public print were common. The writer of these lines can recall three different debates to which he listened within a period of about three years in his boyhood. One was between a Universalist preacher and a Methodist pastor, another between a spiritualist medium and a noted physician of the Seneca tribe of Indians, and the other between an infidel lawyer and a Methodist preacher. This Methodist preacher engaged in seven different debates, championing the cause of Christianity. He has since published a very interesting book upon *Epidemic Delusions*. These discussions occurred at about the close of the controversial period of our history.

Wyoming Conference had its champions in the intellectual arena. We may not hope to chronicle all of their combats. Many occurred of which we have no account other than tradition, and many transpired so many years ago that even this source of authority would be of little value save to prove that the contests were held. We have some definite information concerning some. When Dr. George Peck was presiding elder of Susquehanna District from 1824-25 he was drawn into a couple of discussions. We can best tell the story by quoting the account from Dr. Peck's *Life and Times*:

"The Rev. C. R. Marsh, a young Universalist preacher from

New England, had been settled at Hopbottom in charge of a congregation of that faith. Zealous and confident, he began the publication of a magazine entitled *The Candid Examiner*, and opened his battery upon the 'limitarians,' generously offering them space in his columns to defend themselves if they could. These banterers were annoying to our people, and were commented on by others, and I began occasionally to hear the inquiry, 'Why does not Mr. Peck meet Mr. Marsh in his magazine, if he thinks that he can sustain his doctrine?' I resolved, at length, to accept the challenge, and addressed to the editor a note to that effect, signing it 'Observer.' He gave me a cordial reception, and made profuse promises of fair play. I wrote five papers, embracing the main points of the controversy. These were published in successive numbers of the magazine, the editor replying to each in the same number. He evidently assumed that I was a Calvinist, and constructed his replies accordingly. When I began my rejoinder he discovered that he had aimed his guns in the wrong direction, and that his ammunition had been wasted. He found that his arguments were not valid against a Methodist. He began to delay my articles, and finally declined to publish any more of them. I wrote him a letter on the subject, and my friends, in vain, called on him, and at last he discontinued his magazine altogether. My letters were published in a large pamphlet at Wilkes-Barre, in 1827. . . .

"While the Universalist debate was pending, another assailant, whose name was also Marsh, came out for battle. He appeared as the champion of the doctrine of the Divine Unity, and felt called to attack Trinitarians everywhere. His assaults attracted considerable attention in Kingston, and the region round about, and some of the less intelligent of our people began to be disturbed. Happening to meet him one day, we had some conversation, in which he told me frankly that he intended to make war upon the errors of the Methodists until he rooted them out. I remarked that I would like to hear him speak. This seemed to please him, and he immediately published an appointment in the old academy at Kingston, and set afloat the idea that we were to have a debate. The evening came, and a crowd, and the sermon, which was two hours long. At the conclusion Mr. Marsh turned to me and invited me to reply. I declined to do it at that late hour, but named a day, to which he agreed.

"From certain signs I inferred that my assailant was a man of quotations only. I suspected that the pond by which he ran his controversial mill was small and not very deep. Examining

Millard's little book on the Unitarian controversy, I found all Mr. Marsh's arguments, and nearly all his language. I prepared my answer accordingly, and when the time came, put Millard's work in my pocket, and carried to the place a half dozen other books, which I placed upon the desk. My opponent was invited to take a seat with me, and did so, but seemed to look at my books with apprehension.

"After prayer, and a brief introduction, I remarked that I had taken no notes of the discourse to which I was about to reply, but that I had it in a little book. As I drew it from my pocket, and named the author, Mr. Marsh, who was sitting at the desk facing the audience, gave evident tokens of dismay and consternation. The wound was mortal. I spoke an hour and a half, and then gave the gentleman an opportunity to reply. He tried to do so; but it was clear that he knew nothing of the question beyond his single author, and when Millard was answered Marsh was confounded. The audience began to laugh, and we retired. In a few days he left the region, and I saw him no more."

In 1850 Cassius H. Harvey was appointed to Honesdale. During the year he was led into spiritualism. He went so far as to invite mediums to the parsonage, and seances were held there. He allowed himself to advocate some of the doctrines of spiritualism from his pulpit. In 1851 he was appointed to Wyoming, and instructor in Wyoming Seminary. At the Conference of 1852, when Wyoming was organized, he was tried for heresy and suspended from all official relation to the Church. He settled in Kingston, and did not abide by the action of Conference, but continued to exercise ministerial functions. He was accordingly expelled from the Church. He gave himself without restraint to the spiritualistic movement. He went so far as to claim that spirits had communicated the information that so far as he was concerned the seventh commandment had been repealed. This much, simply that one may better understand the following history.

Rev. William Wyatt was pastor at Carbondale for two years, 1852-53. During the first year a burdensome debt was raised and a remarkable revival followed, in which over two hundred were converted and one hundred and eighty joined the Methodist Episcopal Church. The following year was made memorable by his valiant fight with spiritualism. Let Father Wyatt tell the story:

"Rev. Cassius H. Harvey moved to Carbondale [in the latter part of 1852 or early part of 1853] and introduced spiritualism

among the people. And on our return to the charge the second year we had to contend with those most singular and unique manifestations, said to be from the spirit world. A large number of the young converts and some of the more prominent members of the church embraced these sentiments, believing that they could hold intercourse with departed spirits. The Bible was well-nigh abandoned while they had daily communications right from heaven.

"Communications were received not only from deceased friends, but from the distinguished dead of all ages and nations. They claimed to move tables and throw them out of the windows; to mark passages and fold down leaves in the Bible; to write autographs and tell all our past history. I posted handbills about town, inviting the people to come to the Methodist church next Sunday evening, and hear what we had to say to them on the subject of spiritualism. They came out and filled the house; there were about twenty mediums present; they came from every part of the city and from all classes of citizens, believers and unbelievers. The mediums went into their tantrums, bowed their heads, and got the jerks and mesmeric influence upon them, prepared to receive any communication the spirits had to make to them.

"I began my lecture by saying: 'We have all heard of the great leap in Rhodes, but we prefer to see it for ourselves, for that which has been done can be done again, and we are now ready for communications and demonstrations. The house is beautifully lighted in every part, and the good people of the city are all here to guard well every act, so there can be no collusion. It is too late in the day for you to say that in the dark, with the lights all out, the spirits move the tables and make raps and write autographs. This people are not going to crawl off into the dark, under tables and chairs, to witness these demonstrations; we are here openly and before all the people, to witness and receive any new and great truths you have to communicate.

"'And now we demand, we challenge, these spirits who have set all Carbondale in an uproar, to come out openly before the community, and do these things, or else acknowledge that the whole thing is a humbug, as it is; and thereafter, and forever, let us hear no more of it. Here is a pen, and ink, and paper—now write, *write* an autograph; write it quickly, or else acknowledge you never did it, and it cannot be done. If you have done it, you can do it again. The mediums are all here, and the influence is upon them, and the spirits are here—all things are now ready

for action, and we wait patiently to see it. Here stands the table, take it up as you say you have been wont to do, and dash it out of this large window without hands; I will repair the window, and pay all expenses. Then here is the Bible; let some one of these old prophets who understands these Scriptures come forward and mark a passage, and turn down a leaf, so we can see him do it, or see that he has done it. The fact is, ladies and gentlemen, these raps and strange noises, this tipping of tables, and writing of names, are all manufactured to order, and the work of human hands; the spirits have nothing to do with them.'

"Mr. Harmon Chambers, sitting in the gallery, rose and said: 'I will give you ten dollars if you will detect a medium, that I will bring you, in making the raps.' I told him to bring him along and it should be as he desired. Next day he brought a man to my house by the name of Corby, one of the greatest mediums of the place. I turned to him and said: 'Mr. Corby, do you make these raps?' He said, 'No, certainly not.' I then said, 'Gentlemen, if you please, we will walk down to Alderman Root's office.' This took them by surprise, yet reluctantly they went with me. I said to the alderman, 'You will please administer the oath according to law, to this young gentleman, for there is an important matter that he is about to communicate, honestly and truly, to the court.' And, being under oath, I then said to Mr. Corby: 'It is now expected that you will tell the truth, the whole truth, and nothing but the truth, as you have sworn, so help me God, or abide the consequences. Mr. Corby, have you in no case made these raps?' He felt the force of the circumstances, and saw at once that he was caught in the web of deception, which he had woven for another. He said, 'Mr. Wyatt, I will say nothing about it,' took his hat, and left the house. He had an instrument in the toe of his boot by which he made the raps, and imposed upon the people. Mr. Chambers acknowledged that I had fairly and honestly detected his medium in the fraud, and paid over the ten dollars, which I gave to the poor of Carbondale city.

"I had written several articles for the paper, exposing the absurdity of the whole matter, and warning our people to come out of it, and let it alone, for it was certain that nothing good would ever come of it. I had closed several articles with a postscript. A Mr. S. [James Stott], who was not present at the meeting Sunday night—for he seldom went to church—published an article the next day in which he said: He could see no use for my many postscripts, unless it was as *tales for kites*; he thought they might be useful for that purpose, and referred to the meet-

ing, that was now the common talk of the people, as a regular bear-garden performance, and closed up with a general denunciation of myself, and said, 'I go in for such men as Lord Swedenborg.'

"I wrote a reply to the article, in which I stated that nothing better could be expected of Mr. S. than that he should denominate these Christian churches and divine services 'bear-garden performances.' Then, as he was calling so loudly for Lord Swedenborg, I stated that he was represented in his works as traveling in the spheres, in company with men who were wrapped in bear-skins, with their hats under their arms, riding on horses without any tails, and stated that as Mr. S. was rapidly approaching the noble lord, and as we would not have him singular in the spheres, he might have a few of my postscripts to supply the desideratum. For I thought it would be a sad misfortune for two such distinguished men as Mr. S. and Lord Swedenborg to ride horses in that glorious land with no *tails*, and that kite tails under such circumstances might be better than none. This turned completely the burlesque and ridicule upon him, just as he deserved; he made no more attacks upon me, and I let him alone.

"They challenged me to meet a certain lady medium, and detect if possible any fraud in her communications. A circle convened at a house near the parsonage, which I attended; this medium sat in the center of the room. I took a seat by her side; all closed their eyes as though engaged in the act of devout prayer, expecting every moment the coming of the invisible ones from the spirit land. Mr. Chambers called on me to lead in prayer. I said, 'No, sir; I have not come to pray, but to watch.' I knew very well that if we should bow down for prayer there would be raps enough before we were through. She sprang to her feet, and said to me, 'Do you think, sir, I am going to make these raps?' 'Most certainly I do, madam,' was the reply. She took herself into another room as fast as possible, and nothing more was seen of her while I remained in the house. They told me the spirits would not come while I was there; but as soon as I left George Washington came and they had a great time. I told them George Washington must have greatly degenerated in the spirit land, for when he was here he certainly never was afraid of a poor Methodist preacher.

"These things set the people thinking a little, and seemed to check for the time being the progress of the fearful scourge. The spirits became alarmed for the safety of their work, and summoned a convention at one of the largest halls in the city on

Saturday evening. The spirit of old Lorenzo Dow sent word to me to be present, directing that the message be given to me precisely at four o'clock P. M. The messenger who brought it to me gravely took out his watch, and said, 'If my time is right it is just the minute.' I took my seat in the hall, at an early hour, with pencil and paper in hand, ready to take notes. It was given out that there would be manifestations and developments from the spirit world, such as had never been known in any age since the world was—manifestations of a convincing character, that would fully establish the truth of the reign and government of the spirits. We watched carefully all their movements, their mummeries and fooleries, until four o'clock on the Lord's Day morning. There were many of my members there, on whom I had leaned at the altar in getting sinners converted, and in building up and establishing the Church in her most holy faith. And here, too, was a large number of our young converts, over whom we had wept and prayed, and who had just been plucked as brands from the burning, and started in the way to heaven.

"But the spirits notified the audience, after I left, that it was utterly impossible for them to make any great demonstration before me, as I was so full of unbelief. Hence the whole matter had been a failure, and they must try and have it over again without me. The name of the spirits about that house was legion, and not a few from whom I had a right to expect better things. I returned home, took a short nap, and went into my pulpit, and lifted up my voice against the whole matter, and in the evening again we cried aloud, and spared not, lifting up our voice like a trumpet, 'showing to the house of Israel their sins, and to the house of Judah their transgressions.' The next day, the editors sent around for a copy of my report for publication. It was the one absorbing topic of the city, engaging every man's attention.

"We had seen error and heresy before, but we had never seen a creature with such vast proportions as this, born and matured in a single day. We thought spiritualism at first of little account, and worthy of little attention; but in its developments we were taken wholly by surprise, and wrapped our mantle about our face, and stood amazed in the entrance of the church, where we had witnessed such wonderful displays of saving grace, a little while before. And the wind blew, the *strong* wind of spiritualism that rent the mountains; but God was not in the wind.

"Then the fire came with power to wither, and scorch, and blacken all it touched; but God was not in the fire. And after the fire, the earthquake that shook the Church to its foundations,

so we really thought for a time that it would go down, and be utterly ruined, that no power could save it; but God was not in the earthquake.

"Then, after the earthquake, came the still small voice, the whisperings from the valley, and from the hilltop, from dark rooms under tables and chairs, through windows and doors, the whisperings of the invisible spirits; but God was not in that, nor any part of it; it was the work of the devil, the whole of it, from the first to the last, from the beginning to the end; of this we have never entertained a doubt.

"The tendency of spiritualism was to no good—moral, physical, nor intellectual. There was not the shadow of orthodoxy, of Bible theology and religion, about it; but infidelity of the broadest, rankest kind. Universalism, Deism, and Swedenborgianism were the principles of the system. Then the direct tendency of the whole was to licentiousness, free love, the violation of the marriage covenant, and the seventh commandment.

"Some thought our measures were severe; be it so; a desperate disease requires a desperate remedy. We threw ourselves into the breach, and faced the storm, declaring openly, and constantly, that it was a senseless humbug, and the handiwork of the devil, to destroy these young converts and break up the Church. And very soon the people began to see that we were right, and turned a cold shoulder to the whole thing, and spiritualism took its place with the necromancy and legerdemain of the dark ages. The young converts were rescued, and the Church was redeemed and saved.

"We had written an article for one of the city papers, every week, which largely increased its circulation, for the excitement was universal, and the controversy was circulated and read all over the country.

"We had ignored Harvey, the man who introduced the trouble among us, entirely, and made no sort of reference to him. But he was telling his friends, 'I will let Wyatt alone until he gets done; then I will walk right straight through him, and annihilate him.' And when we had finished he opened fire upon us. No person replied to him. And that was the last we heard of Harvey, or his miserable 'ism.' It was completely dead; twice dead, and plucked up by the roots. Then had the churches rest, roundabout, and we took up our rôle where we laid it down, and went on with our pastoral work as aforetime. It was the hardest fought battle and the greatest triumph of my life."

Fifty years have passed since this battle. Its memory is still

fresh in the minds of many. The victory was complete, undoubtedly the greatest moral victory the city has ever seen. Blessings upon Father Wyatt's memory!

In November, 1858, a discussion was held at Strait's Corners, Tioga County, N. Y., between Rev. J. K. Peck, of Wyoming, and Rev. J. J. Miller, a preacher of the Christian Church, J. K. Peck affirming the doctrine of the Trinity and J. J. Miller denying. The discussion lasted three evenings. It was brought about by two young men, living near Strait's Corners, who had been arguing the question for some time in a friendly manner, until finally they agreed each to choose a man and let the two thus chosen debate the question in public. One chose J. K. Peck, then preaching at Candor, and the other chose J. J. Miller. The question as agreed upon was undoubtedly formulated by Brother Peck, and read as follows: "Do the Scriptures teach the doctrine that God exists in three persons?" In arranging the preliminaries the disputants agreed to the following: 1. Neither Greek nor Latin nor Hebrew shall be quoted in the debate. 2. We will select three judges—each one, and one between us to keep time and order. 3. There shall be also a moderator. 4. We will speak twenty minutes alternately. 5. While speaking we shall have no interference. 6. We will discuss the question in the Christian meetinghouse. On the evening when the debate opened these officers were agreed upon and announced: Moderator, A. J. Welton (Christian); judges, Elder Tyler (Christian), Elder Emory (Baptist), E. S. Beck (Christian).

The debate was ably conducted by Brother Peck. He built up a very strong argument from Scripture, quoting a large number of passages in support of his positions. He was courteous in his treatment of his opponent, avoided slang or buffoonery, and manifested skill in replying to the criticisms of his antagonist. At the close of the debate a vote of the audience was taken which gave the debate to the affirmative by a vote of 118 to 30. A further vote revealed the fact that two had been converted to Mr. Peck's side and one to Mr. Miller's side.

Some time after the debate an octavo pamphlet of sixty-three pages was published by the Rev. J. K. Peck giving the arguments as they were made by both debaters. The victory was manifestly his—so considered at the time in the section where it occurred. The pamphlet is conclusive evidence of the fact. We quote Brother Peck's account of the debate: "I once went onto a brother's charge to defend the doctrine of the Holy Trinity against an Arian minister who was spoiling to pulverize some

Methodist divine. I went into the neighborhood and found him top-loftical, booted, and spurred. He would stick the hair up on top of his head and look daggers. He even thought I wanted to back out, and intimated as much. But I had no inclination to back out. I even agreed to try the gauge of battle in his nice new church. We had none in the neighborhood. The time came, and the church was lighted up and was soon filled with eager persons to witness the fray. I made the first speech, and when I sat down he commenced to pulverize me. After three evenings of contention in high debate he was confident that somebody was pulverized, and he was half afraid it was himself, and I was sure it was not I. The audience decided that he had been squelched and annihilated. I left him in his own pulpit with his hair hanging down over his eyes, an utterly discouraged man. He never undertook again to annihilate the Methodist Church. Our society has been growing right there ever since, and we have two nice churches and a parsonage, while there is not now left a grease spot of the former flourishing Christian society. The house is still there, and that is all."

About thirty-five years afterward Brother Peck visited the scene of this victory. He found the church in which the debate was held unused, and fast going into decay. He brought away with him an arm rest from the end of a pew, as a reminder of past battles fought and won.

Probably the most unique debate in the history of Methodism occurred in Decatur, N. Y., when A. E. Daniels was pastor at that place. The debate was on the question of baptism, and was between Mr. Daniels and a Baptist clergyman. Mr. Daniels stipulated that during the debate he was to have twenty minutes at the close of each one of his speeches in which to exhort sinners to repent. His method in debate was to first give a history of the doctrine, follow this by an exegesis of Scripture on the question, and finally state the position of our church on the question, paying but little attention to his opponent. Never did his rugged intellect work to better advantage. His intensity of soul was striking, and his exhortations overwhelming. The debate closed with a great revival in progress, which moved on until over two hundred souls were converted. We doubt whether this can be duplicated in the history of controversies anywhere.

CHAPTER IV

CAMP MEETINGS

BINGHAMTON DISTRICT

Carmel Grove

PRIOR to the purchase of the grove at Hooper, camp meetings within the bounds of the present Binghamton District were migratory. In September, 1850, a camp meeting was held at Heart Lake, where one had been held several years before. In September, 1851, a meeting was held on Boswell Hill, near Union, and near Father Boswell's. This meeting was for the Newark District. In 1851 and 1852 meetings were held in the town of Conklin, Broome County, on land belonging to Thomas Bound, three miles north of Great Bend and two miles east of Conklin. In June, 1853, the camp meeting was held in Maine, nine miles above Union, on land owned by Mrs. Rhoda Lewis. In August, 1854, the meeting was held on land owned by Mr. French, near the church in Castle Creek. In September, 1855, September, 1857, September, 1858, and August, 1859, meetings were held at Kattelville, in the town of Chenango, on the land of Mr. L. Lewis, eight miles from Binghamton, and three from Chenango Forks. In September, 1861, a meeting was held at Vestal, on land belonging to Henry Mersereau, about three miles from the Union depot. In September, 1866, a meeting was held at Port Crane, on land of William Ogden. A meeting was held at Auburn Four Corners, in September, 1867, for Wyalusing District. In August, 1861 and 1862, meetings were held in Maple Grove, near the Methodist Episcopal church at Lymansville, for the Wyalusing District. This camp was located on the Wilkes-Barre and Bridge-water turnpike, about one mile from Lynn and four from Springville. A camp meeting was held in 1845 near Lynn, in a grove belonging to Sheldon Wilson.

It does not follow that no meetings were held on years which are not mentioned above. We may have failed to get track of them. In those days camp meetings were literally *camp* meetings. Many inconveniences were suffered, but the results were glorious. It was a common thing to report over one hundred conversions as a result of a week or ten days' service. Dr. Peck mentions a

camp meeting of great power which he attended on Broome Circuit in 1816.

At the ministerial meeting of Binghamton District, which was held at Whitney's Point in July, 1872, action was taken in favor of securing a camp ground for the district. A committee, consisting of H. R. Clarke, L. C. Floyd, J. N. Lee, L. C. Phillips, C. V. Arnold, Elmer Brigham, L. S. Smith, and George Craver, was appointed to look for a location and call a meeting for further



CARMEL GROVE AUDITORIUM

action. On August 5 a meeting was held in the Centenary Church of Binghamton. A grove in Kattelville, owned by J. N. Lee, a grove near Lisle, and the present ground had been visited. After some discussion relative to the desirability of the different locations the following committee was appointed with power to locate a ground and prepare for a camp meeting: H. R. Clarke, L. C. Phillips, C. V. Arnold, L. C. Floyd, A. J. Van Cleft, Asa Brooks, J. N. Lee, M. West, Elmer Brigham, and L. S. Smith. On the next day, August 6, the committee met at the present grove at eight o'clock A. M. After thoroughly viewing the grove the committee decided to purchase it, and H. R. Clarke and A. J.

Van Cleft were appointed to negotiate for it. The committee leased the land of Mr. John Blakeslee for one year, agreeing to purchase it after the incorporation of the society at \$175 per acre for twelve and a half acres. Preparations for a camp meeting were zealously pushed. The ground was cleared, fence built, a preachers' stand costing \$270 put up, a spring of water was bought of Mr. Dewitt Dunning, a temporary boarding hall erected, auditorium furnished with seats, the grounds having been laid out by H. R. Clarke and L. C. Phillips. On the evening of September 10, 1872, the first camp meeting opened. During



HOTEL, CARMEL GROVE ASSEMBLY, HOOPER, N. Y.

the meeting several important committee meetings were held. On September 16 the name "Carmel Grove" was adopted by the committee. On Tuesday, the 17th, the first sale of lots occurred, when about one hundred lots were sold. Neri Pine, acting as counsel for the association, secured the incorporation of the association by the Legislature on May 9, 1873. The following were the first board of trustees: H. R. Clarke, president; Judson H. Cook, vice president; L. C. Phillips, secretary; William N. Cobb, treasurer; A. D. Alexander, A. J. Van Cleft, D. D. Lindsley, L. C. Floyd, E. W. Brigham, Scott Harris, C. V. Arnold, N. T. Childs, J. N. Lee, Henry Wheeler, Martin West. The last-named was the first superintendent of the grounds. In the sum-

mer of 1873 the boarding hall was built, a building 64x24, 26 feet high, having three stories.

In 1875 a camp meeting was held, designated "The Old Genesee Conference Reunion Camp Meeting," and was presided over by Rev. B. I. Ives, and was much enjoyed by the pioneers. This meeting commenced on June 29, and continued until July 4. On September 7 the regular camp meeting of the season commenced. A cottage for the presiding elder was built in 1881, and the bell purchased at a cost of \$33.25. About 1892 a new auditorium was



DIMOCK AUDITORIUM

strongly talked, and in October of that year Rev. C. H. Newing, George E. Green, and H. F. Barrett were appointed a committee by the trustees to formulate plans and erect an auditorium before the next camp meeting. It was not accomplished. On August 13, 1895, the stockholders, in a meeting held in the Centenary tent, authorized the trustees to build a covered auditorium before another camp meeting. The trustees subsequently secured plans from Mr. Van Slyke, and let the contract to Baker & Weir for \$1,444. The auditorium was dedicated in 1896, at which time about \$800 was raised toward paying for it.

In 1899 the Chautauqua idea was introduced, and has since become a very prominent feature of its annual program.

The grounds are sewered, and lighted by an acetylene gas plant, and have about fifty neatly arranged cottages.

It is now costing about \$2,000 annually to run the assembly.

The plant is worth about \$12,000, on which there is an indebtedness covering over one half of this amount.

The present trustees are: A. J. Dibble, John Attridge, Frank M. Leonard, C. C. Barnes, A. W. Carley, Reed B. Freeman, William H. Bristol, Edward Harris, Albert H. Bixby, W. L. Pierce, Rev. John B. Sweet, D.D., Dr. George F. Hand, Hon.



EPWORTH HALL, DIMOCK

W. J. Welsh, A. A. Brimmer, J. H. Hover. Reed B. Freeman is president, Arthur J. Dibble, corresponding secretary; H. F. Barrett, recording secretary.

Dimock

This camp was located for the purpose of serving Wyalusing District. When the district was absorbed this camp came into the Binghamton District.

At a camp meeting held near Meshoppen in August, 1873, Rev. I. T. Walker, G. E. Palen, and J. C. Brown were constituted a committee to locate and purchase a grove for camp meeting purposes. Paul Billings, O. W. Stanton, and D. Billings were

subsequently added to the committee. In May, 1874, this committee, after looking at several groves, settled upon the present one, which is located a few miles below Montrose, on the railroad leading from Montrose to Tunkhannock. In 1876 the land was purchased of Colonel Bailey, twenty-three and one tenth acres at \$50 per acre. The first board of managers consisted of Rev. I. T. Walker, president; J. H. Weston, secretary; William H. Bloomer, treasurer; W. L. Thorpe, J. L. Race, G. T. Price, H. G. Harned, W. H. Barnes, G. E. Palen, A. G. Overfield, E. B. Gates, D. G. Bloch, J. G. Taylor, and W. B. Guile. The association has spent about \$5,000 in improvements. There is a good boarding hall, preachers' stand, Epworth League hall, a hall for meetings in rainy weather, an unsurpassed spring of water. Drinking from this spring well repays one for a trip to the ground. The grounds are nicely graded, and are kept in good order. There are about one hundred cottages on the ground, usually occupied by a thousand persons. It is claimed that this camp retains more of the old-time fervor than any other within our bounds. Its history has been one of revival, year after year. The present board of managers are Rev. Joshua S. Lewis, president; D. A. Titsworth, vice president; D. Billings, secretary; F. B. Jewitt, treasurer; Cyrus Shaw, J. G. Taylor, T. C. Allen, George Candee, I. S. Tewksbury, James Kassen, Perry Sweet, G. H. H. Davis, Albert Overfield.

HONESDALE DISTRICT

Salem

Camp meetings have been held in various places within the bounds of the present Honesdale District. Dr. Peck records a visit to a camp in Salem, in September, 1818, then on the Canaan Circuit: "We crossed Cobb's Mountain in a considerable company of men and women on horseback, led by our magnificent presiding elder on a mammoth horse. All in all it was a novel scene to us, and there was a sprinkling of romance in a train of travelers on saddles, composed of men and women, old and young, climbing the mountain and clambering over rocks, upon which the old Yankees trod when they first visited fair Wyoming, and upon which they dropped their sweat and tears as they fled from the murderous savages. Many of them crossed this mountain on foot, we were well mounted; they traveled in peril of their lives, we in safety.

"The encampment was small, the ground rough, and the tents poorly built. Everything was rude and primitive; but God was

there. The work of awakening and conversion soon commenced, and the groans of the wounded and the shouts of the saved resounded through the forest of tall hemlock and beech trees. How many were converted we did not learn, but we were happy in subsequent years to find some who were there brought to God bright and shining lights in the Church."

Camp meetings were held in September, 1859, August, 1860, and September of 1861 and 1862 on grounds owned by Mr. A. Butler, near the turnpike leading from Honesdale to Bethany, two miles from Honesdale and one from Bethany. During these four years over three hundred conversions were reported. In



SALEM AUDITORIUM

1862 and 1863 camp meetings were held on a ground three miles south of Mount Pleasant. In September, 1867 and 1868, meetings were held on a ground about one mile from Thompson, toward Carbondale. In August of 1866, 1867, 1868, and 1870, meetings were held at what was then called Dunning's Station, now called Elmhurst, for the Lackawanna District. These meetings were held in a grove now owned by Mr. Rhodes, about a half mile from the station and on the left of the highway. The rear of the ground was on a high ledge overlooking the railway track, so that as a preacher stood in the stand passing trains seemed to be behind and nearly under him. This camp was called the Bethel Camp Ground. Several camp meetings were held at

South Canaan, in a grove not far from the parsonage. Meetings were held at Tallmansville in August, 1875, 1879, and 1880. One was held at Uniondale in August, 1885. The record of most of these meetings we have secured by consulting files of the *Northern Christian Advocate*. It is not presumed to be complete.

With passing years, desire for a permanent location and more comfortable quarters manifested itself. At a District Conference of the Honesdale District, held in 1874, a committee was appointed for the purpose of locating a ground and organizing an association. Accordingly, the following brethren met at the



SALEM BOARDING HALL

Salem parsonage on November 2, 1874: Rev. S. F. Wright, Rev. W. G. Queal, W. D. Curtis, A. J. Andrews, and James Van Camp. Rev. S. F. Wright acted as chairman, and James Van Camp, secretary. Motion carried to proceed to incorporate, and that the board of trustees consist of five ministers and ten laymen. The capital stock was to be \$1,000, divided into one hundred shares of \$10 each, with a privilege to increase the stock to \$10,000, but not to exceed that amount. James Van Camp was instructed to draw the articles of incorporation with S. F. Wright, W. G. Queal, A. J. Andrews, O. H. Pease, and Sanford Williams advisory committee. The articles of incorporation were properly drawn, passed upon by the court, and recorded on February 2, 1875. The first board of directors, or trustees, consisted of Revs.

S. F. Wright, W. G. Queal, H. M. Crydenwise, Stephen Jay, and Jonas Underwood, and laymen W. D. Curtis, Gilbert White, Sanford Williams, George Williams, J. H. Williams, A. J. Andrews, J. P. Mitchell, J. W. Bidwell, O. H. Pease, and James Van Camp. Of this board S. F. Wright was president, George Williams, vice president, James Van Camp, secretary, and W. G. Queal, treasurer.

In February, 1875, six acres of land were bought of A. J. Andrews, and on May 20, 1895, four and a half acres more were purchased. Owing to this last purchase the association was put \$300 in debt. In 1900 Mr. and Mrs. Charles Gillet, of Salem, gave the association \$200. Subscriptions and collections added to that amount enough to liquidate the indebtedness, and build a much-needed preachers' stand. This was erected in 1901, Rev. E. A. Quimby, R. H. Simon, and H. B. Goodrich being the building committee. It cost \$295, and was dedicated at the camp meeting of that year.

The grove is about one half mile from Salem Corners, on the south side of the road. It has about twenty-five cottages, some of them being very respectable buildings, a large and commodious boarding hall, a store, a canvas tent which will seat four hundred people, and sufficient additional seating to accommodate one thousand people.

The association has had open gates, fee at the gates, open and closed Sundays. Just now it is successfully running with gates closed on Sunday.

The present board of directors is composed of Presiding Elder J. F. Warner, president; R. H. Simon, vice president; E. A. Quimby, secretary; H. B. Goodrich, treasurer; Isaac Barnes, Lewis Robacker, A. C. Howe, J. A. Yeager, G. H. Prentice, J. H. Powell, S. C. Simpkins, A. J. Simon, G. M. Bidwell, Mrs. Salinda Jones, Mrs. E. L. Stevens.

ONEONTA DISTRICT

Sidney Grove

The present association accommodates Chenango and Oneonta Districts and is run jointly. We will first note the early camp meetings in the territory of each.

Within the bounds of the present Chenango District the following meetings are known to have been held: At Guilford, on land of Daniel North, in June, 1848. In August of the same year a meeting was held on land of Dwight Ives, four miles north of

Oxford and four south of Norwich. In August, 1849, a meeting was held at King's Settlement, on land of M. C. Bar. In 1847 a meeting was held at North Afton, on land of Chauncey and Elijah Hyde, which resulted in over one hundred conversions. A meeting was held on the same ground in June, 1850. At this time this territory was in the Bainbridge Circuit. In June, 1851, a camp meeting was held between Plymouth and Smyrna, on the Stephen Anthony farm. In September, 1852, Bainbridge, Guilford, and Mount Upton charges united in holding a meeting at the Yale Settlement, eight miles east of Oxford, and six miles from Bainbridge. In June, 1853, a meeting was held on land of David



SIDNEY AUDITORIUM

Fields, six miles east of Norwich and three west of the Unadilla River, near the point where the Oxford and Norwich roads come together. In September of the same year, a meeting was held in a grove between Plymouth and Smyrna. Meetings were held on grounds of Otis Wiznor, five miles east of Norwich, on the road leading to Mount Upton, in August, 1857, September, 1858, August, 1859, and September, 1860. In September, 1861, a meeting was held at Guilford, on land of L. S. Manwaring, on the turnpike between Mount Upton and Oxford, two and a half miles from Guilford Center and one from Rockdale. Under the auspices of the Edmeston Methodist Episcopal Church a camp was held in August, 1864, on land of Nathaniel Aylworth, between Garrattsville and West Burlington. In August, 1866, a meeting

was held at Plymouth. In 1867, September, 1868, August, 1870, and August, 1871, meetings were held at Guilford, near Rockdale. This spot is frequently spoken of as "the old Rockdale ground." In September, 1867, a grove meeting was held at Chenango Forks, on the grounds of Dr. Carr.

Camp meetings were held in several places within the bounds of Oneonta District. Meetings were held at Bowe Hill, a few miles above Laurens, in 1847, June, 1848, and June, 1849. Mrs. Palmer, of New York, known throughout Methodism as an advocate of holiness, was at the 1848 camp. About forty conver-



SIDNEY BOARDING HALL

sions were reported. Meetings were held at Fly Creek in 1852, June, 1853, August, 1854, September, 1855, July, 1860, and June, 1861. In June, 1856, a camp was held on George Teel's farm, two and a half miles west of Hartwick. In June, 1857, a meeting was held near South Hartwick. In June, 1864, a meeting was held on land of Mr. Wilsey, on Elk Creek, Westford charge, where a meeting had been held some few years previous. In 1865, and in September, 1866, meetings were held on a Mr. Shepard's land in Hartwick. In July of the same year a camp meeting was held on land of Squire Sprague, about four miles north of Fly Creek. In July, 1867, a camp meeting was held on land of Ebenezer Cronkite, one half mile west of Milford village. Meetings were held in McClure Settlement, on Sanford Circuit,

three and a half miles west of Deposit, in September, 1862, and September, 1863. McClure was then on the Honesdale District.

The Sidney Grove Camp Meeting Association was organized in 1874, and held its first camp meeting in August of that year. The articles of incorporation are signed by the secretary of New York State, the charter coming from the Legislature. By the act of incorporation the association shall have nine trustees, who shall have power to purchase and convey real estate and care for the special and general interests of the association. The trustees are elected by the board of district stewards of Chenango and Oneonta Districts—the association being run by the two districts jointly. The officers are elected at the annual meeting of the trustees, which is held in June.

The first real estate purchased was ten acres located about three quarters of a mile below Sidney, with a highway leading from the ground to the public highway. The ground is upon a tableland about one hundred feet above the valley, and so near the New York, Ontario, and Western and the Delaware and Hudson Railroads as to easily accommodate the two districts. After a few years' experience it seemed desirable to have additional land. Accordingly, ten acres more were bought, joining the first purchase on the west. The auditorium has an acre in it, around which are located the cottages, which number forty-five. The association has expended about \$10,000 in a boarding hall, lodging hall, tabernacle, stand, sexton's house, barn, and other improvements. The first purchase of land cost \$2,500, the second \$1,000, thus making the total value of association property \$13,500. It is supplied with an excellent spring of water. The grove, water, and scenery are admired by all who visit the grounds.

Many have been converted here, and the influence of the annual meetings has been widely felt.

OWEGO DISTRICT

Here, as in the other cases, we have gleaned advertisements and reports of camp meetings from our Church papers, and find that camp meetings were held in various places on the district. We have no doubt there were other meetings held.

In September, 1831, a camp meeting was held on what is now the Tracy farm, just below Apalachin, at which J. W. Hewitt was among the converts.

Camp meetings have been held in several places within the

bounds of this district. In September, 1848, and in June, 1849, meetings were held between Spencer and Van Etnenville, near the turnpike. In September, 1850, a meeting was held on the farm of Mr. Eben Lake, in Fairfield, town of Candor. In August, 1852, and again in September, 1853, meetings were held three miles southeast of Speedsville and ten miles north of Owego, on the West Owego Creek. During the years 1856, 1857, 1858, and 1859 meetings were held on grounds of Mr. Loring, one and a half miles from the depot in Candor. This place was known as "Bethel Forest." In 1854 and 1860 meetings were held near Waverly. The encampment was about one mile from the village and known as Mount Encampment. In 1860 fifty-five conversions were reported. Successful meetings were held in September, 1869, August, 1870, and August, 1871, at Lime Hill, on the Wyalusing charge. The camp was located on land of Charles Sumner, an uncle of Rev. J. B. Sumner and an exhorter for many years. It was in an oak grove one half mile west of the old stage road from Tunkhannock to Towanda, and about four miles north of Wyalusing, on top of the hill before going down to Rummerville, in Wyalusing township. It was inaugurated by Revs. P. R. Tower and J. B. Sumner, who were pastors of Wyalusing at that time. The presiding elder, Rev. D. C. Olmstead, was invited to take charge of it, and the next year it was adopted by the district (Wyalusing). This spot was not central enough. Bunnell Hill, one mile from Meshoppen, was chosen as a proper location, and meetings were held here from 1871 to 1874. In August, 1859, and again in August, 1860, meetings were held on land of Isaac Ford, two miles south of Le Raysville. In the summer of 1865 when the Rev. George Porter was presiding elder on Owego District, A. D. Alexander, pastor at Spencer, and J. M. Grimes, pastor at Van Etnenville, and several laymen planned a camp meeting at Spencer. John A. Nichols, an enterprising business man of Spencer, erected tents, built a large boarding and lodging house, and leased the grounds to the newly formed association for five years. The lease was subsequently extended and a covered auditorium built, and the grounds fenced and improved. The camp was located in the western part of Spencer, in what is now called Seeleytown, close to the Lehigh Valley Railroad depot. The ground was level, nicely shaded, and well supplied with water from driven wells. The first meeting was held in August, 1865. The meetings became very popular, were largely attended and productive of much good. On August 13, 1881, when cottagers were moving in, preparatory to the camp meeting, fire

broke out in the cottage of the presiding elder, Rev. Y. C. Smith. His family had been on the ground several days. Mrs. Smith was alone in the cottage when some live coals accidentally fell from the stove through the cracks of the floor into the dry leaves underneath. Flames rapidly spread, and were soon beyond control. The preachers' stand, auditorium, chapels, and sixty-five cottages were all destroyed and never rebuilt. The boarding hall stood apart, and was not destroyed. It is now used as a glove factory. During the later years of the ground's history great



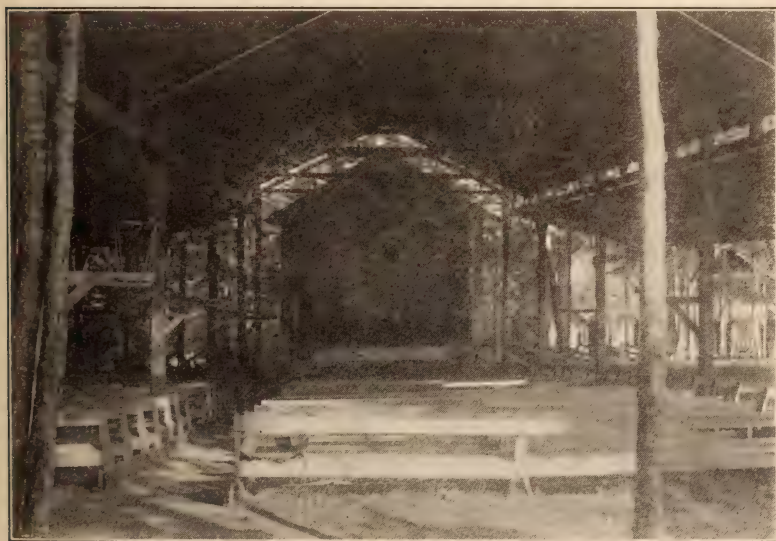
WYOMING AUDITORIUM

temperance rallies were held there, such men as Neal Dow, Colonel Bain, Governor St. John, Francis Murphy, and others, speaking to thousands. Since the burning of the buildings a number of parties who used to attend camp meetings there now go to Carmel Grove and Dimock.

WYOMING DISTRICT

Before the opening of the present camp ground on Wyoming District camp meetings were held in various places. September, 1825, a meeting was held in Truxville, on land owned by Jacob

Rice, father of Rev. C. L. Rice. This meeting was of extraordinary interest and power, and was spoken of for many years afterward as "the great camp meeting." Meetings were held on Northmoreland Circuit, on land owned by George France, three miles back of New Troy (Wyoming) in August, 1847, and again in 1851 and 1852. The first camp resulted in fifty conversions. A meeting was held one mile and a half north of Providence, near Leach's coal bed in August, 1849. There were between forty and fifty tents on the ground. A meeting resulting in one



INTERIOR OF WYOMING AUDITORIUM

hundred and fifty conversions was held in September, 1851, on the farm of Mr. Knowlton, four miles west of Wyoming. Meetings were held in a grove owned by Samuel Durland, four miles from Wyoming and one and a half miles from Carverton, in August, 1853, September, 1856, August, 1858, year of 1865, August, 1866 and 1867. In August, 1859, a meeting was held on the Lackawanna, near Pittston. Meetings were held on Everhart's Island, near Pittston, in August, 1860, September, 1862, and August, 1863.

A meeting of the ministers and laymen of Wyoming District was held in Kingston Methodist Episcopal Church on June 28, 1871, for the purpose of canvassing the question of a camp meet-

ing association for the district. R. H. McKune acted as chairman and C. A. Ward, secretary. The sentiment was in favor of purchasing ground and organizing an association at once. On motion of Dr. George Peck a committee was appointed to negotiate with Mr. Burgess for the purchase of land lying about three miles from Wyoming, this location having been favorably mentioned by Revs. Joseph Madison and S. W. Weiss. The committee consisted of Dr. George Peck, chairman; Revs. A. C. Bowdish, W. J. Judd, I. T. Walker, L. C. Floyd, F. L. Hiller, O. M. Martin, Joseph Madison, J. C. Leacock, and the following laymen: R. H. McKune, P. Pettebone, B. G. Carpenter, B. D. Beyea, and I. D. Shoemaker. On June 30, the committee met on the ground suggested. After careful examination of the ground, the committee met in a convenient spot and spent an hour in prayer and song. Fifty acres were offered the committee at \$80 per acre. A business committee consisting of P. Pettebone, B. D. Beyea, R. H. McKune, B. G. Carpenter, I. D. Shoemaker, E. D. Wilson, and Jacob Rice was appointed, with power to act, and requested to report to the next meeting of the preachers of the district. This meeting was held in the Hyde Park Church (Simpson) on July 10, 1871. At this meeting the original camp meeting committee was enlarged so as to include every preacher on the district and one layman for each charge. At this meeting attention was called to the Sutton farm, adjoining the Burgess farm, which could be had for \$4,000, and contained sixty-seven acres. On July 12 a large number of the general committee met at the farms, looked each over thoroughly, and by ballot decided to purchase the Sutton farm. An executive committee was then appointed to purchase the ground and fit it up for a camp meeting to be held in the fall. This committee consisted of Revs. George Peck, D.D., chairman, F. L. Hiller, A. C. Bowdish, Joseph Madison, and the following laymen, R. H. McKune, I. D. Shoemaker, P. Pettebone, and B. D. Beyea. A committee consisting of Dr. Peck, Joseph Madison, and S. W. Weiss was appointed to arrange for time of the first camp meeting. The executive committee located the camp on the northeast side of the public highway, and secured Mr. S. Jenkins, of Wyoming, to survey and lay out the ground. Joseph Madison and E. D. Wilson were directed to oversee and secure the preparation of the ground for the camp meeting. It was thought desirable to sell one thousand shares of stock in the association. A canvass of the district resulted in selling five hundred and eighty-four shares at \$10 each, the holder of each share being a stockholder. Subsequently five

hundred additional shares were sold. On August 14, 1871, the stockholders met in the Methodist Episcopal Church of Wyoming. At this meeting it was resolved that the association be called "The Wyoming Camp Meeting Association." Payne Pettebone was elected president, B. D. Beyea, treasurer, and G. B. Kulp, secretary. Revs. F. L. Hiller, A. C. Bowdish, and L. C. Floyd, with the following laymen: E. D. Wilson, B. G. Carpenter, and Richard Jones, were elected directors of the board. The presiding elder of the district was made a member of the board, ex officio.



WYOMING BOARDING HALL

The first camp meeting held on these grounds was in August, and the boarding hall was a tent, as were the accommodations for persons attending the meeting.

On August 19, 1871, the directors constituted G. B. Kulp and Revs. L. C. Floyd and A. C. Bowdish a committee on charter. G. B. Kulp drafted the charter. This charter, with by-laws, was subsequently adopted by the board of directors, and the charter was granted by the Legislature of the State of Pennsylvania April 8, 1872. Rev. George Peck, D.D., being the corporator, it devolved upon him to name the first board of managers under the charter. This he did on April 24, 1872. Revs. A. C. Bowdish, F. L. Hiller, I. T. Walker, R. W. Van Schoick, and the following

laymen were his appointees: Payne Pettebone, B. D. Beyea, Richard Jones, George B. Kulp, B. G. Carpenter, and E. D. Wilson. These parties met and elected Mr. Pettebone president, Dr. Peck vice president, G. B. Kulp secretary, and B. D. Beyea treasurer. Since then the managers have been elected annually by the stockholders.

From time to time, as the association has grown, new buildings have been erected. The present lodging house was the first boarding house erected. In 1884 the present boarding house was erected at a cost of \$2,464, and the first boarding house transformed into a dormitory at an expense of \$500. In 1891 the present pavilion, which seats one thousand people, was erected at a cost of \$735.

There are sixty cottages now on the ground, which average much better than the mass of camp meeting cottages. In June, 1895, twenty-three cottages were destroyed by fire.

The following is considered a fair estimate of the financial standing of the association: Real estate, \$4,000; improvements on the grounds, \$4,000; water works, \$3,000; preachers' stand and fixtures, \$910; boarding house, \$2,562; furniture, \$1,413; dormitory, \$2,464; grocery, \$748; ice house, \$137; pavilion, \$735; total, \$19,969. Several issues of bonds have been made during the history of the association to meet the needs of the association. At the present time there is an indebtedness of \$2,500 in the form of bonds.

During the time Dr. Hard was presiding elder on the Wyoming District the assembly idea was introduced for several seasons.

CHAPTER V

SCHOOLS

COOPERSTOWN SEMINARY

ON December 20, 1853, a meeting was held in the village of Cooperstown for the purpose of organizing a movement for the erection of a seminary. The Oneida Conference held in July, 1854, appointed the following visitors to the school: Rev. Dr. Bannister, Rev. D. W. Bristol, Rev. John H. Hall, Rev. J. P. Newman, Rev. C. Blakeslee, Rev. C. G. Robinson, Rev. J. W. Steele, Rev. D. W. Thurston, Rev. J. L. Wells, Rev. A. S. Graves, Rev. H. Gee, John Emory, of Unadilla, William T. Broadfoot, of Otego, William E. Chapman, of Oxford, Randolph Randall, of Cortland. The citizens of Cooperstown subscribed \$20,000, and the Methodists of the surrounding country \$15,000 toward the project. The building was erected in 1854, so that the school opened on November 15 of that year, the formal dedication occurring on November 17, when addresses were made by Bishop Simpson, F. A. Lee, and Professor McKown. Mr. Elihu Phinney was the first president of the board of trustees. When the school opened Professor J. L. G. McKown was principal and there were six teachers besides him in the faculty. We can do no better than quote from the committee's report on education to the Oneida Conference of 1855:

"The edifice, which was in process of erection at our last session, has been completed. It is a noble pile. The center building, projecting in front 10 feet, is 70 feet long by 46 deep, and five stories high above the basement, which is used as the boarding hall and primary school rooms. The two wings on each side of the center building are 40x36 feet, connecting with ells 36x72, making the whole front 222 feet in length—the center building being five stories high and the wings and ells four stories.

"The school opened on the 15th of November, and has just closed its first academic year, with an average attendance of three hundred and fifty students, including day scholars.

"The income of the year has about equaled the expenses of the institution.

"The aggregate amount invested, including eighty acres of land, buildings, and furniture, is about \$50,000.

"The privileges secured in perpetuity to the Methodist Episcopal Church comprehend the following particulars—a majority of the trustees, the principal, and a majority of the faculty must be members of the Methodist Episcopal Church, and the faculty have the right of nominating the steward."

The educational committee in 1856 was hopeful. It stated that the institution had a fair attendance, a commanding influence in the town, and promised to contribute largely to the facilities for giving the rising generation a generous and comprehensive education, and again nominated visitors to the school.



COOPERSTOWN SEMINARY

P. D. Hammond was the principal in 1855, and in 1856 the building was leased for five years to Hammond and Pomeroy, the latter becoming principal in 1857. Financial embarrassment was now upon the institution, and it soon closed its doors. The Oneida Conference in 1858 appointed Caleb Clark, John Eddy, L. E. Bow, William Kirby, H. F. Rowe, John Shank, A. E. Daniels, S. Comfort, and S. Stocking a permanent committee with full power to purchase, at their discretion. It was found that the property could be bought for \$12,000, a mortgage being on the property of \$5,000, making a total purchase price of \$17,000. This would include the building, which cost about \$27,000, and ten acres of land. The committee attempted to raise

\$8,000 in Cooperstown and \$4,000 outside, intending to carry the \$5,000 mortgage for some time. Failing in their plans, the project of purchasing the property for the Conference was abandoned.

In 1859 the school was opened by R. C. Flack, who continued it until 1864, about which time Mr. William Clinton purchased the property, and in 1865 Dr. G. Kerr became principal, who was succeeded in 1867 by Rev. Orin Perkins. In 1869 the property was purchased by Mr. F. Phinney, when it was abandoned as an educational institution and became a summer hotel, known as the



UNIVERSITY OF NORTHERN PENNSYLVANIA

Cooper House. It has been destroyed by fire within a few years, and has not been rebuilt.

About the same time a seminary was projected at Fort Plain, N. Y., and another at Charlotteville, N. Y., neither of which had vitality enough to live long. It seems that Methodism was stricken with a seminary fever about this time.

UNIVERSITY OF NORTHERN PENNSYLVANIA

The county seat was removed from Bethany to Honesdale in 1841. After the removal of the courts the courthouse was used as an academy until the University of Northern Pennsylvania was chartered in 1848, when the courthouse was so changed as

to answer the demands of the university. The university began its work in the fall of 1850, and the next year Professor John F. Stoddard was elected principal. While this school bore the ambitious title of university, it was in fact a preparatory school, and for a time drew a goodly number of students to its halls.

In 1854 the school was tendered to the Conference, the property being valued at \$8,000, and said to be nearly free from debt. A board of commissioners was appointed to effect the transfer, which was duly accomplished, and Rev. N. Rounds elected principal. The report of the trustees in 1855 indicates that they had many storms to contend with, and suggested that strong efforts would be necessary to put the school upon a healthful basis. Its principal this year was Rev. S. S. Milborne, A.B. Students were increasing in number, and it was hoped that the school might have a prosperous and useful future. The following year, 1856, found all hopes of success dashed in pieces. The committee on education, in view of financial and other embarrassments, advised the closing of the school, the sale of the property, and the payment of its debts. The school went back into the hands of Professor John F. Stoddard, of whom it was secured. He ran it a short time, when it was destroyed by fire on the night of April 19, 1857, with the exception of a fireproof building, which, with the public square, he gave to the borough for the use of the common school.

SUSQUEHANNA SEMINARY

The Conference in 1853 passed a resolution in the educational committee's report, "That a literary institution of high character be established in the northern portion of our territory, at some point embraced within the Susquehanna Valley, to be denominated the Susquehanna Seminary." It was thought that the patronizing territory should comprise the whole of Owego District, with the exception of Rome, Orwell, and Le Raysville charges, the whole of Binghamton District, with the exception of Montrose, Brooklyn, and Gibson charges, together with Sanford charge, at that time in the Honesdale District. A commission of seven was appointed to determine upon a site, and, in connection with the presiding elders of Owego and Binghamton Districts and the preacher or preachers in charge where the school was to be located, nominate a board of trustees, and, further, to institute measures to obtain a charter. The commission was instructed to meet on September 13, at Binghamton. It is somewhat difficult to bring the above action into harmony with the fact that the same copy of the Minutes contains a list of the first board of

trustees. The Conference convened July 27. It is possible that the Minutes were not printed until after the meeting of the commission. The following is the first board of trustees: Rev. Z. Paddock, D.D., Binghamton, president; Hon. S. H. P. Hall, Binghamton, vice president; B. N. Loomis, Esq., Binghamton, secretary; Edward Tompkins, Esq., Binghamton, treasurer; Rev. H. R. Clarke, agent; Hon. D. S. Dickinson, Binghamton; Rev. W. H. Pearne; P. B. Brooks, M.D., Binghamton; A. Doubleday, M.D., Binghamton; J. C. Moore, Esq., Binghamton; Joseph Belcher, Esq., Richford; William McClure, Esq., Deposit; Revs.



SUSQUEHANNA SEMINARY

Asa Brooks, Solon Stocking, O. M. McDowell, G. P. Porter, E. Owen, and J. W. Davison.

The Conference of 1854 found that the institution had been located on ground on the west side of the Chenango River, in Binghamton, N. Y., the ground having been offered by the Hon. Mr. Hall. A charter had been received from the regents of the University of New York, and a contract made for the first building. It was 168x57 feet, four stories high, built of brick, and cost \$20,600.

The school opened in the fall of 1855 with the following faculty: Henry Carver, A.M., principal and teacher of mathematics; teacher of languages not yet secured; R. B. Van Petten, A.M., professor of experimental philosophy; Miss Maria Shep-

ard, preceptress; J. Hilton Jones, professor of instrumental music and thorough bass; William Marvin, professor of vocal music; Mrs. Lucretia Johnson, teacher of drawing and painting; Miss Mary Sinkler, teacher of French. E. W. Breckinridge was appointed agent this year. At this time the institution was in debt over \$10,000. The trustees proposed to make a loan for the amount of indebtedness and reduce the debt during the ensuing year by the receipts of unpaid subscriptions and donations and new subscriptions. The debt apparently increased, for in 1856 the Conference subscribed \$5,000 to relieve the school on condition that the citizens of Binghamton decrease the debt to \$15,000. In the following year it was believed that the requirements had been met, and the preachers were called upon to meet their obligations made in 1856. Rev. P. S. Worden was principal from 1857-61, acting also as agent for the school.

The pecuniary embarrassments of the school culminated in 1861, when the mortgage was foreclosed by the comptroller of the State, which held the mortgage. It was bid in by the State. The failure of this enterprise was a sore disappointment to the Conference.

The building is now owned by the Catholics and used as a home for friendless children.

At the time the Susquehanna Seminary was projected the people of Waverly, N. Y., made application to the Conference to establish a seminary at that place. The committee on education reported favorably, suggested that the school be called Tioga Seminary, and made as a condition upon which the school should be located there the raising of \$12,000 by the citizens of Waverly. Nothing further seems to have come from the matter.

The fundamental mistake made in the foregoing was in wrongly estimating the patronage which would come from the territory. It was seriously overestimated.

WYOMING SEMINARY

The early settlers of the Wyoming Valley were largely from Connecticut and brought with them the strong traits and tastes of the New England Yankee. Among these was a determination to make the fullest provision possible at that time for the education of their children.

The foundation of the educational system of New England was an order passed by the General Court of Massachusetts in 1647, which read in part as follows: "It being one chief project

of the old deluder, Satan, to keep men from a knowledge of the Scriptures as in former times, by keeping them in an unknown tongue; it is therefore ordered that every township in this jurisdiction, after the Lord hath prospered them to the number of fifty householders, shall then forthwith appoint one within their town to teach all children as shall resort to him to read and to write."

It was a religious impulse that started the educational system of our country. The Puritan, after building a church, immediately erected a schoolhouse by its side. Harvard University was founded by John Harvard, a Puritan clergyman. Nearly every other important college of New England was started under the auspices of a religious denomination.

It was natural, therefore, that the Connecticut people who came to Wyoming, strong as they were in the instinct of educational training, should have given early attention to schools. Land grants and other provisions were made for the distinctively public schools. But a number of private academies and seminaries in addition to these were started especially for preparation for college and for the further education of those who had outgrown the public schools.

Wyoming Seminary was established at Kingston, Pa., in the year 1844 as an institution of Christian learning under the auspices of the Oneida Conference. At the session of this Conference held in Wilkes-Barre, August 9, 1843, the matter was fully discussed, and the necessary preliminary steps taken by the appointment of David Holmes, Jr., Lucian S. Bennett, Thomas Myers, Madison F. Myers, Lord Butler, Sharp D. Lewis, and Silas Comfort as "trustees of a contemplated seminary of learning to be located either in Wilkes-Barre or Kingston," according to the amount of subscription obtained in each place within a given time. Kingston, providing the largest subscription, was the chosen locality. At the first meeting of the board of trustees David Holmes was elected president, Silas Comfort, secretary, and Madison F. Myers, treasurer. The first building, a brick structure of three stories, 37x70, was erected and opened for students in 1844. Size of the chapel, 24x29; recitation room, 13x29, and room for primary department, 20x29, with some twenty rooms in all for students. Cost of the building, about \$5,000. Such was the beginning of this educational enterprise, one building, two teachers, and fifty scholars. The trustees were doubtless providentially directed in securing as their first principal Rev. Reuben Nelson, A.M., then a young man, but whose

energy of character and subsequent history and efforts have demonstrated his fitness to inaugurate and carry forward such an enterprise to a successful consummation. It is not surprising that, under such leadership, seconded by the energetic cooperation of a noble-minded and self-denying board of trustees and a corps of efficient teachers, the institution should attain a popularity and influence second to none of its class in the land. In half a dozen years after the erection of the first edifice, such was the patronage obtained that an additional building was demanded. No sooner did the emergency arise than the trustees and friends of the institution prepared themselves to meet the demand. In the spirit of an unselfish liberality the late William Swetland, of Wyoming, Pa., came forward and volunteered to erect the projected additional building at his own expense. This second building was named by the trustees "Swetland Hall," in memory of the respected donor. At the same time Hon. Ziba Bennett, of Wilkes-Barre, Pa., contributed \$1,000 as a foundation for a library. This was hereafter called, in honor of the giver, the Bennett Library. In the early spring of 1853, additional facilities were deemed essential, and the building of a wing, or wings, to the main building was contemplated, with a view to afford accommodation to a larger number of students. At this juncture, in the stillness of the midnight hour on the 15th of March, 1853, a furious fire broke out, and the seminary buildings were laid in ruins. Although this catastrophe was fearful, and the friends of the institution gazed in sadness on the scene, yet courageous men never despair, and while the brick and stone and ashes were yet warm the trustees, with undaunted heroism, in their meeting on the day of the fire resolved as follows:

"With humble submission to our heavenly Father's will, we turn from looking upon these ruins. Relying upon Him who hath hitherto helped us, buoyant with hope (for man's extremity is God's opportunity), we enter with heart and hand upon the rebuilding, pledging to each other cooperation and mutual support; therefore,

"Resolved, That a committee of three be appointed to draw plans and specifications for the rebuilding of the seminary."

This showed the "stuff these men were made of." Again did the tried friend of the cause, William Swetland, come to the rescue, and nobly undertook, at his own expense, the work of rebuilding and enlarging Swetland Hall. Through the liberality of P. Pettebone, George Swetland, A. Y. Smith, and Isaac C. Shoemaker, a third building was erected about the same time, to

Centenary Hall. Standard Hall. Administration Hall. Union Hall.



which the name of "Union Hall" was given. Thus, through fire and disaster, larger and better buildings were erected, and the three blocks, "Administration Hall" in the center, with "Swetland Hall" on the left and "Union Hall" on the right, stood a noble monument of the energy and liberality of the men of Wyoming Valley.

In a few years afterward the fire fiend again visited the institution, and the Ladies' Boarding Hall was destroyed. Then, in the course of events, a fierce tornado swept over the place and unroofed the building. Then, in 1865, the flood did more or less damage to the seminary property. Yet, with heroic spirit, the board of trustees measured up to every exigency, so that repeated difficulties have been overcome, financial embarrassments removed, and the whole machinery kept moving without intermission, and without jar. The civil war seemed for a brief period to interfere with the wonted success of the institution. Yet, even amid this temporary drawback, the trustees projected other plans for the success of the school. A commercial department was added in 1863, and Professor W. S. Smythe was secured to take charge of the Commercial College, and under his supervision it proved a decided success. In 1868 Professor L. L. Sprague became the head of this department and continued until 1882, when Professor W. L. Dean, A.M., became the principal. The Commercial College has developed into one of the best schools of its kind in the country.

At the close of the war it was found that such was the prosperity of the seminary that scores of applicants had to be refused admission for lack of accommodation. This increasing popularity and demand again aroused the friends to effort, and the enlargement of the seminary was absolutely required. The three buildings had already been united by the addition of wings, yet this did not meet the demand for room. In the year 1866, the Centennial of American Methodism, it was determined to erect a memorial building to be named Centenary Hall. This was commenced in 1867, and completed in 1868, at a cost of about \$25,000. These buildings are all under one roof, three and four stories high, with three hundred and twenty feet frontage.

In 1887, by the aid of a few friends, the Nelson Memorial Hall was erected as a memorial of the late Reuben Nelson, D.D., who was the first president of the seminary. The first floor has seventeen rooms devoted to the music department. The second floor is given entirely to the chapel. This room will accommodate six hundred persons, and is provided with the best quality of seating.

It contains a beautiful Jardine two-manual organ, and carries with it all the dignity and attractiveness suitable to a room for public worship. The seats are numbered, and each student has a special seat. The chapel is also used for concerts and lectures given before the school. Its cost was \$30,000.

Nesbitt Science Hall was completed in 1894, and donated to the school by Abram Nesbitt, Esq., of Kingston, Pa., a trustee and generous benefactor of the seminary. Its construction is of brick, with red sandstone trimmings. The building is of dignified architecture, and one of the most substantial in educational use. Its dimensions are one hundred feet long, seventy feet wide, and three stories high. In the basement are the cloak rooms and lockers for day scholars. Tables are also provided for those who bring lunches.

On the first floor are the art rooms, well located for light, a spacious hall, and a study room sixty-seven feet long by forty-two feet wide, with one hundred and fifty Berkeley desks and seats. These are a gift of the late Hon. W. H. Cool, of Pittston, Pa. On the second floor are the chemical and physical laboratories, a science lecture room, and a museum of natural history and Indian archæology. On the third floor is a room seventy feet long by sixty-seven feet wide devoted to the use of the College of Business. Besides this there are rooms on this floor devoted to shorthand, typewriting, and business correspondence. Its cost was \$40,000.

By the munificence of friends of the seminary in 1894 a spacious Athletic Field of nearly five acres was purchased. This was graded and fenced with tight boards. It contains a handsome grand stand, a track twenty feet wide, and tennis and alley-ball courts. There is ample room here for baseball, football, handball, running, bicycle riding, hammer throwing, vaulting, lawn tennis, croquet, etc. The young ladies have full access to the field, which is within five minutes' walk of the seminary, and are encouraged to take open-air exercise.

The Caroline M. Pettebone Gymnasium was erected in 1897, by her whose name it bears. Mrs. Pettebone was for many years an eminent and constant supporter of the school, and the gymnasium is a most beautiful and crowning gift of her many benefactions.

The building is constructed of brick, with red sandstone trimmings, fifty-five and one half feet wide by one hundred and eight and one half feet long, and is of attractive architecture. The floor of the main exercise room contains 4,268 square feet. The



NESBITT HALL
NELSON MEMORIAL HALL

NELSON HOME
PETTEBONE GYMNASIUM

room is supplied with the best quality of apparatus, and a Rogers running track of the latest pattern, five feet wide and twenty-six laps to the mile in length. The building is so skillfully planned that it may be occupied cotemporaneously by the boys and girls in their respective apartments with perfect seclusion. It has two distinct and exclusive entrances. It is supplied with the best grade of modern baths and lockers, three bowling alleys (two for boys and one for girls), with skylight over the tenpins, two offices and examining rooms, respectively for the physical director and directress, football and baseball rooms, rooms for visiting teams, boxing room, trophy room, and spectators' gallery. The gymnasium is complete in every appointment, and cost \$33,000.

The seminary from the first has been prosperous. Its beginning was small, but its growth has been rapid. From one hall, costing an inconsiderable sum, it has grown into seven buildings, with an aggregate property value of \$300,000. More than eighteen thousand students have been registered on its rolls. More than two thousand five hundred young people have carried away its diploma. Its students are found in nearly, or quite, every political division of the globe. There are few communities in the United States where the influence of an old Wyoming student is not felt in either a business, professional, or social capacity.

The seminary has bred at least two State governors—Hoyt, of Pennsylvania, and Carpenter, of Iowa; at least one United States senator, and several members of the lower house of Congress, among them the present member from this district, Henry W. Palmer.

Several justices of State supreme courts received their early education there, among them Judge Winthrop Ketcham, of Pennsylvania, now deceased. Judges Lynch and Ferris and ex-Judges Woodward and Rhone, of the Wilkes-Barre court, as well as a large number of others who have dignified the bench elsewhere, were students there in their early days.

More than four hundred ministers of the Gospel received much of their preparation for their work at the seminary. Six graduates are now in foreign mission fields. The great civil war received a full quota of Wyoming students who found lasting honor in fighting for the Union upon its battlefields. Among these are Colonel R. B. Ricketts, the late General E. S. Osborn, Captain David Schooley, and the late Judge Dart. These are only a few who went from the seminary's immediate locality. Many went from distant sections in other States who attained high official

rank in the army and won fame and valor for our nation in that great conflict.

The purpose of the seminary may be regarded as ideal in American education, namely, the preparation, under positive religious influences, of boys and girls for college and the providing of courses of study in science, literature, art, and music for young men and women who lack the time and necessary means for a complete course in college. The college of business, moreover, is regarded as of great importance in fitting students for business pursuits. It is believed that having this department in close connection with the seminary work gives it a thoroughness and completeness in business preparation that is of paramount importance.

The seminary has been from the start coeducational. The history and results of the school, and of education in general, prove beyond question that the plan of educating young people together is preeminently the natural plan and that it is productive of the best results intellectually, morally, and socially. The following are expressions concerning the question from high authority:—Richter: "To insure modesty I would advise the education of the sexes together, for two boys will preserve twelve girls, or two girls twelve boys, innocent. But I will guarantee nothing in a school where girls are alone together, much less where boys are. It is a striking fact that nearly all, if not quite all, those who have given their names against coeducation are those who have never tried it." Colonel T. W. Higginson: "I believe heartily and fully in coeducation. The Creator, who placed boys and girls together in families, where the association of brothers and sisters is mutually helpful, knew what is best for humanity."

In 1883 Mrs. Jane S. Nelson, "in consideration of her desire and purpose to aid and benefit the seminary to which the labors of her husband were for many years devoted," deeded to the trustees of the seminary the beautiful dwelling built by Dr. Nelson, where he and family resided for several years prior to his election as Book Agent in New York. This gift was in full accord with the noble impulse of one who did her full share in making sure the success of the institution, and all the efforts of her husband in its behalf.

The seminary was fortunate in its first principal, Dr. Nelson. Elected to this position in 1844, he served until 1862, when he resigned. After a year's service as presiding elder of Wyoming District he was reelected principal, and served until 1872, when he was called to the agency of the Book Concern.

As principal of the seminary Dr. Nelson's success was almost,

if not quite, unparalleled in the history of seminaries and other preparatory schools in the country. His ability as a teacher, his executive skill and financial wisdom, his indomitable perseverance, his great moral power, his fervid piety gave him an equipment for his work that made success assured.

The second principal was Dr. Y. C. Smith, who served the school in that capacity from the spring of 1862 until the close of the school year in 1863. He was highly esteemed and affectionately remembered by thousands of students of Wyoming Seminary. He was a superior teacher, a strong thinker, and his work was characterized by sound scholarship. His life left a durable and salutary impress upon the history of the seminary.

The third principal was Rev. Daniel Copeland, A.M., who became principal in 1872. He remained in the faithful and efficient discharge of his duties until prostrated by disease in February, 1882. A rest of a few months at Clifton Springs afforded physical improvement and inspired a hope that he would be able to continue his work. But the effort of opening the fall term of 1882 was too great and the vital flame began at once to flicker, and it became apparent to him that his work was ended. He resigned and moved with his family to Vermont, where the ravages of pulmonary disease closed his life, December 7, 1882.

Dr. Copeland gave his life to education. As a teacher he was very successful. The teacher's chair was his throne. His work in the class room was royal. Several of the most eminent of the seminary's alumni graduated during his presidency. He made a strong impress of scholarly taste and refinement on the school, and will live long in high esteem in the memory of the thousands of students whose lives he richly endowed by precept and example.

Rev. L. L. Sprague, A.M., D.D., was elected the fourth president of Wyoming Seminary upon the resignation of Dr. Copeland in 1882.

The first faculty of the seminary in 1844 was as follows: Rev. Reuben Nelson, A.M., principal; Winthrop W. Ketcham, teacher of mathematics; Edwin F. Ferris, teacher of natural science and normal department; Elisha B. Harvey, A.B., teacher of ancient languages; Miss Ruth S. Ingalls, preceptress; Mrs. Jane S. Nelson, teacher of drawing and painting; Miss Sarah W. Tompkins, assistant in normal department; Miss Emily H. Schott, teacher of music.

The following constitute the faculty in 1903: Rev. L. L. Sprague, M.A., D.D. (Wesleyan University), president, intellectual and moral science; Miss Charlotte L. Chubbuck, M.A.

(Elmira College), lady principal, history and English literature; Rufus B. Howland, B.C.E. (Cornell University), mathematics; Willis L. Dean, M.A. (Dickinson College), principal College of Business, lecturer on commercial law, business correspondence, etc.; Charles O. Thurston, B.A. (Dartmouth College), physics, botany, and zoology; Charlotte L. Blackman, Mus.B. (Norwich Free Academy; Paris and Berlin), French and German; Pedro R. Gillott, M.A. (Wesleyan University; Heidelberg, Germany), Greek and Latin; Edward I. Wolfe (Public High School), pedagogy and English grammar; Junius W. Stevens, Ph.B. (Syracuse University), English language; Hugo V. Stadler (Berlin), piano, organ, and head of music department; Wesley A. Kuhn, M.E. (Millersville Normal School, and Wyoming College of Business), English and bookkeeping; Laura G. Thompson, A.B. (Woman's College of Baltimore; Oxford University, England), Latin and English; Alice B. Russell, M.E.L. (Wyoming Seminary), mathematics; George B. Lufkin, A.B. (Williams College), physiology, chemistry, and boys' gymnasium; Helen Jackson (Julian Academy, Paris; pupil of William Bouguereau and Gabriel Ferrier), drawing and painting; Leon J. Russell, M.E. (Mansfield S. N. School), English; Laura J. Sprague, M.E.L. (Wyoming Seminary), English; Saidee E. Kaiser (Royal Academy of Music, London), vocal culture; Theo. Hemberger (Berlin), violin; June Southwell (Emerson College of Oratory), oratory and girls' gymnasium; Alice Morgan (Wyoming College of Business), shorthand and typewriting; Lulu M. Morgan (Wyoming Seminary), piano. Lecturers: Rev. Leonard C. Murdock, M.A. business ethics; Charles W. Laycock, Esq. (cashier Anthracite Savings Bank), practical banking; Fred Corss, M.A., M.D., L. L. Rogers, M.D., Henry Kunkle, M.A., M.D., physiology and hygiene. Miss Isabel Clint, matron. Martha Sackett, librarian.

The seminary now has an enrollment of more than four hundred students per term. Its attendance is practically from all parts of the civilized world. It is a cause of profound gratitude that the blessing of God has so constantly and signally abided upon the school. Many powerful revivals have graciously visited its students. The voice of prayer and the song of praise to God are heard in its halls as well as the sound of the instructor's voice and the laughter of the social throng. Thousands of young men and women have gone from Wyoming Seminary better because of their contact with Methodist influences, Methodist usages, and Methodist revivals.

There are but few homes in the bounds of Wyoming Conference that have not been touched by influences, near or remote, that have emanated from this *alma mater*. Her professional men—ministers of the Gospel, lawyers, physicians; her business graduates, as bankers, merchants, accountants, agents; her women who have gone forth from her spiritual and intellectual atmosphere, many to become home centers of love, refinement, and Christian precept, others to become teachers in the schools, authors in literature, or nurses in a ministry to physical suffering—these are found all through the Conference, the Middle States, and indeed in almost every community of the nation.

The Wyoming Conference has ever exercised a most faithful watchcare over the interests of its seminary. It has readily indorsed every proposition to advance its interests and enlarge its usefulness. It has given in this way prestige and influence to the school in the eyes of men of financial ability who have erected its buildings and enlarged its endowment. The pulpits of the Conference have been open to the financial agents of the seminary for public collections, and the pastors have urged upon the people the importance of the seminary's work. This support of the Conference has been fundamentally the source of its strength and the cause of its growth. The seminary is owned by the Conference, and therefore may rightfully claim this support, but as a return it renders a service to Methodism that cannot be overestimated. And in this great American republic, this "Giant of the West," with its growing industries, its unlimited resources, its tremendous strides of material conquest, with every artery of activity throbbing to its fullest tension with energy, with thousands of immigrants yearly coming to our shores who are strangers to our institutions, where the will of the people is the highest law of the land, and where the very well-being of the people, therefore, depends upon an educated heart as well as educated brain, this "seminary of Christian learning" will have even a larger work to do in the future than it has done in the past.

CHAPTER VI

PREACHERS' AID SOCIETY

WHEN Wyoming Conference was organized a commission composed of the following members of Oneida and Wyoming Conferences was appointed to divide the funds and claimants between the two Conferences: H. F. Rowe, A. E. Daniels, D. Holmes, N. Rounds, W. H. Pearne, E. B. Tenny. The commission met several times during the first session of Wyoming Conference, and at the seat of Conference. The number of members of the two bodies was made the basis of division. Oneida had 18,248 and Wyoming 12,236. Accordingly, Oneida was to have three fifths of the funds and claimants and Wyoming two fifths. There was \$4,640.92 in available funds to be divided. Of this \$927.97 belonged to Wesleyan University, leaving \$3,712.95 to be divided between the Conferences. Two fifths of this, Wyoming's share, was \$1,485.18. Notes were held against various parties amounting to \$911.32 in addition to the above-named amount. These were also divided, Wyoming receiving notes to the amount of \$367, and against the following parties: Z. Pad-dock, two notes, \$52; C. W. Giddings, \$20; J. R. Boswell, \$25; C. Starr, \$33; A. E. Daniels, \$50; H. Halstead, \$25; J. Parks, \$30; I. D. Warren, \$25; G. Parsons, \$25; J. Pomeroy, \$25; L. K. Reddington, \$25; W. H. Pearne, \$12; E. Dennison, \$20. It is supposed these notes were given to increase the fund.

It became necessary to become a corporate body at once. Accordingly, petition was made to the Legislature of the State of Pennsylvania for a charter. It was granted on April 12, 1853, costing the modest sum of \$15—\$10 fee to the State and \$5 fee to the attorney. It is as follows:

AN ACT

TO INCORPORATE THE WYOMING ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

Section 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That George Lane, C. W. Giddings, E. B. Tenny, George Peck, Nelson Rounds, V. M. Coryell, and B. W. Gorham, and their successors duly elected and appointed in manner herein prescribed, be and they are hereby made and constituted a body*

politic and corporate in law and in fact, to have perpetual succession, by and under the name, style, and title of "THE TRUSTEES OF THE WYOMING ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH," and by the name, style, and title aforesaid shall be capable in law to take, purchase, receive, have, hold, and enjoy, and to demise, sell, and convey, any and all real and personal estate and property that hath heretofore been or may hereafter be devised and bequeathed to them, or to their successors, and for the use of them, or their successors, and said estate and the title to property shall be vested in them, the said Trustees, and their successors, as a fund to be held, appropriated, and disposed of under the direction of the Wyoming Annual Conference of the Methodist Episcopal Church, the limits of which Conference shall be such as from time to time may be designated by the General Conference of the Methodist Episcopal Church.

Section 2. That at the first meeting of the corporators named in the first section of this Act, they shall proceed to divide their number into three classes, the first of which classes shall consist of two members, to hold their office during one year, and until their successors shall be duly and legally appointed; the second of which classes shall consist of two members, to hold their office during two years, and until their successors shall be duly and legally appointed; and the third of which classes shall consist of three members, to hold their office during three years, and until their successors shall be duly and legally appointed; and the said designation of classes shall be made by lot, and thenceforth as the terms of said several classes of said Trustees shall expire, their successors, in equal number, shall be annually elected by ballot by the members of the said Wyoming Annual Conference of the Methodist Episcopal Church, to hold their office for the term of three years.

Section 3. That the business of said corporation shall be managed and conducted by the said corporators and their successors, a majority of whom shall be a quorum, in pursuance of such rules, regulations, and by-laws as they shall from time to time adopt for their government, not inconsistent with the provisions of this act, or the Constitution of the United States, or of this Commonwealth; and said corporators and their successors shall have power to appoint such officers for the management of the said corporation as said rules, regulations, and by-laws shall from time to time prescribe.

Section 4. That no misnomer of the said corporation shall defeat, or annul, any gift, grant, devise, or bequest to or from the said corporation: *Provided*, The intent of the party or parties shall sufficiently appear upon the face of the gift, grant, will, or other writing whereby an estate or interest is intended to pass to or from the said corporation.

Section 5. That the said corporation and their successors shall have full power and authority to make, have, and use one common seal with such device and inscription as they shall think fit and proper, and to break, renew, and alter the same at their pleasure.

Section 6. That the said corporation and their successors, by the name, style, and title aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court, or before any judge or justice of the peace, in all and all manner of suits, complaints, pleas, and demands of whatsoever nature they may be, and all and every matter and thing to do in as full and effectual a manner as any other person, body politic or corporate within this Commonwealth, may or can do.

Section 7. That the said corporation may take, receive, purchase, and enjoy real and personal estate of any amount of which the annual income shall not exceed five thousand dollars, but the said limitation is not to be considered as including the annual collections and voluntary contributions made in the churches under the care of the said Wyoming Conference of the Methodist Episcopal Church.

BY-LAWS

The following by-laws were adopted on March 21, 1884, and amended on April 4, 1890:

ARTICLE I

The officers of the Board of Trustees shall consist of a President, Secretary, and Treasurer, and they shall be elected annually at the time of the meeting of the Wyoming Annual Conference.

ARTICLE II

The President shall preside at all the meetings of the Board, and in his absence a President pro tem. may be elected. The President shall have the general charge and direction of the business of the Board, and shall be ex officio a member of all the standing committees. He shall have power to call special meetings of the Board of Trustees whenever the exigency of the business shall seem to require it. He shall, moreover, call special meetings upon the written request of three members of the Board.

ARTICLE III

It shall be the duty of the Secretary to attend all meetings of the Board, and keep correct minutes of all its transactions in a book provided for that purpose, from which they shall be read at the close of the meeting by the Secretary for correction and approval. He shall give notice of all meetings of the Board, and in his absence a Secretary pro tem. may be elected. In case the office of President shall at any time become vacant by death or otherwise, the Secretary shall have power to call extra meetings of the Board under the same limitations as controlled the President.

ARTICLE IV

The Treasurer shall have charge of all the moneys of the Association, which shall be kept deposited to his account as Treasurer in a bank; he shall have charge of all bonds, deeds, mortgages, leases, stocks, bills, notes, securities, and all other valuable papers of the Board. He shall furnish statements of his accounts and of all the property in his charge at each annual meeting of the Board, and at such other times as he may be directed by the President.

ARTICLE V

The officers of the Board shall hold their offices until their successors are duly elected and qualified.

ARTICLE VI

Applications for loans shall be passed upon by the Board at the Annual Meeting; and in case money shall be applied for during the interim of the Conference sessions, the President shall be notified by the Treasurer, and he shall appoint a committee of two from among the Trustees residing in the vicinity of the county town of the applicant; and it shall be the duty of this committee to examine the security or securities offered by the applicant for the loan of the said moneys, and to report upon the same to the said Treasurer, and the Treasurer shall pay the money to the said applicant only upon the order of the said committee.

ARTICLE VII

Security in the case of personal loans must be upon real estate, unincumbered, and, without the buildings thereon, worth at least twice the amount of the loan. A certificate from the proper officers having charge of titles, deeds, judgments, and mortgages in the county and State where the property is located on which the money is loaned, shall be furnished to the Trustees of the Conference, or a committee appointed by them, at the expense of the person or persons to whom the loan is made.

When the Conference received its charter the trustees took charge of the funds belonging to the Conference, amounting at this time to \$1,485.18, invested them, collected the interest, and annually paid it to the Conference to be distributed by the stewards. The amount increased from time to time until it amounted to \$10,584.69 in 1887.

The organization of a Preachers' Aid Society had been suggested prior to its birth in 1887. In 1860 P. S. Worden and E. Owen presented the following resolution, which was carried:

"Resolved, That a committee of five be appointed to consider the propriety and practicability of organizing an association to be known as 'The Preachers' Aid Society of the Wyoming Conference,' and report at our next session."

G. Peck, W. Wyatt, N. Rounds, J. J. Pearce, and G. H. Blakeslee were appointed a committee, but no report is recorded as having been made.

Again, in 1867, Y. C. Smith introduced the question of forming a Preachers' Aid Society and introduced a printed resolution asking that a committee of one from each district be appointed to draft a constitution for a Preachers' Aid Society, and report to the next Conference. Y. C. Smith, I. T. Walker, L. Cole, Dr. Bristol, L. C. Floyd, and J. F. Wilbur, were appointed such committee. Nothing was accomplished by this committee; at least the Minutes do not credit it with any report.

At the Conference of 1887 Rev. J. E. Price, who was the

moving spirit in the formation of the Preachers' Aid Society, presented the following resolution:

"Whereas, The provisions made for our superannuated ministers, and the families of deceased ministers are wholly inadequate; therefore, be it

"Resolved, That a committee of nine, three of whom shall be trustees of the Conference, be appointed, whose duty it shall be to consider carefully this subject and report at the next session of the Conference whatever plans may be matured by them."

The resolution was adopted and the following committee appointed: W. H. Olin, Y. C. Smith, D. C. Olmstead, trustees; J. O. Woodruff, J. E. Price, A. Griffin, G. M. Colville, J. G. Eckman, and A. H. Tuttle.

At the Conference of 1888 the committee reported the following plan, which was adopted:

PLAN

ARTICLE I

This Society shall be called "The Preachers' Aid Society of the Wyoming Annual Conference of the Methodist Episcopal Church."

ARTICLE II

MEMBERSHIP

Section 1. Members in full connection of the Wyoming Annual Conference are members of this Society. Other persons may become honorary members upon the payment of five dollars annually into the fund of the Society. Honorary members shall be entitled to certificates of honorary membership.

Section 2. The payment of fifty dollars at one time shall constitute the donor a life member of this Society.

Section 3. Life members of our Society shall be entitled to certificates of membership. They shall also have the privilege of attending the meetings of the Society, and of participating in the deliberations of the same, without the privilege of voting.

ARTICLE III

MANAGEMENT

Section 1. The business of the Society shall be managed by the Trustees of the Wyoming Annual Conference of the Methodist Episcopal Church. [This was done because the Preachers' Aid Society was not an incorporated body, and had no legal status.]

Section 2. A majority of the Trustees shall constitute a quorum for the transaction of business. They shall elect their own officers, make by-laws for their own government, not contrary to this plan, and adopt all needful rules and regulations for carrying into effect the provisions of this plan, and securing the objects of the Society.

Section 3. They shall take measures to increase the fund of the Society by subscriptions, donations, bequests, and otherwise.

Section 4. They shall securely invest the funds of the Society, and cause the annual income to be apportioned among and remitted to the respective beneficiaries.

Section 5. They shall present to each session of the Conference an annual statement of the operations of the Society, together with the amount and character of the securities belonging to the fund.

Section 6. They shall arrange for holding an anniversary of the Society at some time during each session of the Conference, at which the annual report shall be read.

Section 7. They shall be permitted to deduct from the receipts of each year such necessary expenses as have been incurred in the management of the fund: *provided*, however, that the amount deducted shall not exceed fifty dollars, without the consent of the Conference.

ARTICLE IV

THE FUND

Section 1. The principal of this fund shall be intact forever, and the annual interest or income only applied to the purposes of the Society.

Section 2. All subscriptions, donations, and bequests, together with any surplus which may remain after the payment of the amounts awarded by the Society, shall be added to the principal.

Section 3. The fund shall be invested in United States bonds or in Pennsylvania or New York State, County, Municipal, or Township securities, or in first mortgage, with bond, upon real estate appraised at twice the amount of investment, with ample policies of insurance assigned to the Trustees.

Section 4. No money shall be invested in any other form of security nor loaned upon any property of the Conference, held by other Boards of Trustees, nor the property of any religious or benevolent society, association or institution, nor upon property in which any member of the Board of Trustees of this fund is in any way interested.

ARTICLE V

BENEFICIARIES

Section 1. The beneficiaries of this fund shall be superannuated and supernumerary preachers of the Wyoming Annual Conference, and widows and orphans of those who have died in the work, with the following restrictions:

First. No superannuated or supernumerary preacher shall be a beneficiary unless he has held effective relations for five years after his admission in full connection in an Annual Conference, nor until his character has been passed by the Conference.

Second. No widow of a preacher shall be a beneficiary unless she has traveled with her husband in effective relations for five years, nor for a longer time than she remains in widowhood.

Third. Children of deceased preachers shall cease to be beneficiary at the age of fifteen; except in cases of mental or physical incapacity.

Nevertheless, the Board of Trustees may, by a two-thirds vote, suspend any of the foregoing restrictions, in such cases where it may deem proper to do so.

Section 2. Preachers in effective relations shall not be beneficiaries upon this fund.

ARTICLE VI

DISTRIBUTION

Section 1. The annual interest accruing from the fund shall be apportioned among and remitted to the beneficiaries, by the Board of Trustees, during the month of October, in each year.

Section 2. The basis of appropriation shall be the years of effective service rendered by the preacher; nevertheless, it being the object of this society to aid only such persons as are in actual need of its help in order to a comfortable support, if it shall appear at any time that any superannuated or supernumerary preacher, or widow of such, has an actual income from other sources, which reaches the average annual income from salary and donations, of the effective members of this Conference, he or she shall not be allowed a claim on the funds of this Society.

Section 3. Whenever there is serious ground to suspect that any beneficiary is actually receiving from other sources an annual income which is equal to the average annual income, from salary and donations, of the effective members of the Conference, he shall be required to appear before a committee of the Quarterly Conference, within whose bounds he may reside, and be examined touching the facts in the case; and said committee shall send a report, approved by the Presiding Elder of the District, of the findings, to the Trustees of the Society.

The above plan was adopted at the session of Thursday morning. At the Saturday morning's session subscriptions were solicited for the Preachers' Aid Society fund, and \$7,725 was subscribed by preachers and laymen. Mrs. Caroline M. Pettebone gave \$2,000; William Connell, \$1,000; Mrs. William Connell, \$1,000; Mrs. Mattie Connell Edgar, a memorial, \$1,000.

Other gifts have been received, some before the organization of the Preachers' Aid Society and some since: Ira Cargil estate, \$1,904.32; D. Bensley, \$2,000; Rosman Ingalls, \$400; Z. Paddock, \$500; Lowell Harding, \$2,000; Mrs. Crary, \$9,500; Mrs. D. Wilbur, \$1,000; Maria Strong, \$200 (an annuity); Mrs. S. M. Decker, \$1,000 (an annuity); William Connell, \$1,100; Mrs. William Connell, \$1,100; Charles Schlager, \$500; Mrs. Pettebone, \$500; C. D. Jones, \$500; Royal W. Clinton, \$271.50; Mrs. Judge Cool, \$400; Jonathan Wilbur, \$1,000. With the accession of Chenango and Oneonta Districts \$2,264.59 was added to the fund. The one per cent of preachers' salaries has added over \$7,000. In 1903 Mr. William Connell gave the society \$5,000, and the society received \$10,000 from the estate of Mrs. Priscilla

Bennett. The fund has grown until at this writing the Conference has about \$60,000.

Y. C. Smith, D.D., acted as agent of the society in 1888 at a salary of \$300; A. Griffin, D.D., was agent from 1894-96 at a salary of \$2,000 per year; and A. J. Van Cleft was agent in 1897 at a salary of \$1,500.

The Conference has been ably served by the following trustees: George Peck, D.D., George Lane, Nelson Rounds, B. W. Gorham, E. B. Tenny, V. M. Coryell, C. W. Giddings, Rosman Ingalls, John M. Snyder, H. R. Clarke, D.D., H. Brownscombe, R. Nelson, D.D., C. V. Arnold, P. S. Worden, F. L. Hiller, W. G. Queal, T. Harroun, W. H. Olin, D.D., T. P. Halstead, Y. C. Smith, D.D., D. C. Olmstead, Royal W. Clinton, William Connell, A. Griffin, D.D., J. C. Leacock, L. L. Sprague, D.D., A. I. Decker, and S. Jay.

The society has held several successful anniversaries in connection with our Conference sessions.

CHAPTER VII

HISTORICAL SOCIETY

At the Conference of 1887 Rev. H. C. McDermott presented the following resolution:

"Whereas, The last General Conference having requested the Annual Conferences to organize Historical Societies, that all facts, documents, relics, and reminiscences that relate to the origin and growth of our Church, which may be of historical value, either now or in the future, may be preserved; and,

"Whereas, No such organization exists within the bounds of this Conference; therefore, be it

"Resolved, That a committee be appointed to prepare a form of Constitution for a Conference Historical Society, and report the same to the next session.

H. C. McDERMOTT,
MANLEY S. HARD."

After the adoption of the resolution the bishop appointed the following committee: H. C. McDermott, J. F. Warner, M. S. Hard, T. Harroun, L. L. Sprague. Three members of this committee, H. C. McDermott, T. Harroun, and J. F. Warner, met at New Milford, on September 14, 1887, and formulated a constitution, which was adopted by the Conference of 1888.

CONSTITUTION WYOMING CONFERENCE HISTORICAL SOCIETY

ARTICLE I

NAME

This Society shall be called the Wyoming Conference Historical Society.

ARTICLE II

OBJECTS

The objects shall be to collect and preserve such books, pamphlets, papers, relics, and portraits as shall illustrate the origin and growth of the Methodist Episcopal Church, having special reference to the history of that Church within the bounds of the Wyoming Conference; and to promote a knowledge of history by such means as may seem best adapted to that end.

ARTICLE III

MEMBERSHIP

Any minister or member of the Methodist Episcopal Church may become a member of this Society by signing the Constitution. Honorary and corresponding members may be constituted upon recommendation of the

Executive Committee, and election by the Society; provided no one shall become a corresponding member who resides within the bounds of this Conference.

ARTICLE IV

DUTIES AND PRIVILEGES OF MEMBERS

It shall be the duty of members to promote the objects of the Society by collecting books, pamphlets, documents, class-books, records, journals, relics, portraits, reminiscences, or other matter relating to the history and literature of Methodism; and ministerial members shall furnish biographical sketches of themselves, and deposit the same in the archives of the Society. Members shall have access to the archives under the rules of the Society.

ARTICLE V

OFFICERS

The officers of this Society shall be elected annually by ballot, and shall consist of a President; one Vice President for each district; a Corresponding Secretary; a Recording Secretary; a Treasurer; an Archivist, and Librarian. The officers shall constitute the Executive Committee.

ARTICLE VI

DUTIES OF OFFICERS

1. The President shall preside at all meetings of the Society, and perform such other duties as usually pertain to presiding officers in similar societies.

2. The Vice President shall perform the duties of the President in his absence.

3. The Corresponding Secretary shall conduct the general correspondence of the Society; shall notify honorary and corresponding members of their election; shall collect and preserve materials for the history of this Society; shall seek by correspondence to enlarge its historical collection, and shall report the condition of the Society to each annual meeting.

4. The Recording Secretary shall keep a correct record of the proceedings of all meetings of this Society, and cause the same to be entered upon the journal after approval. He shall also keep a full list of the names of the members of the Society, that the same may be properly catalogued.

5. The Treasurer shall take charge of all moneys of the Society; pay all bills when approved by the Executive Committee; keep a full account of all receipts and expenditures, and report the same to the annual meeting.

6. The Archivist and Librarian shall take charge of all books, records, documents, literary contributions, and relics belonging to the Society. He shall classify and catalogue all such articles, and be responsible for the care and custody of the same, and shall reside in or near the place of deposit of said archives.

7. The Executive Committee shall have general charge of the affairs of the Society; shall arrange for the annual meeting in connection with the session of the Annual Conference, and for special meetings when adjudged necessary; said committee shall provide for an essay or address at each annual meeting, the same to be written and deposited in the archives of the Society.

ARTICLE VII

FINANCE

The expenses of this Society shall be met by public collections at its annual meetings by donations, bequests, and such other means as the Executive Committee shall deem advisable.

ARTICLE VIII

AMENDMENTS, ETC.

This Constitution shall not be altered except at an annual meeting, and upon the written recommendation of at least five members, and by a majority vote of all members present, and voting; notice of the proposed change having been published in an official church paper circulating within the bounds of this Conference, one month previous.

J. F. WARNER, Chairman.

THOMAS HARROUN.

H. C. McDERMOTT, Secretary.

Since the organization of the society it has held several anniversaries. In fact, it is a policy of the society to hold an anniversary service once in two years. Its anniversary of 1902 was of exceptional interest. It marked the semicentennial of our Conference history. It was anticipated that the Conference of this year would be held in Carbondale, the place of the first Conference. The burning of the Carbondale church prevented, and the Conference was held in Waverly, N. Y. This caused a change in the plan for this anniversary. It is futile to speculate about what the program might have been had the Conference been in Carbondale. This is certain, the program given was very rich. Prayer was offered by Revs. G. W. Leach and Thomas Harroun. Rev. C. M. Surdam called the roll of the first Conference, G. W. Leach and C. L. Rice being the only ones still living to respond to their names. Rev. W. L. Thorpe made a brief address upon "Why Organize the Wyoming Conference?" in which he argued that it was a necessity arising from the development of the country and Methodism. A duet was sung by Revs. J. B. Sumner and J. C. Leacock, after which Rev. C. L. Rice read the following poem, which he had written for the occasion:

CARBONDALE AND SOME OF ITS GUESTS FIFTY YEARS AGO

'Twixt granite hills, a narrow vale
Denominated Carbondale,
With many toilers underground,
And coal for millions erst was found.

There rang some fifty years ago
 Glad bells of welcome, as you know,
 For those who freely gave their all
 In answer to the Master's call,
 And went to seek and save the lost
 At any sacrifice or cost,
 To spread the name of Christ abroad,
 And call poor wanderers back to God.
 Those dear old friends of sterling worth
 Have gone the way of all the earth;
 But precious memories remain,
 Refreshing as the gentle rain.

This town, divided into wards,
 Boasted its Welsh and Irish lords;
 City of huts, and mansions few,
 It rapidly to greatness grew.

A Yankee met us now and then,
 Also, some sturdy Englishmen;
 The honors of the town to share,
 Old Scotland's sons were also there.

A band of Methodists devout,
 Who dared to say "Amen," and shout,
 Strong preachers, found in Doctor Clarke
 For many years a man of mark;
 And Gorham, full of sweetest song,
 With sermons eloquent and strong;
 And he who governed with his fiat,
 The man magnetic—William Wyatt.
 By these inspired they made the call,
 "A cordial welcome to you all."
 Then came the guests, each in his order,
 From every charge within our border;
 Heading the ranks we see on deck
 The stately form of Doctor Peck.
 One had received the doctorate,
 Who edited "Our Advocate,"*
 And who became about this date
 Our pastor at the county seat,†
 A genial, friendly man to meet,
 Then a presiding elder made,‡
 His laurels green will never fade,
 More scholarly than often found—
 The well-beloved Nelson Round.

One doctor more, revered by all,
 Was well proportioned, six feet tall,
 In Binghamton did long reside,
 Four years as elder did preside;

* The *Northern*, 1844-1848.

† Wilkes-Barre.

‡ Honesdale District, 1852-1855.

A man of learning and good sense,
 And not inclined to give offense;
 At eighty Doctor Paddock died,
 And joined in heaven the glorified.

These three protected well our health,
 Which we regarded more than wealth.
 These latter days it takes a score—
 Some think we need a dozen more,
 For epidemics now prevail
 Enough to make the nation wail.
 Less medicine and more to eat,
 And washing one another's feet,
 Would, no doubt, have good effect,
 And crown with glory our elect.

But please to pardon this digression,
 Lest we should make a bad impression;
 Let playfulness your thoughts beguile,
 And please your ear, and win a smile.

All honor to the later growth,
 The coming ages speak their worth,
 They're born, no doubt, to fame,
 And who can tell what's in a name?

One other must not be forgot
 The worthy name of Bishop Scott.
 Six candidates were deacons made,*
 On each the bishop's hands were laid;
 And, can it be? Alas, alas!
 I only live of all the class:
 The stronger were the first to fall,
 And I was the weakest of them all.

Mrs. Grace Rounds Dale then read an exceedingly interesting article on "The Work of Woman in Fifty Years within Wyoming." We print it in full, as it contains valuable historic material:

"To do justice to this theme one should give the history of every church in the Conference; for in each church is found a band of faithful women, a goodly number, and all so good that it would be a pleasure to mention every one by name. But we know that

'In the book of His kingdom,
 On the page white and fair,
 The names of the faithful
 Are all written there.'

* A. Bronson, John F. Wilbur, Jasper W. Hewitt, Anthony H. Schoonmaker, Amos P. Mead, Charles L. Rice.

“The present is the focus of the past, as the future will be the focus of the present, and we can only determine the value of the past by what the present is.’ We trust our brief sketch will prove both the value of the labors of our mothers in Methodism, whose works shine in a halo of grand character, and that the success we have attained in the Women’s Societies of to-day is but the fruit of their labors and the reward of their faithfulness.

“Holding the glass of time over fifty years of Church history, we find reflected the forms of loved and honored men and women. Many live only in our memories, and many live to-day, bearing burdens, singing songs, bestowing generous gifts, lifting high the banner of the cross. These forms mingle amid interesting reminiscences, full of touching remembrances and rich experiences. We could fill these pages with facts, stranger than fiction, and provide tales as charming as any romance, for fifty years ago the tinge of Revolutionary valor and enthusiasm had not entirely faded from the horizon—indeed, it had been carried into the Church, where, perhaps, there was quite as much need of bravery and sacrifice. We are proud and thankful to be able to trace back through this line of devoted Christian ancestors our right to belong to the grand association of Daughters of the American Revolution; and quite as proud and thankful of our indisputable claim to a place upon the roll of the Daughters of Methodism. Born in a Methodist parsonage; enrolled a Methodist by infant baptism; my mother a daughter of John Comfort, who so loved Methodism that he annually gave five hundred dollars for Church extension and education; my father a member of both Oneida and Wyoming Conferences, many years a pastor, and presiding elder of four districts, professor of ancient languages in Cazenovia Seminary, principal of the Bethany Seminary, editor of the *Northern Christian Advocate*, member of the Book Committee from 1848-52, president of Willamette University, and superintendent of education in the State of Washington; two uncles and ten cousins being on the roll of the Methodist ministry: all make the earliest recollections and precious memories of my childhood those of the Methodist parsonage and the Methodist Church.

“The ministers’ wives of thirty, forty, and fifty years ago were educated, refined, and gifted women, who labored earnestly for the Church without the help of organized societies. Their children were educated along all lines of Church work and prepared for life’s duties mostly at home. Those childhood scenes in the parsonage, can we ever forget them? Do you remember the

pictures? Above all others the portrait of John Wesley? A face which must influence every child who has been made familiar with his history. Then the picture of his escape from the burning rectory? And again the wonderful picture of the 'sunrise service,' where John Wesley preached to an audience of thirty-two thousand people in the natural amphitheater of Gwennap, in England? With what reverence we used to look on the deathbed scene of that holy man! It was from these pictures the children received their object lessons in Methodism.

"The ministers' wives were busy women. Their homes and Church filled their hearts and time. Yet, between the periods of moving, they managed to raise flowers and grow plants till the parsonages became homes surrounded with beauty and filled with an atmosphere of Christian sympathy and refinement.

"The custom of morning and evening prayers was remarkable, as well as spiritual, in feature. Father used his Hebrew Bible in the morning and the Greek Testament in the evening, and every child with his own Bible reading in turn. Mother sat in the circle, with the youngest in her arms. Those influences and the tender, earnest prayers of mother have followed us through life. How much they have blessed us, and from what they have saved us, who can tell?

"Then the memories of the fireside tales as we gathered around mother's chair and listened to her personal experiences, from the time when, as a child, she could hear the cry of the panther in the woods near her home, down through all the experiences of moving from one charge to the next. One move was from the most northern part of the Conference to Wilkes-Barre in wagons. The family was moved in installments, for we were an old-fashioned minister's family. I remember asking my father, when he had been telling us of the early times when the preachers' salaries were increased so much per child, if that were the reason he had so many children.

"The women of Methodism early understood that the Church expected every woman to do her duty; and long before the organization of the Women's Missionary Societies they had their sewing circles, pastors' and ladies' aid societies, and temperance unions. So that the history of the Church includes the history of woman's work, and the building of every church, every parsonage, has been to some degree a monument of woman's faithful assistance.

"We would love to dwell upon the names of many Christian women who have been active in education, but scarcely dare to

mention any lest by omission we shall do injustice to many who have rendered Church and country years of devoted service. Old Cazenovia has reason to be proud of the names found on her roll who have gone out to fill positions as ministers' wives, missionaries, and instructors. Among them Miss Hannah Shoemaker, Mrs. Dr. Reddy, Mrs. Dr. Rounds, Mrs. Dr. Peck, and Mrs. Dr. Nelson, who came to Wyoming Seminary in 1844 and devoted her time and talents to that institution for twenty-seven years, filling the positions of matron, teacher of English and French, and for many years having charge of the art department—a noble woman, of large gifts and gracious insight. What Cazenovia was to our mothers, Wyoming Seminary has been to many of us. Too much praise cannot be given to faithful teachers, whose influence has helped to ennoble the lives of many who were under their care and instruction. Among the earlier preceptresses were Miss Ruth Ingalls, Miss Frances Worthing, afterward Mrs. George Porter, Miss Mary E. Wood, afterward Mrs. Y. C. Smith, whose names are still familiar to the Wyoming Conference.

“Among the missionaries sent out from this Conference are the familiar names of Mrs. Charles W. Judd, Mrs. David Spencer, Mrs. Dr. Baldwin, daughter of Rev. B. W. Gorham, Mrs. Mary Chappel, daughter of Rev. P. Holbrook. But the missionary zeal was not confined to the parent board. In the month of June, 1870, Mrs. Dr. William Butler, so many years connected with the work in India, came to Binghamton to confer with Miss Fannie Sparkes regarding her appointment as missionary. Dr. Olin, then pastor of the Centenary Church, the only Methodist church in the city, invited the ladies to meet Mrs. Butler at his home. At that informal meeting the first Woman's Foreign Missionary Society of the Wyoming Conference was organized, with Mrs. H. R. Clarke as president, who continued for many years the moving spirit of the society, organizing auxiliaries throughout the Conference. In the following October Miss Fannie Sparkes sailed for India, giving the Wyoming Conference the honor of furnishing the first missionary sent out by the New York Branch of the Woman's Foreign Missionary Society. Mrs. Skidmore once said that Binghamton was a city known in many lands as the home of Miss Sparkes, one of the most successful missionaries ever sent to foreign lands.

“This society has prospered greatly, for the work and its supervision commanded public confidence. Among its faithful officers should be mentioned Mrs. Dr. Hard, who for several years filled

the arduous office of corresponding secretary. Since her resignation and removal from this Conference Miss Sparkes has filled the office.

"The auxiliary at Tabernacle Church feel they have been honored by having for president Mrs. Charles W. Judd, of saintly memory.

"It would be a pleasure to present the long list of life members of this society, but time forbids. Mrs. N. T. Childs, of Binghamton, however, has the honor of being the first life manager from this Conference, by the payment of \$100.

"The early minutes of this society were lost in the fire which destroyed the residence of Dr. Clarke. But, in looking through the Conference Minutes from 1871 to 1901, we find some items which prove from what small beginnings great things may grow. In 1871 the auxiliary of Providence, Pa., is the only one reported, its contribution to the cause being \$12. Every succeeding year the amount raised and the number of auxiliaries have increased until to-day there are 108 auxiliaries in our Conference, with a membership of 2,706. During the thirty years past these auxiliaries have paid to the cause of missions \$65,617.92.

"The past fifty years have been full of stirring events. Wars and rumors of wars have filled our lives with lessons never to be forgotten, with results which affect not only our own country but many others. 'The world is centering in America. We reach out one hand and touch all Europe, we reach out the other hand and touch all Asia.' Hither are coming the peoples from all lands. To meet her obligations America must become broadly and deeply Christian.

"The desire to meet their share of the obligation resting upon the Church led the women of Methodism to establish the Woman's Home Missionary Society, 'To enlist and organize the efforts of Christian women in behalf of the needy and destitute women and children of all sections of our country, without distinction of race, and to cooperate with the other societies and agencies of the Church in educational and missionary work.' The Woman's Home Missionary Society of Wyoming Conference was organized in April, 1883, at Centenary Church, Binghamton. Bishop Wiley presided at the session of Wyoming Conference this year. We believe this was a happy coincidence, for the society attributes its origin to Bishop Wiley. In Dr. Buckley's *History of Methodism* he recognizes Bishop Wiley as the originator of the society. Bishop Wiley said at one time: 'Woman's susceptibility is an admirable trait in her character,

adapting her to this great work. It enables her so readily to detect human sorrow and human need. She perceives the readiest mode of gaining access to the hearts of those whom she would benefit, and at the same time exercises a power of persuasion which prevails where other means have failed. We often think that the hearts of women must yearn to hear Christ declared by woman's lips, to catch the inspiration in all its delicacy from a woman's heart.' This quotation was once read in the presence of Bishop Wiley, when he said, 'I had forgotten, until I heard it repeated, that I had ever said so bright a thing.' The reply was made, 'It was a bright thing, and we love to repeat it.' So, we love to refer to the fact that our Conference society was organized at a session of Conference at which Bishop Wiley presided.

"At that time Mrs. R. S. Rust came to the Conference with Mrs. L. M. Dunton, of Orangeburg, S. C., who gave the address. Mrs. Rust called a meeting, which was attended by interested women and ministers. The result of this meeting was the first auxiliary in this Conference. The officers appointed were: Mrs. J. Hartwell, president; Mrs. E. M. Caswell, corresponding secretary. For seven years Mrs. Hartwell filled the office of president, and during that time the number of auxiliaries grew from one to twenty, organized by the personal efforts of Mrs. Hartwell, who traveled at her own expense from one end of the Conference to the other, organizing in one of these journeys nine auxiliaries. The corresponding secretary, Mrs. Caswell, leaving for the Pacific coast, Miss Maria Judd was elected to fill her term. Since that time this very important office has been filled by faithful and competent women—Mrs. E. S. Tupper, five years; Mrs. O. P. Wright, two years; Mrs. E. Robins, three years, after whom Mrs. George B. Kulp, of Wilkes-Barre, was elected and has served most efficiently until now. In 1886 Mrs. H. H. Crary, of Binghamton, was elected treasurer, and served two years, when her daughter, Mrs. F. H. Haskins was elected and has held the office fourteen years, performing the duties of the office so faithfully, so methodically, so perfectly, that we hope to retain her in that office for a much longer period. The receipts of the society the first year were \$578, Mrs. P. L. Bennett giving \$500 of that amount for the work in Utah.

"The society is now organized in the six districts, with forty-nine (49) auxiliaries, bands, and circles, having a membership of 1,640. The cash receipts of this society from 1883-1901 by payment of dues and special gifts have been \$30,742.75. Much

of the success of this society is due to the untiring zeal of the Conference president, Mrs. Dr. Pearce, who for ten years has been a source of inspiration and help to all. We are glad of this opportunity to give a loving tribute to her devotion, expressing our appreciation of her labors, and our regret that she will be no more numbered among the workers of Wyoming Conference. Mrs. Dr. C. E. Mogg, of Wilkes-Barre, succeeds her in office, with prospect of much usefulness. Mrs. P. L. Bennett, of Wilkes-Barre, has been a generous supporter and friend of the society from the very beginning, giving annually from \$500 to \$1,000 for the cause so dear to her heart. Many members have left us bequests to be used to further the work they loved so well, among them one of \$25,000, the largest ever received by the Home Society.

"Mrs. J. W. Thomas, the Conference secretary of the Bureau of Supplies, reports that supplies have been sent to the frontier and the South, during the five years she has held office, valued at \$11,727.37.

"Mrs. Dr. Griffin, who has been Conference secretary of deaconess work, reports five young ladies from this Conference attending the training school in Washington during this time. Miss Standish, of Wilkes-Barre, who is self-supporting, is taking the course of nurse deaconess. Miss Rose E. Santee, daughter of Rev. J. B. Santee, has graduated and is doing most excellent work in Portland, Me. Miss Eliza Blackburn, of Plymouth, is now in the school and very highly spoken of by the preceptress. The Conference has raised toward the tuition of these young ladies \$270. It has also sent supplies to the training school and to Sibley Hospital valued at \$92.33. These amounts added to the value of supplies sent and money raised make a grand total of \$42,832.45 raised by the Woman's Home Missionary Society.

"The women of Wyoming Conference rejoice that they had at least a part in bringing to pass the great moral victory which occurred in Washington during the past year. Many names of our consecrated women were inscribed on the petition against the seating of Roberts, of Utah. The curse of Utah must touch every woman's heart, and we must continue to pray that this evil may cease to defy the moral sense of our nation.

"Do you remember the eulogy on the Methodist Church given by our martyred President, Abraham Lincoln, during the civil war? He said: 'It is no fault in others that the Methodist Church, by its greater numbers, sends more soldiers, more nurses

to the hospitals, and more prayers to heaven than any other.' With these words ringing in our ears, let the women of Wyoming Conference go forth with consecrated zeal to help save the nation by giving ourselves to the saving of individual men and women! 'Let it be our happiness each day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.' "

A medley was then sung, after which Dr. L. L. Sprague read an article on "Why the Wyoming Conference Has Won:"

"Have we won? Let us see. In 1852 the membership of the Conference in probationers, members, and local preachers was 12,790. In 1900 the membership was 49,470. Deducting from this the membership of the charges set off from the Oneida Conference in 1868, we have a membership occupying the original territory of 40,437, making an increase of two hundred and sixteen per cent. The population of the United States in 1852 was twenty-four and a half millions. In 1890 it was seventy-five and a half millions, making an increase of population in the United States of two hundred and eight per cent. The increase of the membership of the Conference is greater than this by eight per cent. The comparison will appear even more favorable when we remember that the larger share of the growth of the national population has come through the filling up of the vast territorial domain of the West by migration from the Middle States, the East, and immigration from foreign countries. It is very clear, then, that the Conference in running a race with national growth has come out very perceptibly ahead. So, then, from this standard we have won; and this is saving much, for we remember that the growth of the great republic is the giant phenomenon of the ages. It took Rome seven hundred years to become imperial Rome. It took England more than a thousand years from the time that the Romans left it to become a respectable nation.

"It has taken the United States less than one hundred and twenty-five years to become the greatest power of the world—a power that in three months humbled to the very dust proud Castilian Spain, for centuries the proudest blood that flowed in the veins of men.

"So it is saying much when Methodism keeps neck and neck with such tremendous advancement; and we must remember, furthermore, that the immigrant who helps so much to increase our population is not usually a Methodist. He does not come from soil where Methodism is indigenous. If he becomes a Methodist he has to be converted. I repeat, then, that we have

won grandly in membership. Let us take another view. Among the one hundred and twenty-seven Annual Conferences, Wyoming stands twenty-fourth on a basis of membership. It also stands thirteenth in the probable value of its Church property. These are winning positions in the confederation of Conferences. In 1853 we had \$177,000 worth of church property, exclusive of debts; in 1900, \$4,193,000, a gain of twenty-two hundred per cent. We may therefore regard it as settled that we have won, and may proceed at once to show why we have won.

"First, we are located territorially in the winning belt. We are far enough from the north pole not to be frozen, and far enough from the equator not to be enervated by the heat. We are in the zone of power, on the parallel of latitude along which the winning nations of the earth have existed. We have had mountains to climb as well as easy plains to saunter along. We have had the penury of the 'Sorrel District' as well as the richness of the Wyoming Valley. And it is well that we had the mountains and the 'Sorrel District.' Sunny plains with unvarying fertility are not the best fiber builders or character makers. We owe much as a nation to the gray rocks, the hills, and the sturdy forests that our forefathers contended with in New England. Our nation would be a different nation from what it now is if it had been born on the sunny plains of the South or at the Golden Gate instead of on Plymouth Rock. Take Greece, that most marvelous intellectual and physical development of ancient times. The historian asks if Greece had remained forever what it was during the tertiary epoch—a vast plain attached to the deserts of Libya, run over by the lion and rhinoceros—whether it would have been the home of Phidias, Æschylus, and Demosthenes, and answers, 'Certainly not.' But as it now is the land is a vast series of mountains and valleys. Every city or town has its amphitheater, its hill or mountain, its Acropolis. Greece had its Olympus, its Ossa and Pelion, and its Ceta with its Thermopylæ as well as its plains of Attica and vales of Thessaly with their sparkling waters. God has made the hills an avenue of moral, intellectual, and physical fiber. Look at the Waldenses of the Italian Alps. Where in the world do we find an intenser religious faith and fortitude than we find in the Waldenses, the Protestant people of Italy? The Wyoming Conference has a good proportion of hills all the way from the beautiful highlands of Otsego County, that have bred more Methodist preachers and more great men than any other equal territory, I believe, in the Union, to the Blue Ridge spurs that encircle the Wyoming Valley. These have stimulated effort

and have bred determined and courageous men. This is one reason why we have won.

"Still another is we were well-born. Some one has said to be strong we must select strong parents to be born from. Francis Asbury, Anning Owen, the great apostle to the Wyoming Valley, Benjamin Bidlack, Valentine Cook, William Colbert were noble sires of still more noble men, if possible. These were great captains in the army of the Lord, and their leadership made noble soldiers. They were winners, and they breathed the spirit of victory into their followers. They endured hardness as good soldiers. They traversed forests, swam their horses across swollen streams, fasted often voluntarily and often necessarily, ate frozen turnips in the absence of other food, slept on hard floors with hay for pillows, thrashed rowdies who disturbed their meetings and threw them into the street, and then stood solidly against the door to prevent the escape of those who listened unwillingly to their preaching and who often before the sermon ended fell upon their knees and cried for pardon. They were keen of intellect and strong in grace. They smote wickedness hip and thigh. They preached the word, in season, out of season, reproving, rebuking, exhorting with all long-suffering and doctrine, and of course were winners, and they bequeathed to us the sublimest examples of winning.

"But if these were responsible for our birth, let us come down to the time of our christening in 1852. Who were present to give us tutelage and inspiration to heroic deeds? Among the men of the Conference were George Peck, Reuben Nelson, Nelson Rounds, Zachariah Paddock, David A. Shepard, Horatio Clarke, William Wyatt, and other noble ones some of whom, as Paul says, 'remain unto this present.' Among superannuated preachers were George Lane, at one time one of the Book Agents at New York; Marmaduke Pierce, who entered the ministry in 1812; Jonathan Worthing, who entered in 1810; and John Kimberlin, who entered in 1808.

"These were men who had fought on great battlefields, and the fires of those battles still kindled their eyes. They were still heroes even though the sword were sheathed and laid aside. We stood by their bent forms and heard of the great deeds that had been wrought in the past, and we caught their inspiration and were determined to emulate those deeds. Our standard was set by them, and we had but to work up to the standard to be sure winners. George Peck was the most prominent and influential man in the new Conference.

"Reuben Nelson was another man of strong personality and of pronounced influence in shaping the best work of the Conference. As a man he was of indomitable energy, of great moral power, and an eloquent preacher of especially superior hortatory ability. Of Rounds, Paddock, Shepard, Clarke, and Wyatt I knew but little except of their reputation as great preachers and administrators and as men abounding in every good word and work. They were royal and heroic leaders and led the hosts of God to constant victories.

"Wyoming Seminary, the Conference school, has been a powerful auxiliary in serving the best interests of the Conference. Christianity in all ages has ever utilized intellectual culture and made it a powerful factor in its work. Origen, Athanasius, and other early Christians flocked to the Alexandrian Library as naturally as doves flock to their cotes. Methodism has always remembered the place of its birth—Oxford University. Wyoming Conference owned at one time two seminaries and one so-called university. One seminary and the university died in their infancy. Wyoming Seminary has continued a strong, beneficent, and fruitful life. Her children are as green olive trees and are numbered by the thousand. She has taken the children of Methodists and trained them in the faith of their fathers while giving them sound mental culture. She has taken the children of other denominations and while training them intellectually they have imbibed a higher respect for Methodism and a broader view of our Lord's Christianity. Her diplomas are found in every land and in every clime. She has sent nearly, or quite, five hundred young men into the ministry, several of whom have gone into mission work. More than fifteen thousand young people have been brought into contact with Methodist culture, prayers, songs, and fires, and if they have not become actual Christians I believe that they are in warmer sympathy and in closer touch with Christianity and have a sincere determination ultimately to get to heaven because of their attrition with Methodism in one of her Conference seminaries. The seminary has helped the Conference to win.

"But there is a greater and more fundamental reason than any of these why we have won. It is found in the genius and spirit of Methodism. This spirit was enunciated by one of the greatest men of recent centuries when he said, 'The world is my parish.' The Methodist preacher in his true form is a hero and a winner. He has an imperturbable faith, an unquenchable zeal, and a courage that is undismayed. He is the very personification

of the true warrior. He is fearless, self-sacrificing, persistent, 'avoiding softness and needless self-indulgence.' He has iron in his blood as well as love in his heart. He is the man on horseback with headquarters in the field. Alexander was never more eager for more worlds to conquer than he is for further conquest for his divine Master. Methodism believes in a free salvation, the witness of the Spirit, and that we are to strive for full sanctification. It has kept in full recognition the command, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' and the promise that followed the command, 'Lo, I am with you alway, even unto the end of the world.' Wyoming Conference has tried to obey this command, and though our courage has been tested it has been constant because of the assurance that supplemented the command. Then, because of the genius of Methodism, because our Conference has tried to be obedient to the divine command, and because we have been courageous and gone forth in the name of the Lord of hosts, are mainly why we have won."

Wyoming Seminary has given the Historical Society the use of a room in Nelson Memorial Hall where may be found a goodly number of interesting articles of historical value. Here one may see the saddle with which Joseph Hartwell began his ministry; George H. Blakeslee's valise, of singular shape; D. C. Olmstead's saddlebags; a set of Disciplines; several volumes of the New York *Christian Advocate*; two complete sets of Wyoming Conference Minutes; *Methodist Review* 1818-26, 1858-84, 1857-81 (it is hoped that this set may be completed); about one hundred volumes from the library of Nelson Rounds; Bostwick Hawley's desk; Plan of Entertainment of Oneida Conference held in Wilkes-Barre in 1843; cinders from Anning Owen's blacksmith shop; a letter from John Wesley to his sister. Pictures are to be seen on the wall, among them the Conference picture taken at Honesdale in 1869 by E. J. Stearns, and the group taken at Binghamton in 1890, by W. N. Cobb, pictures of the General Conference of 1864, the Conference Trio, the Old Ship Zion, Jesse T. Peck, George Peck, Mrs. Deborah Bedford (who lived to be ninety-six years old), A. J. Kynett, W. A. Spencer, M. S. Hard and wife, Hon. J. C. Lattimer and wife. Numerous pamphlets, sermons, minutes of district ministerial associations, a copy of the Journal of Genesee Conference from 1810 to 1828 inclusive, quite a number of volumes of historical interest, and a number written by men who were identified with Methodism in Wyoming Conference. A very gratifying beginning has been made. We have

a chance to gather a fine historical collection. It can be done with the hearty cooperation of the members of our Conference.

The present officers are: C. E. Mogg, president; Presiding Elders, vice presidents; L. C. Murdock, secretary; C. M. Surdam, recording secretary; L. L. Sprague, librarian; O. L. Severson, treasurer; W. J. Hill, archivist.

CHAPTER VIII
MATTERS IN GENERAL
CONSTITUENT MEMBERS

Arnold, C. V.	Mulkey, J.
Barker, A., sy.	Nelson, R.
Barter, S. S.	Olmstead, D. C.
Bartlett, P.	Owen, E.
Bibbins, E., sd.	Paddock, Z.
Blakeslee, G. H.	Pearce, Marmaduke, sd.
Breckinridge, E. W.	Pearne, W. H.
Bridgeman, P. G., sd.	Peck, George
Bronson, A.	Peck, G. M.
Brooks, A.	Perkins, C.
Brownscombe, H.	Pitts, Levi
Carrier, Marcus	Porter, G. P.
Chubbuck, F. S.	Reed, Fitch
Clarke, H. R.	Rice, C. L.
Cooper, J. B.	Roberts, W.
Coryell, V. M., sy.	Rose, R. S.
Davison, J. W.	Round, William
Dewitt, N. S.	Rounds, Nelson
Ellis, Benjamin, sy.	Safford, J. D.
Elwell, King	Schoonmaker, A. H.
Giddings, C. W.	Shelp, William
Gorham, B. W.	Shepard, D. A.
Grimes, J. M.	Silsbee, William
Harris, C. W., sd.	Smith, E.
Harvey, C. H.	Snyder, J. M.
Hewitt, J. W.	Sperry, A. C.
Illman, F.	Taylor, C. E.
Ingalls, R.	Tenny, E. B.
Johnson, Ahira, sd.	Torry, D., sd.
Judd, Gaylord, sd.	Whitham, Joseph
Kimberlin, John, sd.	Wilbur, J. F.
Lane, George, sd.	Wilcox, T.
Leach, G. W.	Worden, P. S., sd.
McDowall, O. M.	Worthing, Jonathan, sd.
Mead, A. P.	Wyatt, William
Morse, O. F.	

RECEIVED INTO FULL MEMBERSHIP FROM TRIAL

1852
C. L. Rice
A. Bronson
J. F. Wilbur
J. W. Hewitt
A. H. Schoonmaker
A. P. Mead

1853
W. Shelp
M. Carrier
S. S. Barter
W. Roberts

1854

J. H. Cargill
Joseph S. David

1855

W. B. Thomas
S. E. Walworth
J. K. Peck
S. W. Weiss
Luther Peck
Davison Worrall
Albert Brigham
W. B. Kinney
A. W. Loomis
J. V. Newell
S. S. Kennedy
L. Cole
R. Van Valkenburg
H. T. Avery
E. F. Roberts
T. D. Walker
George L. Griffin

1856

J. La Bar
Miner Swallow
C. White
A. F. Harding
David Williams
J. W. Munger
Welcome Smith

1857

Joshua Lewis
Francis Spencer
John Bradbury
E. Sibley
B. B. Emory
C. W. Judd
E. F. Roberts (readmitted)
J. J. Pierce (readmitted)

1858

Y. C. Smith
T. J. W. Sullivan
G. A. Severson
A. P. Aiken
George R. Hair
I. P. Townner
Philip Holbrook
Henry Wheeler
Silas Barner
Julius A. Baldwin

1859

N. W. Everett
Thomas Burgess
Joseph Madison
Henry Stanley

1860

Ira T. Walker
W. J. Judd
Jacob Miller

1861

William Keatley
David Personous
F. L. Hiller

1862

J. G. Eckman
J. O. Woodruff
W. H. Gavitt
C. W. Todd

1863

Gabriel Westfall
George P. Porter
Judson L. Legg
A. J. Van Cleft

1864

L. C. Floyd
Stephen Elwell
Jesse T. Crowell
S. F. Wright
Taylor D. Swartz
George Comfort
Ira N. Pardee

1865

William P. Abbott
William B. Westlake

1866

Winfield S. Smyth
S. F. Brown
A. J. Arnold
George C. Hart
N. S. Reynolds
B. D. Sturdevant

1867

Isaac Austin
W. M. Hiller
J. D. Woodruff
J. H. Weston
S. T. Cramp

J. B. Santee
G. E. Hathaway
E. W. Caswell
A. S. Clarke
J. H. Taylor
J. C. Shelland
Hu Po Mi

1868

George Greenfield
H. H. Dresser
J. C. Leacock
Philip Krohn
George Pritchett
G. M. Chamberlain
Richard Varcoe
Edgar M. High

1873

N. J. Hawley
G. T. Price
J. F. Warner
J. R. Angell

1869

Charles A. Ward
R. Hiorns
McKendree Shaw
C. D. Shepard
George Forsyth
H. G. Harned

1874

John F. Williams
Josiah R. Wagner
P. M. Mott
J. B. Davis
C. O. Hanmer
L. A. Wild
A. J. Cook

1870

F. A. King
J. Underwood
J. L. Race
M. D. Matoon
S. W. Lindsley
George W. Reynolds
A. D. Alexander
A. M. Colegrove
P. Krohn (readmitted)
M. Shaw (readmitted)

1875

H. C. McDermott
J. Hartwell
S. W. Spencer
A. G. Bartholomew
G. C. Lyman
S. C. Fulton
J. H. Boyce
J. T. Burrall
D. C. Barnes
William J. Hill

1871

O. M. Martin
H. M. Crydenwise
R. W. Van Schoick
M. D. Fuller
P. R. Tower
J. B. Sumner
J. D. Bloodgood
J. N. Lee
J. A. Wood
R. J. Kellogg
A. W. Barrows

1876

S. Homan
S. H. Wood
Elijah Snell
L. L. Sprague
H. B. Cook
F. C. Gendall
R. C. Gill
J. S. Southworth
A. B. Richardson
J. R. Allen
Ziba Evans
C. Fay Olmstead
George O. Beers
George C. Andrews

1872

S. J. Austin
C. S. Alexander
D. Larish

1877

T. C. Roskelly
G. M. Colville

E. L. Bennett
J. B. Chynoweth
Stephen Jay
B. P. Ripley
J. G. Stevens
F. A. Dony
D. F. Waddell

1878

A. W. Hood
E. L. Santee
Cornelius Sweet
George A. Place
A. W. Cooper
C. H. Jewell
W. R. Netherton
E. C. Herdman
T. F. Hall
James Ryder
Abel Wrigley
M. E. Bramhall

1879

G. W. Leach (readmitted)
O. L. Severson
E. N. Sabin
P. Houck
H. G. Blair
J. F. Jones
O. H. McAnulty
Simon Stevens
Cyrus C. Lovejoy

1880

C. W. Todd (readmitted)
C. H. Hayes
E. R. D. Briggs
F. H. Parsons
W. Treible
A. C. Oliver
W. Edgar

1881

J. B. Sweet
L. P. Howard
C. M. Surdam
D. G. Stevens
F. P. Doty
A. Loomis
Levi Jennison

1882

G. A. Cure
E. A. Baldwin

I. B. Wilson
D. A. Sanford
L. B. Weeks

1883

J. D. Belknap
J. A. Transue
W. C. Norris
H. H. Wilbur
C. A. Benjamin

1884

W. R. Turner
J. C. Johnson
G. C. Lewis
C. H. Sackett
C. H. Marsh
N. B. Ripley
A. F. Chaffee

1885

J. A. Faulkner
G. H. Prentice
I. N. Shipman
H. B. Johnson
W. W. Smith
E. B. Olmstead
G. C. Jacobs
T. M. Furey

1886

W. H. Stang
E. Kilpatrick
F. A. Chapman
C. B. Personeus

1887

C. W. Babcock
W. Frisby
S. D. Galpin
M. R. Kerr
D. D. King
J. H. Littell
R. M. Pascoe
T. R. Warnock

1888

G. F. Ace
W. H. Bailey
H. B. Benedict
A. G. Bloomfield
J. E. Bone
J. B. Cook

A. D. Decker
W. H. Hiller
J. L. Thomas

1889

J. C. Hogan
A. S. Holland
W. M. Shaw
E. H. Truesdell
H. Williston

1890

B. N. Butts
Fred J. Jones
L. W. Karschner
J. W. Nicholson
A. Osborn
S. C. Simpkins
G. B. Stone
C. C. Vrooman

1891

I. C. Estes
A. Schofield
G. E. Van Woert
H. A. Williams
Li Shao-wen
Thomas Eva
George Jeffreys
Charles Smith

1892

W. H. Alger
W. T. Blair
E. H. Depuy
M. S. Godshall
H. A. Greene
L. C. Murdock
C. H. Newing

1893

G. B. Wilder
J. S. Crompton
J. W. Price

1894

E. L. Jeffrey
C. H. Reynolds
J. Benninger
H. L. Elsworth
F. D. Hartsock
E. E. Pearce
L. E. Van Hoesen

1895

C. Callendar
A. D. David
C. E. Sweet
G. N. Underwood
H. E. Wheeler
R. W. Lowry
F. N. Smith
S. G. Snowden
S. A. Terry
L. T. Van Campen
J. H. Worley
L. A. Wild (readmitted)

1896

J. Brundle
F. D. Cornell
C. M. Olmstead
L. D. Palmer
A. C. Brackenbury
S. H. Flory
A. W. Noble
G. H. Northrup
L. E. Sanford
W. S. Wilcox

1897

S. E. Hunt
C. P. Tiffany
A. O. Williams
M. L. Andariese
E. D. Cavanaugh
J. S. Custard
D. Evans
C. B. Henry
D. L. McDonald
E. A. Quimby
W. A. Wagner

1898

George M. Bell
Albert Clarke
G. D. Fisher
J. Humphries
D. S. McKellar
D. L. Meeker
T. J. Vaughn
F. W. Young
J. H. Worley

1899

G. H. H. Davis
C. Councilman
T. B. Miller
A. J. Neff

J. N. Bailey
R. L. Clark
J. W. Johnson
G. G. McChesney
P. F. Mead
E. B. Singer
M. V. Williams

1900

Ira L. Bronson
Harry Kelley
W. S. Adams
E. Colwell
Frank James
W. W. Watrous
A. O. Austin
G. Gorisse
D. H. Gridley

1901

E. E. Barker
E. A. Martin
J. N. Meaker
G. A. Warburton

1902

A. R. Burke
G. S. Connell
E. N. Kline
C. L. Lewis
W. H. Crawford
A. H. Whitaker
G. W. Crosby
A. D. Finch
E. McMillen
B. R. Hanton
N. A. Darling

1903

J. R. Austin
W. M. Bouton
C. H. Seward
A. E. Potter
W. D. Lathrop
William McAlpine
J. N. Goodrich (from Protestant Episcopal Church)

IN STUDIES OF SECOND YEAR—ADMITTED ON TRIAL IN 1902

W. R. McDermott
J. M. Coleman
A. A. Callendar

T. Livingstone
G. L. Granger
C. E. Waldron

ADMITTED ON TRIAL IN 1903

S. L. Whiteman
F. Lesh
C. A. Frear
F. F. Gibbs

A. J. Chapman
C. R. Vickery
J. L. Serviss

TRANSFERS

Year.	From What Conference.	Name.	Year.	To What Conference.
		Fitch Reed.....	1852	Oneida.
1852	Oneida.....	L. D. Tryon.....		
1853	Vermont.....	John A. Wood.....	1874	Northern New York.
1853	Baltimore.....	Washington W. Welsh..		
1857	Baltimore.....	John J. Pearce.....		
1864	E. R. Keys.....	1865	New York.
1865	Oneida.....	D. W. Bristol.....	1872	Central New York.
1865	New York.....	Luther W. Peck.....		
1865	New York.....	D. D. Lindsley.....		
		W. H. Pearne.....	1867	Tennessee.
		W. P. Abbott.....	1865	Troy.
		G. P. Porter.....	1868	Genesee.
1869	Illinois.....	H. G. Harned (on trial).		
1869	Central New York.	W. H. Olin.....		
1869	Cent. Pennsylvania.	Thomas M. Reese.....	1872	Cent. Pennsylvania.

TRANSFERS—*Continued*

Year.	From What Conference.	Name.	Year.	To What Conference.
1869	Rock River.....	William N. Cooley.....		
		W. S. Smyth.....	1870	Central New York.
		L. V. Ismond.....	1870	Missouri.
		G. M. Mead.....	1871	Central New York.
		Philip Krohn.....	1872	Cent. Pennsylvania.
1881	East Maine.....	George Forsyth.....	1872	East Maine.
1873	Upper Iowa.....	W. L. Thorpe.....		
1873	Cincinnati.....	D. Copeland.....		
		John Pilkington.....	1873	New York East.
1874	Cent. Pennsylvania.	Philip Krohn.....	1876	Troy.
		A. H. Wyatt.....	1874	Erie.
		A. C. Bowdish.....	1874	New York East.
		McKendree Shaw.....	1874	Central New York.
		Thomas S. Abrahams...	1874	North Carolina.
1875	Central New York.	W. S. Wentz.....		
1875	West Wisconsin...	J. C. Brainerd.....	1882	Illinois.
		I. B. Hyde.....	1875	Central New York.
1876	Baltimore.....	H. A. Cleveland.....	1876	New England.
		I. N. Pardee.....	1876	Nebraska.
1877	Wilmington.....	Joseph E. Smith.....	1883	West Virginia.
1877	Troy.....	W. H. H. Smith.....		
1877	Oneida.....	C. G. Wood.....	1883	Illinois.
1879	New Hampshire...	O. W. Scott.....	1886	New Eng. Southern.
		H. Wheeler.....	1879	Philadelphia.
		A. S. Clark.....	1879	Troy.
1881	Northern N. Y....	D. Williams.....	1879	Northern New York.
		A. C. Bartholomew.....	1879	Nebraska.
1880	Northern N. Y....	A. L. Smalley.....		
1880	Wilmington.....	T. B. Killiam.....		
		D. F. Waddell.....	1880	Wilmington.
		George R. Hair.....	1880	Minnesota.
		George Comfort.....	1880	Montana.
1881	Liberia.....	R. J. Kellogg.....	1886	New Eng. Southern.
		C. C. Lovejoy.....	1881	Rock River.
1882	Illinois.....	G. W. Miller.....	1889	Minnesota.
		O. M. Martin.....	1882	St. Louis.
1883	West Virginia....	C. P. Masden.....	1883	St. Louis.
1883	Baltimore.....	L. C. Muller.....	1886	Newark.
1883	Detroit.....	D. S. Spencer (on trial)..	1885	Japan.
1884	Virginia.....	T. M. Furey (on trial)..		
1884	Colorado.....	J. O. Spencer (on trial)..	1885	Japan.
1885	New Hampshire...	N. M. Bailey.....	1886	New Hampshire.
		E. W. Caswell.....	1885	Oregon.
1886	Central New York.	M. S. Hard.....		
1886	Philadelphia.....	M. A. Richards.....		
1886	Newark.....	A. H. Tuttle.....	1889	Baltimore.
1886	Newark.....	J. E. Price.....	1890	New York.
1886	New Eng. Southern.	W. H. Turkington.....	1888	New Hampshire.
		I. T. Walker.....	1886	Lexington.
1886	New Hampshire...	O. P. Wright.....	1892	St. Louis.
		M. E. Bramhall.....	1886	South Kansas.
1887	North Indiana....	I. J. Smith.....		
		J. B. Chynoweth.....	1887	California.
		C. H. Marsh.....	1887	Iowa.
		Simon Stephens.....	1887	New York.

TRANSFERS—Continued

Year.	From What Conference.	Name.	Year.	To What Conference.
		George Comfort.....	1888	Montana.
		H. H. Dresser.....	1888	Dakota.
		H. B. Johnson.....	1888	Japan.
1889	New York East...	W. L. Phillips.....		
1889	New York.....	P. R. Hawxhurst.....		
1889	Genesee.....	A. H. Maryott.....	1893	Newark.
		A. B. Richardson.....	1889	New Jersey.
1895	St. John's River...	N. J. Hawley.....	1889	St. John's River.
		E. A. Baldwin.....	1889	Central New York.
1890	St. John's River...	C. C. McLean.....	1891	Austin.
1891	New York.....	J. R. Boyle.....	1896	New Jersey.
1891	Pittsburg.....	W. H. Pearce.....	1902	Philadelphia.
1896	Puget Sound.....	S. Moore.....	1891	Puget Sound.
		H. Williston.....	1891	Puget Sound.
		H. B. Cook.....	1891	Colorado.
		R. W. Van Schoick....	1891	Michigan.
1892	Columbia River...	W. G. Simpson.....		
1892	St. Louis.....	W. H. Reese.....	1894	Genesee.
1893	Detroit.....	G. B. Benedict.....	1895	South America.
1893	Nebraska.....	John M. Correll.....		
1893	Newark.....	P. G. Ruckman.....		
		F. A. Chapman.....	1893	Michigan.
1894	Genesee.....	W. L. Linnaberry.....		
1894	Colorado.....	A. W. Noble (on trial).		
1894	N. Eng. Southern..	J. W. Webb.....	1896	Central New York.
		E. H. Depuy.....	1894	New Eng. Southern.
		D. D. King.....	1894	Michigan.
		A. Osborn.....	1894	Genesee.
1895	Michigan.....	F. A. Chapman.....	1897	Michigan.
1895	New Jersey.....	John H. Race.....		
		Li Shao-wen.....	1895	North China.
1896	New York East...	C. M. Giffin.....		
1896	Central New York.	C. E. Mogg.....		
1897	Michigan.....	E. V. Armstrong.....		
1897	St. John's River...	James Schofield.....		
		G. H. Northrup.....	1897	St. John's River.
1898	New England.....	Henry Tuckley.....		
1899	Genesee.....	A. W. Hayes.....		
1899	West Wisconsin...	H. D. Smith.....		
		E. B. Olmstead.....	1899	Genesee.
		H. P. Morgan (on trial).	1900	Philadelphia.
		A. C. Brackenbury....	1900	Columbia River.
1901	Pittsburg.....	J. H. Bickford.....		
		M. L. Andariese.....	1901	Newark.
1902	New York East...	Joseph Baird.....		
		T. B. Miller.....	1902	New York East.
		R. L. Reidy (on trial)..	1902	Northwest Iowa.
		N. A. Darling.....		
1902	Holston.....	J. M. Taber.....		
1903	Colorado.....	J. N. Bailey.....	1902	Colorado.
1903	Colorado.....	W. A. Edwards.....		
1903	Dakota.....	G. L. Granger (on trial).		
		H. B. Burns.....	1903	Northwest Iowa.
		Delos H. Gridley.....	1903	Newark.
		J. Humphrey.....	1903	Genesee.

LOCATED

- 1852. J. M. Snyder, Joseph Whitham.
- 1854. King Elwell, John Mulkey.
- 1855. Joseph S. David, G. W. Leach.
- 1856. Marcus Carrier, E. F. Roberts, C. W. Harris, Ahira Johnson, J. W. Davison.
- 1858. J. W. Hewitt, E. B. Tenny, E. Owen, C. V. Arnold, Julius A. Baldwin.
- 1859. G. L. Griffin, A. P. Aiken, T. J. W. Sullivan.
- 1860. T. D. Walker.
- 1861. George Landon, A. P. Aiken, B. W. Gorham.
- 1862. J. M. Snyder, A. P. Mead, N. W. Everett, H. Stanley.
- 1863. B. B. Emory, George A. Severson.
- 1864. George C. Bancroft, John W. Munger, William Shelp, C. Perkins.
- 1865. C. W. Giddings, O. M. McDowall, J. J. Pearce, A. H. Schoonmaker, F. Illman.
- 1867. J. A. Wood.
- 1868. W. W. Welsh.
- 1869. B. D. Sturdevant, N. W. Everett, J. N. Platt, Philip Krohn, McKendree Shaw.
- 1871. W. L. Thorpe, R. W. Peebles.
- 1873. James Mullen.
- 1874. M. D. Matoon.
- 1875. A. J. Arnold, C. O. Hanmer.
- 1876. C. A. Ward, C. Fay Olmstead.
- 1878. A. Brigham, S. W. Weiss, G. E. Hathaway, G. W. Leach.
- 1879. C. White, George Pritchett.
- 1880. T. B. Killiam.
- 1881. D. Larish.
- 1882. Gabriel Westfall, W. H. H. Williams (by the Conference).
- 1886. A. L. Smalley, F. L. Hiller.
- 1887. A. E. Loomis, W. C. Norris, L. A. Wild.
- 1888. T. C. Roskelly.
- 1891. G. T. Price.
- 1892. Arthur S. Holland.
- 1895. P. R. Hawxhurst, O. H. McAnulty.
- 1901. C. W. Babcock.

WITHDRAWN

- 1854. William Roberts.
- 1856. G. P. Porter.
- 1865. Jacob Miller.
- 1874. J. A. Wood, 2d, under charges.
- 1876. J. F. Wilbur, under charges.
- 1877. D. D. Lindsley, under charges.
- 1878. S. W. Lindsley.
- 1881. A. W. Barrows.
- 1890. W. L. Phillips, to join Congregationalists.
- 1892. George J. Jeffreys, to join Primitive Methodists.
- 1893. M. R. Kerr, to join Congregationalists.
- 1894. G. B. Wilder, W. W. Smith, to join Congregationalists.

- 1895. G. M. Colville, to join Presbyterians.
- 1896. S. C. Fulton, J. H. Worley.
- 1897. J. C. Hogan, W. R. Turner.
- 1898. Fred J. Jones.
- 1900. J. F. Jones, J. H. Worley.
- 1901. F. N. Smith, to join Congregationalists.
- 1901. G. F. Ace, under charges.
- 1903. W. A. Wagner, S. Guy Snowden, C. B. Personeus, to join other Churches.

EXPELLED

- 1852. C. H. Harvey, suspended, afterward expelled. Spiritualism.
- 1855. O. F. Morse, suspended, after several trials; expelled 1861.
- 1863. Welcome Smith.
- 1864. William Silsbee.
- 1865. R. Van Valkenburg.
- 1872. I. S. Thompson. Heresy.
- 1893. D. A. Sandford.
- 1899. G. T. Price.

EVOLUTION OF THE MINUTES

The Minutes of the first session of the Conference, held in Carbondale, July, 1852, are put into a small pamphlet of thirty pages, printed at the Democrat office in Binghamton. It contains the Disciplinary questions, statistical tables of membership, account of moneys raised and expended for Conference claimants, tables of preachers' and presiding elders' claims, statement of funds raised for tracts and number of pages distributed, the appointments, report on parsonages, resolution concerning "Spiritual Manifestations," an advertisement for Wyoming Seminary—giving the faculty, Conference visitors, calendar of the school year, rates of tuition, and some other directions usually contained in a school catalogue—and the detailed missionary report. This report has been continued until now, not without opposition, however, as motions have been introduced several times looking toward discontinuance. In this report you will find reminders of old times, the gifts of sixpences and shillings. The matter concerning the seminary notes a charge of \$2.21 for instruction in embroidery for a term of twelve weeks. Statistics of money raised for Bible cause are here. Treasurer's report, memoir of M. Ruger, pastoral address by George Peck and R. Nelson, committees of examination and special appointments conclude the make-up of this first volume of Minutes.

The Minutes of 1853 introduce a report from the committee on education, and give statistics of educational collection taken during the year, amounting to \$38.78. Statistics of Sunday schools

are given. Committee of finance make a report. Trustees for Susquehanna Seminary are named. An index is introduced at the end, which does not appear again until 1868.

The Minutes of 1854 introduce a report on temperance. The laymen on the board of stewards submit a paper urging larger provision for the support of the ministry.

In 1855 the post offices of the members of the Conference are given, which does not occur again until 1858.

In 1856 Susquehanna Seminary is given a page.

In 1857 the secretary begins to enlarge the report of daily proceedings. Until this time no detailed report of each day's work has been attempted. A very able report on slavery appears, written by H. R. Clarke and B. W. Gorham.

In 1858 the chronological list of the Conference appears. Larger type is used, which improves the pages much.

In 1862 report on State of the Country makes its début.

In 1864 the times and places of our Conference sessions greet us, with a list of delegates to the General Conference in that and previous years. The "In Memoriam" also begins with this number.

In 1865 the directory of local preachers is first seen.

In 1866 the Rules of Order greet us, the work of R. Nelson, George Peck, and Y. C. Smith.

In 1867 business enterprise manifests itself in the introduction of advertising.

In 1868 the table of contents is introduced.

In 1876 the proceedings of the Lay Electoral Conference are inserted in the Minutes.

In 1876 G. R. Hair made a pastoral record which the Conference of 1877 commended and urged to be largely bought. In 1882 the secretary used this as the basis of the pastoral record which that year appeared in the Minutes. But few Conferences publish this annually as do we.

In 1877 the memoir of Mrs. George Parsons is published. This is the first memoir of a preacher's wife published in the Minutes.

In 1878 the so-called "smelling committee" is first created in this Conference. It was the creation of Y. C. Smith and H. Brownscombe, and known as committee on "Reception of Members."

In 1879 by resolution of the Conference the presiding elders were asked to make their reports in writing the following year. This was done, and in 1880 these valuable historical documents became a part of our annual Minutes.

In 1878 the appointments are for the first time arranged alphabetically.

In 1882 special statistical tables are introduced showing preachers' claims and receipts. Continued until 1893, when the larger statistical tables absorb them.

In 1883 Bishops' certificates of ordinations begin to be published.

In 1887 italicized captions to each paragraph appear. In 1888 they are put in heavy-faced type, and in 1897 become shoulder notes.

In 1893 a map of the Conference was published, and half-tone cuts inserted with the memoirs. These continue.

The Minutes have been printed as follows: 1852-53, at the Democrat office, Binghamton; 1854, Gazette office, Owego; 1855, Record of the Times, Wilkes-Barre; 1856, J. D. Bedford, New York; 1857, Gazette office, Owego; 1858-63, Book Concern; 1864, Westcott & Co., New York; 1865, Sherman & Co., Philadelphia; 1866, Book Concern; 1867, Republican, Scranton; 1868, Philadelphia Book Room; 1869, Republican, Scranton; 1870, Philadelphia Book Room; 1871, Republican, Scranton; 1872, Philadelphia Book Room; 1873-74, T. W. Durston, Syracuse; 1875-76, Leader Association, Elmira; 1877, Binghamton Republican; 1878, E. B. Yordy, Wilkes-Barre; 1879-80, J. S. Thurston, Binghamton; 1881-82, Elmira Advertiser; 1883, Morning News, Binghamton; 1884-85, Elmira Advertiser; 1886-95, E. B. Yordy, Wilkes-Barre; 1896-97, Binghamton Republican; 1898, Cosper Printing House, Pittston; 1899-1903, Binghamton Republican.

SINGING BANDS

Wyoming Conference Trio

This trio was composed of Rev. W. B. Westlake, who sang first tenor, Rev. J. B. Sumner, who sang second tenor, and Rev. J. C. Leacock, who sang bass. Each of these brethren had taught singing school and was an independent singer. Their voices were well adapted to each other, and blended with excellent effect. They sang together twenty-five years, during which time they were in demand for concerts and camp meeting work. At our Annual Conferences they were an important factor, singing at Conference anniversaries and memorial services, frequently moving their hearers profoundly. By invitation of Dr. Vincent they sang two seasons at Chautauqua, 1874 and 1876. The death of Rev. W. B. Westlake made a sad break in a trio whose record can rarely be equaled.



W. B. WESTLAKE

J. B. SUMNER

J. C. LEACOCK

WYOMING CONFERENCE TRIO



STEPHEN JAY, M.A.

J. L. THOMAS

M. S. HARD, D.D.

J. H. RACE, D.D.

WYOMING CONFERENCE QUARTET

Wyoming Conference Quartet

The brethren who compose this organization are all members of the Wyoming Conference. Rev. Stephen Jay, M.A., of Dor-ranceton, Pa., and Rev. John L. Thomas, of Parsons, Pa., are the first and second tenors. Rev. Manley S. Hard, D.D., first assistant secretary of the Board of Church Extension, Philadelphia, Pa., takes the first bass, and Rev. John H. Race, D.D., president of Grant University, Chattanooga, Tenn., sings the second bass. (Dr. Hard has died since this was written.)

Brothers Jay, Thomas, and Race began singing together as a trio under the name of the "Carmel Grove Trio." In this manner they jointly aided each other and neighboring pastors in revival work, in which they were very useful and deservedly popular.

Wishing to balance the parts of the music and have a quartet for the Conference, Dr. Hard joined them. In consequence of their wide separation little opportunity has been given them to drill for close and technical singing.

They have sung in many churches, at district gatherings, summer resorts, and the like. Dr. Hard's death made a sad vacancy in this band.

ET CETERA

A Local Preachers' Association was organized within the bounds of this Conference about 1871, auxiliary to the National Local Preachers' Association, and continued a number of years. We have endeavored to get definite information concerning it, but have failed.

In 1872 Dr. George Peck presided over the Conference, Bishop Scott, who was to have presided, being too ill to be present.

The following members of the Conference completed fifty years in the ministry, and the fact was noted by the Conference: George Peck, Z. Paddock, D. A. Shepard, W. Rounds, V. M. Coryell, Lyman Sperry, A. E. Daniels, E. Dennison, W. Bixby, Luther W. Peck, Thomas Harroun.

The action of the Conference was against lay representation. However, a study of the Minutes reveals the fact that when it was accomplished this Conference was in hearty accord, a change of sentiment having gradually taken place.

Our system of Conference examinations is the result of experience. In 1857 quarterly examinations were instituted for the purpose of securing more, and better, work from the men in their studies. In 1858 this system was changed to three examina-

tions per year. Apparently this was unsatisfactory, for in 1859 the method was changed so that the examinations were held during the two days preceding Conference. This system continued until 1862, when the system was changed so that the examinations were held on the day preceding Conference. Prior to 1879 the method of marking was: Very good, good, tolerable, deficient. In 1879 a scale of ten was introduced, sixty per cent of questions to be properly answered in order to pass. Oral examinations had been the custom from the beginning. A desire for greater precision in answers, and uniformity of questions, prompted L. C. Floyd, W. H. Olin, and H. Brownscombe to present a resolution in 1884 recommending written examinations, and the resolution was adopted. Immediate fruitage did not appear. In 1890 A. F. Chaffee presented the following resolution, signed by W. W. Smith, O. L. Severson, and T. F. Hall:

"Whereas, The Conference examinations as at present conducted are not satisfactory, and the need exists of a different method; and it is desirable that the work of study and examination be evenly distributed through the Conference year, to be disposed of at the district meetings, or on the plan of Bishop Vincent's Itinerants' Club;

"Resolved, That we recommend to the Conference the appointment of Drs. Hard, Sprague, and Floyd as a committee to devise a plan to meet the necessities of the case and report at the next annual session of the Conference."

This committee reported to the Conference of 1891, and the adopted report was as follows:

"1st. That great care be used in appointing examining committees.

"2d. That the particular work to be done by each committee-man be assigned early in the year.

"3d. That all examinations be conducted in writing.

"4th. That in lieu of the one-day examinations as now conducted at Conference a session of two or three days be held during the autumn, at some central place in the Conference, where all the classes, and local preachers studying for orders, etc., shall assemble with the committees, where they shall conduct the examinations for half the studies of the year. There shall be associated with the gathering sermons from able and prominent men; lectures; drill in pastoral methods; question hours as to habits, modes of study, financial methods, manner of presenting the benevolences, etc., etc.

"Thus half the work of the year will be passed upon before

the special work of the winter is begun. This can all be secured with slight expense if the gathering shall be entertained by some church and pastor. The remainder of the course can be conducted at Conference as at present.

"5th. That should this manner of conducting examinations be adopted the whole matter of time and place, details of the gathering and examinations, be placed in the hands of the committee of examination, the bishop being requested to name a chairman for the whole."

This plan was used several years, and some very profitable midyear conventions were held. It became difficult, however, to find centrally located places in which to meet, and the question of expense to the young men arising had its influence. Many preferred to distribute the midyear examinations, giving to each district a place where examinations might be held. The present plan was, accordingly, adopted.

The present method of marking was adopted in 1893.

In the earlier years of our history superannuation, location, and transfer were accompanied by resolutions of good will.

The Conference Temperance Society was organized in 1872, and its constitution published in the Minutes of 1873.

A Ladies and Pastors' Christian Union was organized in 1873.

In 1875 our Conference Educational Society sprang into existence.

The Conference safe is at the seminary in Kingston, and was the gift of some laymen in 1880.

The canvass of the Conference in 1886 for the Centennial Fund, by Rev. S. C. Fulton, resulted in a fund of \$48,973.21.

DELEGATES TO GENERAL CONFERENCE

1856—INDIANAPOLIS

George Peck, Horatio R. Clarke, George P. Porter, William H. Pearne.
Reserve—David A. Shepard.

1860—BUFFALO

George Peck, Reuben Nelson, John J. Pierce, William H. Pearne.
Reserves—Horatio R. Clarke, B. W. Gorham.

1864—PHILADELPHIA

George Peck, Reuben Nelson, Horatio R. Clarke, Henry Brownscombe.
Reserves—King Elwell, Zachariah Paddock.

1868—CHICAGO

Reuben Nelson, George Peck, Zachariah Paddock, Horatio R. Clarke.
Reserves—Jonathan K. Peck, Young C. Smith.

1872—BROOKLYN

Clerical—Reuben Nelson, Thomas Harroun, William H. Olin, William G. Queal, George Peck, DeWitt C. Olmstead.

Clerical Reserves—William Bixby, Henry Wheeler, Luther Peck.

Lay—Ziba Bennett, Wilkes-Barre, Pa.; F. T. Childs, Binghamton, N. Y.

1876—BALTIMORE

Clerical—Reuben Nelson, John G. Eckman, William H. Olin, Henry Wheeler.

Clerical Reserves—William G. Queal, George R. Hair.

Lay—Payne Pettebone, Wyoming, Pa.; Horace G. Prindle, Norwich, N. Y.

1880—CINCINNATI

Clerical—William H. Olin, David Copeland, Young C. Smith, William Bixby, John G. Eckman.

Lay—W. F. Clements, Moscow, Pa.; M. T. Winton, Binghamton, N. Y.

1884—PHILADELPHIA

Clerical—William H. Olin, Austin Griffin, Asa J. Van Cleft, John G. Eckman, Fred L. Hiller.

Clerical Reserves—Henry M. Crydenwise, Willis L. Thorpe.

Lay—William Connell, Scranton, Pa.; Royal W. Clinton, Newark Valley, N. Y.

1888—NEW YORK

Clerical—William H. Olin, John G. Eckman, Manley S. Hard, John C. Leacock, DeWitt C. Olmstead.

Clerical Reserves—Robert W. Van Schoick, Samuel Moore.

Lay—George Reynolds, Oneonta, N. Y.; Elijah C. Wadhams, Wilkes-Barre, Pa.

Lay Reserves—Abram I. Decker, Waverly, N. Y.; William Connell, Scranton, Pa.

1892—OMAHA

Clerical—Manley S. Hard, Levi L. Sprague, Thomas Harroun, Austin Griffin, Asa J. Van Cleft.

Clerical Reserves—George M. Colville, Lyman C. Floyd.

Lay—Marcus W. Scott, Binghamton, N. Y.; Thomas H. Dale, Scranton, Pa.

Lay Reserves—Jonathan C. Latimer, Tioga Center, N. Y.; William Connell, Scranton, Pa.

1896—CLEVELAND

Clerical—John G. Eckman, Manley S. Hard, Austin Griffin, Levi L. Sprague, Asa J. Van Cleft.

Clerical Reserves—Edwin B. Olmstead, Henry M. Crydenwise.

Lay—George S. Bennett, Wilkes-Barre, Pa.; Abram I. Decker, Waverly, N. Y.

Lay Reserves—William J. Welsh, Binghamton, N. Y.; William Connell, Scranton, Pa.

1900—CHICAGO

Clerical—Webster H. Pearce, George Forsyth, Austin Griffin, Manley S. Hard, Hugh C. McDermott.

Clerical Reserves—J. Alfred Faulkner, Truman F. Hall.

Lay—William J. Welsh, Binghamton, N. Y.; Pierce Butler, Carbondale, Pa.

Reserves—Arthur J. Dibble, Binghamton, N. Y.; John W. Thomas, West Pittston, Pa.

Provisional—George K. Powell, Wilkes-Barre, Pa.; Abram I. Decker, Waverly, N. Y.; G. Frank Reynolds, Scranton, Pa.

Reserves—George L. Peck, Scranton, Pa.; Daniel Powell, Dunmore, Pa.; Sylvanus Moore, Oxford, N. Y.

ATTEMPTS AT HISTORY

In 1857 "B. W. Gorham was appointed to prepare a tabular statement exhibiting the principal points in the lives of the members of the Conference, and take the necessary steps to preserve a permanent record of them."

Dr. George Peck contemplated publishing a Conference memorial. Whereupon George Landon and W. H. Pearne presented the following resolution to the Conference of 1858, which was adopted:

"*Resolved*, That early in the ensuing Conference year we will collect on our respective charges all such facts and reminiscences as are intimately connected with the Methodist Episcopal Church, and have an intrinsic and historical interest, and will forward the same to Dr. Peck, to be incorporated in his memorial of Wyoming Conference."

In 1867 the Conference elected Dr. Peck Conference historian, "to write the history of the Conference from its organization to the time of our next annual session." The following year he was reappointed Conference historian, and R. Nelson presented the following, which was adopted:

"*Resolved*, That Dr. Peck be requested to report, through the *Northern Advocate*, those charges whose history he has not yet received, and that the preachers on those charges be requested to furnish the histories in question forthwith."

In 1874 George W. Leach, W. H. Olin, and W. B. Kinney presented the following preamble and resolutions, which were unanimously adopted:

"*Whereas*, At the previous session of this Conference, resolutions were adopted requesting all of its members to furnish brief autobiographical sketches, to be preserved in the archives of the Conference; and,

"Whereas, Said resolutions have rarely been complied with, and their existence is probably unknown to many of the younger members; therefore,

"Resolved, 1. That each member of the Conference be earnestly requested to prepare such a sketch during the ensuing Conference year.

"Resolved, 2. That in future the examining committee of the third year be directed to inquire of the respective members of the class whether this request has been complied with and embrace the answers in their report."

It is evident from reading the above that historical material was not easily gathered. No such material is found among the literary remains of Dr. Peck. We presume the failure of the members to respond is the cause of Dr. Peck's failure to produce the volume. It is a matter of profound regret. Facts were ascertainable then which are now lost forever. In our present search for material we have again and again been told that "the only person who knew our early history has recently passed away." We have run across less than a half dozen churches whose history was written at that time. Had the material been furnished, Dr. Peck's historic spirit, scholarship, and taste would have greatly enriched the history of Methodism.

REDISTRICTING

In 1859 Honesdale charge petitioned the Conference to reduce the number of districts to two. The petition was presented on Friday of Conference. The following Monday the question was discussed. "After a full and free interchange of views on the subject, and the presenting of several other petitions of the same import, it was, by a very large majority,

"Resolved, That as a Conference we are adverse to the prayer of the petitioners.

"Resolved, That we respectfully request the bishop and presiding elders so to divide our Conference into districts as to enable the presiding elder of each district to attend in person the four quarterly meetings of each charge.

D. C. OLMSTEAD,

A. W. LOOMIS,

G. R. HAIR."

In 1873 the Conference had a spirited discussion over the question of reducing the number of districts.

In 1886 a committee was appointed to take into consideration the redistricting of the Conference. The Minutes do not give the names of the committee. However, it is generally understood

that the committee agreed on a five-district plan, and that Dr. W. H. Olin, who was on the committee, was enthusiastic in support of the plan. The report of the committee went to the cabinet of the Conference of 1887, and failed of being put into execution because of the protest of one elder whose territory was to be disturbed more than he desired. As the years passed the conviction grew that our territory ought to be more equally divided. Accordingly, in 1900 the following resolution was presented by A. F. Chaffee, and on motion of M. S. Hard was adopted:

"Whereas, Many have long deplored the disparity between the districts of our Conference, and believing it highly desirable to secure a more equable division of the territory; therefore,

"Resolved, That a commission be appointed by the bishop, which shall report a plan to the next annual session of our Conference, for a more equable division of the territory of our Conference, and we suggest that a plan for five districts may be the most desirable solution of the problem.

A. F. CHAFFEE,
J. A. FAULKNER,
MANLEY S. HARD."

The bishop appointed the following commission:

A. F. Chaffee, chairman; Binghamton District, H. M. Crydenwise; Chenango District, Thomas Harroun; Honesdale District, G. A. Place; Oneonta District, H. C. McDermott; Owego District, S. B. Keeney; Wyoming District, W. H. Pearce; and the presiding elders.

Prior to the meeting of the commission A. F. Chaffee made a map of the Conference, dividing the territory into five districts. This he did upon his own responsibility, and simply to demonstrate the feasibility of such a plan. When the commission met in Carbondale it was divided, a majority favoring six districts and an adjustment of the territory which would equalize the districts, while a minority favored five districts. It was agreed to present a majority and a minority report. Accordingly, Rev. J. F. Warner, as secretary of the commission, secured the floor during the Conference of 1901 and began his report. The bishop interrupted him, commended the five-district plan, and asked the Conference to continue the commission another year, with the request to bring in, if possible, a unanimous report at the next Conference. The Conference so ordered.

The commission met during the year in Binghamton, and Rev. G. A. Place was made secretary. The commission was unable to

agree, and a majority and a minority report was agreed upon. At the Conference of 1902 G. A. Place, in behalf of the commission for redistricting the Conference, made the following report:

"The commission appointed by Bishop Foss, at the session of the Conference at Owego, N. Y., and reappointed by Bishop Fowler at the last session of the Conference, met in the Centenary Church, Binghamton, N. Y., March 24. There were present at the meeting, A. F. Chaffee, H. H. Dresser, J. F. Warner, L. C. Floyd, H. M. Crydenwise, T. F. Hall, C. H. Hayes, G. A. Place, and S. B. Keeney. G. A. Place was chosen secretary of the meeting. After quite a lengthy discussion and consideration of plans the following resolutions were passed:

"1st. That the commission, by motion which was adopted, recommend a readjustment of the district boundaries of the Conference.

"2d. Motion was made and adopted that two reports, first a majority, and second a minority report, be submitted for the consideration of the Conference.

"The majority report recommends that a readjustment of the district boundaries be made on the existing plan of six districts.

"The minority report recommends that a readjustment of the district boundaries of the Conference be made on the plan of five districts, and in accordance with the recommendations a detailed plan, which it is thought will be found entirely feasible, is hereby submitted in blue print.

(Signed)

A. F. CHAFFEE, *Chairman.*

G. A. PLACE, *Secretary.*"

A. F. Chaffee moved that the section of the report which favors a redistricting of the Conference and the minority report which favors a five-district readjustment of the Conference be adopted, and supported his motion by giving the reasons which favor such an adjustment.

After considerable discussion the making and withdrawing of several motions, A. F. Chaffee's motion was adopted by a vote of 109 in favor and 34 against.

Austin Griffin moved that a commission consisting of six ministers to be appointed by the chair, and six laymen, to be elected by the various district stewards' meetings, be appointed, which shall divide our territory into five districts, and report the same to the ensuing Annual Conference, to become operative at that time. The motion was carried, and the following ministers were appointed: L. C. Murdock, A. F. Chaffee, Wilson Treible, H. M. Crydenwise, George Forsyth, J. H. Littell. The laymen

elected were: A. A. Lord, Binghamton District; Mr. Stanton, Chenango District; A. E. Tiffany, Honesdale District; Dr. Bourne, Oneonta District; A. I. Decker, Owego District; W. H. Peck, Wyoming District. The committee met on the day preceding Conference (April 15, 1903) and made a division of our territory into five districts. When the report was made to Conference it, with a four-district plan presented by Rev. M. D. Fuller, was referred to the bishop. The bishop took no action, on the ground that 1904 would be a more favorable time to redistrict, the terms of three presiding elders expiring with that Conference. It is understood that Bishop FitzGerald thinks the Conference ought to be redistricted, and favors five districts.

SESSIONS OF CONFERENCE

Year.	Time.	Place.	Bishop.	Secretary.
1852	July 8.....	Carbondale, Pa.....	Scott.....	N. Rounds.
1853	July 27.....	Brooklyn, Pa.....	Waugh.....	B. W. Gorham.
1854	June 21.....	Waverly, N. Y.....	Janes.....	G. P. Porter.
1855	June 20-25..	Wilkes-Barre, Pa.....	Ames.....	G. P. Porter.
1856	July 2-10...	Binghamton, N. Y.....	Morris.....	H. Brownscombe.
1857	May 6-11...	Abington, Pa.....	Scott.....	B. W. Gorham.
1858	May 6-10...	Pittston, Pa.....	Baker.....	R. Nelson.
1859	May 12-18..	Newark Valley, N. Y.....	Ames.....	R. Nelson.
1860	April 19-25..	Scranton, Pa.....	Scott.....	R. Nelson.
1861	April 11-16..	Owego, N. Y.....	Simpson.....	R. Nelson.
1862	April 9-14..	Wilkes-Barre, Pa.....	Scott.....	R. Nelson.
1863	April 8-14..	Susquehanna, Pa.....	Janes.....	H. Brownscombe.
1864	March 23-29.	Waverly, N. Y.....	Janes.....	Y. C. Smith.
1865	April 12-17..	Carbondale, Pa.....	Baker.....	Y. C. Smith.
1866	April 18-24..	Owego, N. Y.....	Thompson.....	R. Nelson.
1867	April 17-22..	Hyde Park, Pa.....	Simpson.....	R. Nelson.
1868	April 8-14..	Binghamton, N. Y.....	Kingsley.....	Y. C. Smith.
1869	April 15-19..	Honesdale, Pa.....	Ames.....	Y. C. Smith.
1870	April 13-18..	Wilkes-Barre, Pa.....	Janes.....	R. Nelson.
1871	April 5-10..	Norwich, N. Y.....	Janes.....	R. Nelson.
1872	April 3-9...	Owego, N. Y.....	G. Peck, Pres.	R. Nelson.
1873	April 2-8....	Waverly, N. Y.....	Ames.....	G. R. Hair.
1874	April 15-20..	Wilkes-Barre, Pa.....	G. Haven.....	F. L. Hiller.
1875	April 14-20..	Oneonta, N. Y.....	Scott.....	W. N. Cobb.
1876	April 5-12...	Binghamton, N. Y.....	Bowman.....	F. L. Hiller.
1877	April 11-17..	Honesdale, Pa.....	Merrill.....	F. L. Hiller.
1878	April 17-23..	West Pittston, Pa.....	Peck.....	F. L. Hiller.
1879	April 16-23..	Norwich, N. Y.....	Simpson.....	F. L. Hiller.
1880	April 14-19..	Scranton, Pa., Adams Ave.	Harris.....	F. L. Hiller.
1881	April 6-11...	Waverly, N. Y.....	Andrews.....	W. J. Judd.
1882	April 5-10...	Carbondale, Pa.....	Hurst.....	W. J. Judd.
1883	April 4-9...	Binghamton, Centenary...	Wiley.....	W. J. Judd.
1884	March 26-31.	Scranton, Pa., Hyde Park.	Warren.....	W. J. Judd.
1885	April 9-14...	Owego, N. Y.....	Foster.....	T. P. Halstead.
1886	April 8-13...	Wilkes-Barre, Pa., First...	Mallalieu.....	T. P. Halstead.
1887	April 14-19..	Norwich, N. Y.....	Fowler.....	Manley S. Hard.
1888	April 10-15..	Oneonta, N. Y.....	Walden.....	Manley S. Hard.
1889	April 3-8....	West Pittston, Pa.....	Foss.....	Manley S. Hard.
1890	April 2-7...	Binghamton, Tabernacle...	Merrill.....	Manley S. Hard.
1891	April 1-6....	Waverly, N. Y.....	Bowman.....	Manley S. Hard.
1892	March 23-29.	Wilkes-Barre, Pa., First...	Goodsell.....	Edwin B. Olmstead.
1893	April 12-17..	Honesdale, Pa.....	FitzGerald....	Edwin B. Olmstead.
1894	April 11-16..	Scranton, Pa., Elm Park..	Hurst.....	Edwin B. Olmstead.
1895	April 10-15..	Carbondale, Pa.....	Andrews.....	Edwin B. Olmstead.
1896	April 1-6....	Binghamton, Centenary...	Vincent.....	Edwin B. Olmstead.
1897	April 7-12...	Oneonta, N. Y.....	Warren.....	John B. Sweet.
1898	April 13-18..	Norwich, N. Y.....	Fowler.....	John B. Sweet.
1899	April 12-18..	Kingston, Pa.....	Newman... } Joyce..... }	John B. Sweet.
1900	April 18-23..	Owego, N. Y.....	Foss.....	John B. Sweet.
1901	April 9-15...	West Pittston, Pa.....	Fowler.....	John B. Sweet.
1902	April 16-21..	Waverly, N. Y.....	Merrill.....	John B. Sweet.
1903	April 16-20..	Binghamton, Tabernacle...	FitzGerald...	H. C. McDermott.

CHAPTER IX

DECEASED PREACHERS

ADAMS, MOSES, was born in Jefferson County, N. Y., January 11, 1806. Early in youth he espoused the cause of Christ, and joined the Methodist Episcopal Church. He was a feeble man, yet accomplished much. While he was not classically educated, he spent some time as a student in Cazenovia Seminary, and for a considerable time was a teacher in the English department of that institution. He was admitted into Oneida Conference in 1830, and did sixteen years of effective work. From 1848 to 1854 he resided in Watertown, N. Y., and then moved to Racine, Wis. In 1870 he moved to Delphos, Kan., making his home with two of his sons and a daughter. Here he died September 5, 1871. During the short time he lived at Delphos he organized a Sunday school and laid the foundations for a Methodist Episcopal church.

In 1832 he married Miss Caroline Ballard, of central New York. Ten children were born to them, three of whom are now living—John B., of Saugatuck, Mich.; George W., of Fairview, N. Mex.; and Mrs. Caroline Rickard, of Chippewa Falls, Wis. Mrs. Adams died on February 2, 1903, while on a visit to a granddaughter, Mrs. Lula Foster Lange, at Eau Claire, Wis. She was buried beside her husband at Racine, Wis.

He came into Wyoming Conference by the accession of the Oneida Conference territory.

His appointments were as follows: 1830, Wyalusing; 1831, Dryden; 1832, Newark; 1833, Newfield; 1834, Franklin; 1835, Dryden; 1836, Oneida Mission; 1837-38, Sauquoit; 1839-40, Hampton and Lairdsville; 1841-42, Verona; 1843, Morrisville; 1844-45, Cortlandville; 1846, North Danby; 1847, sy.; 1848-71, sd.

ALEXANDER, ALMUS D., was born in Hale's Eddy, Delaware County, N. Y., on December 15, 1839, and died in Binghamton, N. Y., on May 18, 1899.

He was the son of a local preacher of wonderful gifts in exhortation and prayer. His mother was from an excellent family and a beautiful Christian character. After her husband's death she moved to Kingston, Pa., for the purpose of educating her two

sons in Wyoming Seminary. While attending the seminary such was his zeal in the Master's work that he became the spiritual leader of a large class of young men. His first license to preach was from the Kingston Quarterly Conference.

On September 27, 1883, he married Miss Mattie Knight, a woman of many gifts, who suddenly died on May 3, 1884. This affliction saddened all the rest of his life.



ALMUS D. ALEXANDER

His ministry was followed by revivals. It is said that his prayers and exhortations were cyclonic. "At Montrose, commencing meetings in a country school-house, the revival swept into the town, and the whole country was moved like a forest shaken by the wind, and five hundred converts were gathered into the churches."

Impaired health and the loss of hearing prompted him to superannuate in 1891, after which time he resided in Binghamton. During the last year of his life Bright's disease began its destructive work, terminating his life very soon. He was buried in Hale's Eddy, N. Y., the place of his birth.

He joined Wyoming Conference in 1867 after serving as supply under presiding elders three years.

His appointments were as follows: 1864, Lackawaxen, supply; 1865-66, Spencer, supply; 1867, Newton; 1868-69, Hendricksburg; 1870, North Danby; 1871-72, Montrose; 1873-75, Main Street, Binghamton; 1876-78, Owego; 1879-81, High Street, Binghamton; 1882-84, Chenango Street, Binghamton; 1885-87, Whitney's Point; 1888, Greene; 1889-90, Smyrna; 1891-99, sd.

ANDREWS, GEORGE CLINTON, was born in Salem, Wayne County, Pa., on September 30, 1840. He was converted in his twenty-second year, and the Beach Pond Quarterly Conference gave him local preacher's license in 1863. During the years 1864-66 he attended Wyoming Seminary, but impaired health prevented his completion of the course. Regaining health, he began his lifework, serving the following charges as supply: 1867, Herrick Center; 1869, Oregon; 1870-72, Lackawaxen. His health being poor, the Conference hesitated some time to receive him. His many good qualities so endeared him to the Conference that he was cheerfully received in 1873.

On May 3, 1871, he married Mrs. Maria Westfall, widow of Rev. John Westfall, a local preacher who died in 1864 leaving two children. Mr. Andrews had no children.

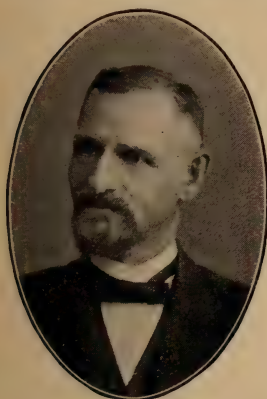
Failing health caused him to superannuate in 1879. On July 12 of that year he died of consumption, at Franklin Forks, Susquehanna County, Pa. His funeral was held at Franklin Forks, and his body was taken to Salem, Pa., for burial. His widow is now living at Milford, Pa.



GEORGE C. ANDREWS

His pastorates were as follows: 1873-74, Pleasant Valley; 1875, Osborne Hollow; 1876-77, Triangle; 1878, Union Center; 1879, sd.

ANGEL, JOSEPH R., was born in Philadelphia, Pa., on June 5, 1830, and died in the village of Maine, Broome County, N. Y., after a short sickness, of heart failure, on February 11, 1898.



JOSEPH R. ANGEL

He was converted in 1852, and the following year was given exhorter's license by Rev. C. V. Arnold. His zeal was owned of God in the salvation of souls.

His business, or trade, was that of an engineer. During the war he was with the construction corps for some time.

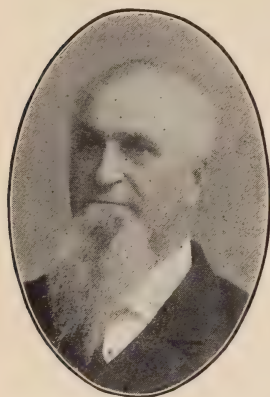
After having served South Canaan charge two years as supply, he was admitted to Wyoming Conference in 1871.

On May 10, 1859, he married Miss Mary H. Stone, of Sterling, Wayne County, Pa. She, with one daughter, Mrs. Nellie Russell, survives him. His body was laid away in Windham, Pa.

On some of his charges extensive revivals were experienced. It is claimed that he invariably left churches and parsonages in better shape than he found them.

His pastoral record is as follows: 1871, Herrick Center; 1872-74, Damascus; 1875-76, Windham; 1877-79, Le Raysville; 1880-82, Camptown; 1883-85, Meshoppen; 1886-88, Newton; 1889-90, Lackawanna; 1891-92, Nicholson; 1893-94, Dalton; 1895-96, Vestal; 1897, Maine.

ARNOLD, CALVIN V., was born on November 11, 1822, in Pike township, Bradford County, Pa. His father was the first white child born in Warren township, Bradford County, Pa., being born



CALVIN V. ARNOLD

on August 27, 1800. He was the first-born of twelve children. His home was a pious one. Among the earliest things he remembered was his kneeling by his little chair during family prayer, in the log house where he was born. When old enough to attend school he attended "a very inferior district school in the thick of the forest," as he said. When old enough to perform work on the farm he worked summers and went to school winters.

In his fifteenth year he was converted, in the month of September, under the ministry of Rev. Benjamin Ellis, and soon after united with the Church. He soon felt called to the ministry. Two years after joining the Church he was given an exhorter's license by Rev. Daniel Torrey, in which capacity he served the Church five years. In the fall before he was twenty-one he attended the Elmira Academy one term, and then taught a district school in the township of Big Flats, four miles above Elmira, four months. In September, 1843, he was given a local preacher's license.

In the fall of 1844 the death of his wife's brother made it advisable for him to take his place in partnership with his father-in-law. The firm did business in South Warren, ran a general store, in which was the post office, and manufactured pearlsh. This firm was one of the first to market this product in northern Pennsylvania. After four years of business life his convictions concerning his duty to preach became so strong that he felt he could no longer resist. He accordingly withdrew from the firm and united with the Oneida Conference, at Owego, N. Y., in July, 1848. The class was a memorable one, consisting of Edward G. Andrews, Samuel Orcutt, Nelson Cuykendall, Calvin V. Arnold, Timothy D. Walker, Jasper Hewitt, George P. Porter, Ammi B. Hyde. When the Wyoming Conference was organized he became a constituent member.

On October 1, 1844, he married Miss Content B. Buffington, of South Warren, Bradford County, Pa., who died in Binghamton, N. Y., on July 2, 1895. Six children were born to them,

three of whom are now living—S. F. Arnold, of Binghamton; E. L. Arnold, of Warren Center; and F. M. Arnold, of Syracuse, N. Y. On March 20, 1897, he married Mrs. Nancy Tingley, mother of his oldest son's wife, who survives him.

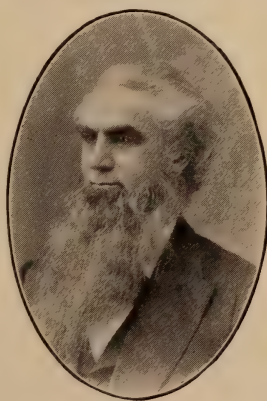
After retiring from active work he settled in Binghamton, where he died on July 25, 1900.

Very few men have been permitted to make the record he made. He built three parsonages and twenty churches, and received over two thousand members into the Church. Out of revivals conducted by him came five preachers who have been members of this Conference—George Comfort, I. T. Walker, Joseph Angel, H. H. Dresser, and Jonas Underwood.

His pastoral record is as follows: 1848, Windsor; 1849, Conklin; 1850-51, Lanesboro; 1852, Vestal; 1853-54, Salem; 1855-56, Mount Pleasant; 1857, Sanford; 1858, located by advice and with written recommendation of Bishop Scott to Nebraska Conference, but sickness compelled a return; 1859, Shepherd's Creek; 1860-61, Candor; 1862-63, Newark; 1864-65, Hawley; 1866-67, Mount Pleasant; 1868, Nicholson; 1869, Brooklyn; 1870-72, Hawleyton; 1873-75, Castle Creek; 1876, New Milford; 1877-79, Maine; 1880, Vestal; 1881-82, Kirkwood; 1883-85, McDonough; 1886-87, Gilbertsville; 1888-90, Osborne Hollow and Port Crane; 1891-92, Westford; 1893-1900, sd.

AUSTIN, ISAAC, was born in Union, Luzerne County, Pa., August 29, 1828, and died at his home, near Muhlenburg, Pa., March 15, 1883.

His early years were spent upon his father's farm, doing farm work during the summer months and attending school winters. He was converted at nineteen years of age, at a meeting held at McKendree, and was soon made a class leader. Exhorter's license was given him in 1854, and local preacher's license in 1857. During the years he held this relation to the Church he was abundant in labors, being usually engaged in revival work during the fall and winter months with great success. In 1864 he was appointed as supply to Lackawanna, and in the following year joined Wyoming Conference. He was eminently successful in winning souls.



ISAAC AUSTIN

In 1880 his health failed from overwork, and he retired to his farm near Muhlenburg. In 1881 he was prostrated with paralysis, from which he never rallied. He was a great sufferer from his helplessness, rheumatism of the heart, and other ailments, until his death. He was buried in the old Benscoter Cemetery, near Muhlenburg.

On January 17, 1850, he married Miss Barbara Benscoter, of Muhlenburg, who survived him until April 27, 1899, when she died. She was buried by his side in the Benscoter Cemetery.

"A remarkable fact in his history as a Methodist minister was that all of his appointments, excepting one which was only a few miles more distant, lay within sight of his birthplace and early home. He could climb a hill near the old house in which he was born, not far distant from the sacred spot where he was born again, and easily command a complete view of the scenes of his entire lifework."

His pastoral record is as follows: 1865, Lackawanna; 1866, Northmoreland; 1867-68, Newton; 1869-71, Lehman; 1872-74, Carverton; 1875-77, Newton; 1878-79, Northmoreland; 1880-82, sd.

BAILEY, WILLIAM H., was born on May 1, 1861, in Summit, Schoharie County, N. Y., and died in Union Center, Broome County, N. Y., on April 7, 1890. He died at the home of Mr. Charles Pitkin, of Union Center, where he received every attention possible during his sickness.

His early life and advantages were such as are common to young men reared upon a farm, where the owner struggles to support his family and pay for his land. His education was principally that which the district school could give, he having attended a graded school but a few terms, teaching and otherwise laboring between the terms to defray expenses.

He was converted in the fall of 1879 in a revival at East Worcester, N. Y., and immediately joined the Methodist Episcopal Church. He at once became an active worker in the Church, receiving exhorter's license in 1881 and local preacher's license in 1884. In 1885 he was appointed supply to South New Berlin, and in 1886 joined Wyoming Conference on trial. From 1886 to 1887 he served Harford charge, and in 1888 was sent to Union Center. During the last winter of his life consumption began its fatal work, yet he continued to do his work until a couple of months before his death.

His body was taken to East Worcester for burial, and on April

13, 1900, the Sunday following his burial, upon the suggestion of the pastor at Union, his friends on the Union Center charge gladly gave money to erect a stone at the head of his grave. Now a neat Scotch red granite, the gift of love, marks his resting place.

BARKER, ABEL, died at his home in Wyoming, Pa., on September 24, 1886, in the seventy-sixth year of his age.

He was born in Kingston, Pa., and educated in the old Kingston Academy. At twenty-five years of age he joined the Oneida Conference, and became a member of Wyoming Conference upon its organization.

He had a brother, Thomas B., for many years a minister in the Protestant Episcopal Church, who within a few years before his death united with the Elm Park Church of Scranton, and whose orders were recognized by the Conference of 1896.

During his pastorate at Honesdale he was so severely afflicted with minister's sore throat that he was compelled to cease work. However, he so far recovered as to be able to do some work in subsequent years.

"While living at Honesdale he invented a mine pump, the right of which he sold for a large sum. He was also the patentee of several useful inventions. During the latter years of his life he was employed as the special agent and overseer of train service on the Bloomsburg division of the Delaware, Lackawanna, and Western Railroad."

He was twice married, and left a wife, two sons, and two daughters to mourn his loss.

He was buried in the Forty Fort Cemetery, where lie buried a number of Wyoming Conference men.

His pastoral record is as follows: 1836, Canaan; 1837, Pittston; 1838-39, Skinner's Eddy; 1840-41, Newfield; 1842, Candor; 1843-44, Binghamton; 1845-46, Honesdale; 1847-53, sy.; 1854, Presiding Elder Honesdale District; 1855, sy.; 1856-57, Carbon-dale; 1858-86, sd.

BARNER, SILAS, was born in Cobleskill, N. Y., August 28, 1807, and died at Rome, Pa., April 23, 1886.

In early life he entered the kingdom of God, and joined the Methodist Episcopal Church. In 1831 the Quarterly Conference of Sharon Circuit gave him a local preacher's license. About 1845 he was ordained deacon. In 1849 he removed to Rome, Pa., and served charges near his home as supply under the elder. In 1855 he joined the Wyoming Conference. Failing health prompted him to superannuate in 1873, and retire from active



SILAS BARNER

boro; 1865-66, Page
Orwell; 1873-86, sd.

work in the ministry. Henceforth he resided on his farm near Rome, where he died. He was buried in the cemetery of the town where he had so many years exemplified a Christian life.

In 1851 he married Miss Harriet N. Clagett, of Susquehanna County, Pa. She survived her husband until November 30, 1888, when she died at the home of her daughter, Mrs. C. H. Jewell, in Lockwood, N. Y.

His pastoral record is as follows: 1855, Rome; 1856-57, Dundaff and Glenwood; 1858-59, Beach Pond; 1860-61, Sanford; 1862, Damascus; 1863-64, Lanes-

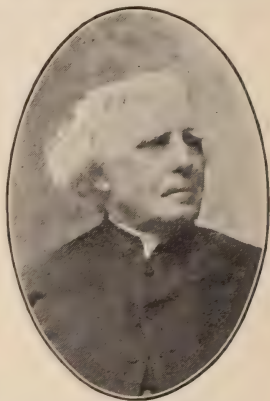
Brook; 1867-69, Harpursville; 1870-72,

BARTLETT, PHILIP, was born in Kent County, England, in December, 1811, and died in Astoria, N. Y., on June 16, 1899.

When twenty-two years old he came to America, and securing a position on a farm he continued to earn money and send home until he brought to this country his parents, brothers, sisters, and their husbands and children.

His conversion occurred in his native land, when he was returning from a mid-week prayer service. He seated himself on a wayside stile, under deep contrition for sin, praying, hoping. At last the witness came and his soul was full of joy. A call to preach soon came through his own convictions and the voice of the Church. His educational opportunities were limited, yet he made the most of them.

He was twice married. His first marriage was in England, his wife dying before he came to America. A daughter was born him by this wife. His second marriage was to Miss Clara Bush, of Guilford, Chenango County, N. Y., on August 27, 1843. Six children were born to them, five of whom, with the wife, survived him. Mrs. Bartlett died on April 20, 1903, at Astoria, N. Y.



PHILIP BARTLETT

In 1838 he joined Oneida Conference and became a member of Wyoming Conference at its organization. After his superannuation he served Astoria, Arlington, Bellport, Oyster Bay, and Steinway, in the section near his home.

After his superannuation he lived on Staten Island until November, 1868, when he moved to Astoria, where he lived until death. He was buried in Woodlawn Cemetery, in the suburbs of New York city.

His appointments were as follows: 1838-39, Westford; 1840, Otego; 1841-42, Chenango; 1843, Bainbridge; 1844-45, Page Brook; 1846-47, Lanesboro; 1848-49, Orwell; 1850-51, Le Raysville; 1852-53, Montrose; 1854, Barton; 1855-62, agent of Conference Tract Society; 1863-64, Great Bend and New Milford; 1865-99, sd.

BENNETT, EDGAR L., was born in the town of Smyrna, Chenango County, N. Y., on January 1, 1846, and died at the home of his brother-in-law, Mr. C. S. Toby, while on a visit with his family, and within a mile of his birth-place, on October 2, 1898.

His boyhood home was preeminently Christian. In his seventeenth year he consecrated himself to Christ. He was of studious habits and succeeded in preparing himself for the profession of teaching, in which he was considered superior. He had allowed his religious enthusiasm to abate somewhat, and was in a backslidden state, when in 1870 he reconsecrated himself to the Lord. This reconsecration led him into the ministry.

He served one year in the war of the rebellion, belonging to Company H, 5th New York Heavy Artillery.

On May 5, 1869, he married Miss Latie J. Bennett, of Smyrna. Four children were born to them, three of whom, two sons and a daughter, and the wife survive him.

He joined Wyoming Conference in 1875. In 1892 impaired health prompted him to superannuate. He settled in Binghamton, where he lived until death, and engaged in the real estate business.

"While serving Pittston, his last charge, he was taken ill, and from the effects of that sickness he never fully recovered. . . .



EDGAR L. BENNETT

At times his physical condition greatly depressed him mentally, and such was his condition during his last days, and led to his sad death." He was buried at Smyrna, N. Y.

His pastoral record is as follows: 1875, Jackson; 1876-78, Chenango; 1879-81, Guilford; 1882-84, Lisle; 1885, North Fenton and New Ohio; 1886-90, Chenango Street, Binghamton, N. Y.; 1891, Pittston; 1892-98, sd.

BENNETT, LUCIEN S., was born about 1810, and died in Wilkes-Barre, Pa., on August 3, 1851.

We have been unable to find a memoir of him. He died the August prior to the organization of the Wyoming Conference. Living within the territory which formed the Conference, his death was noted at the first session, and his widow was a claimant upon the funds of the Conference for many years. No memoir was published in the Wyoming Conference Minutes or the General Minutes. A search of the Church papers has furnished nothing.

After superannuation he moved to Kingston, Pa., where he lived about three years, when he moved to Wilkes-Barre. His wife, Selina, lost health through long watching and waiting upon her husband. After a while she became bewitched by spiritualism, and later became insane. In 1870 she was placed in the State asylum at Harrisburg, Pa., where she died on October 6, 1892.

He joined Oneida Conference in 1834, and served the following charges as stated: 1834, Bridgewater; 1835, Brooklyn; 1836-37, Canaan; 1838, Dundaff; 1839, Windsor; 1840, Canaan; 1841, Bethany; 1842-43, Wyoming; 1844, sd.; 1845, sy.; 1846, sd.; 1847, Tunkhannock; 1848-51, sd.

BIBBINS, ELISHA, was born in Hampton, Washington County, N. Y., July 16, 1790, and died in Scranton, Pa., July 6, 1859.

He was brought into the kingdom of Christ November 8, 1805, under the ministry of Rev. Bradley Sellick. He received a local preacher's license in January, 1812, and in July of the same year joined the Genesee Conference on trial.

His pastorates were as follows: 1812, Wyoming; 1813, Chenango; 1814, Bridgewater; 1815, Wyalusing; 1816, Broome; 1817, Cortland; 1818, Wyalusing; 1819, Shamokin; 1820-21, Wyoming; 1822-23, Canaan. In 1824 he superannuated, and sustained this relation, with the exception of two or three years in which he was supernumerary, until the time of his death.

At the time of his death he was visiting his old friend, Dr. George Peck. After an afternoon and evening spent in charming conversation he retired about ten o'clock. While frail, nothing unusual or alarming was noticed in his condition. Before the dawn of another day he was gone. He is said to have been a good preacher and a great soul-winner.

At the organization of the Oneida and of the Wyoming Conferences he fell into each successively because of his geographical location.

BIXBY, WILLIAM, was born at Bainbridge, N. Y., August 10, 1814, and died at the home of his sister, Mrs. Laurretta Scott, in Bainbridge, on December 20, 1889.

He was converted at seventeen years of age, and at once joined the Methodist Episcopal Church. When he concluded that God was calling him to the work of the ministry he determined to secure the best preparation within his grasp and accordingly secured an academical training at Cazenovia Seminary.

In 1837 he joined Oneida Conference, and became a member of Wyoming Conference when Oneida territory was allotted to it in 1869.

In November of 1888, after the death of Rev. D. C. Olmstead at Nanticoke, he was appointed as supply to fill out the year. He did this with such rare efficiency that his return for the following year was unanimously requested by the church. "Bishop Foss, in making the appointment, said it was extraordinary to place a man seventy-five years old in charge of a church requiring the services of a vigorous, active pastor, but in this case it seemed the proper and only thing to do, not merely to gratify the church so earnestly asking for him, but as an example and inspiration to the older men of the Conference."

The results of this appointment were highly satisfactory. He drew large congregations, and preached with the vigor of early manhood. "His last two sermons—one on 'The Divinity of Christ,' and the other on 'The Sin Against the Holy Ghost'—led to the conversion of a number of the most prominent persons in Nanticoke."



WILLIAM BIXBY

There were three themes which were favorites with him, in the treatment of which he was cyclonic—Calvinism, Universalism, and intemperance.

He was twice a delegate to General Conference, 1860 and 1880, and twice a reserve delegate, 1868 and 1872.

In 1841 he married Miss Laura Stewart Starr, of Bristol, Pa., who passed away on April 11, 1883. Two sons were born to them, one of whom, Charles W., survives them.

His funeral services were held at Bainbridge, N. Y., where he died, and his body was buried at Oneonta, N. Y.

His pastoral record is as follows: 1837, Chenango; 1838, Exeter; 1839-40, Otsego; 1841, Cooperstown; 1842-43, Homer; 1844-45, Oxford; 1846-47, Otsego; 1848-49, Hartwick; 1850-51, Cincinnatus; 1852-53, Ames; 1854-57, Presiding Elder on Chenango District; 1858-61, Presiding Elder on Cazenovia District; 1862-63, Ithaca; 1864, Skaneateles; 1865-68, Presiding Elder on Otsego District; 1869-70, Presiding Elder on Honesdale District; 1871-72, Owego; 1873-74, Providence; 1875, Marathon; 1876-79, Presiding Elder on Binghamton District; 1880, Marathon; 1881, sy.; 1882-83, Gilbertsville; 1884-85, Westville; 1886-87, Lanesboro; 1888, sd.; 1889, Nanticoke.

BLAKESLEE, GEORGE HARMON, was born in Springville, Susquehanna County, Pa., October 28, 1819, and died at the home of his son-in-law, Professor Stowell, at Cortland, N. Y., on July 26, 1876.



GEORGE H. BLAKESLEE

His father's home was for many years a home for the early itinerant preachers. He found peace in believing May 19, 1834. He was licensed to exhort in 1837, and given local preacher's license in 1840. He was soon employed as junior preacher on Canaan Circuit, and in August, 1841, was admitted to the Oneida Conference on trial, and became a member of Wyoming Conference at its organization.

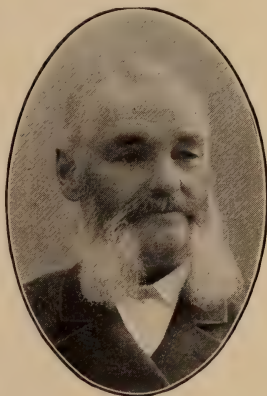
On May 14, 1845, he married Miss Hester Ann Cargill, of Jackson, Pa. In 1867 he took a supernumerary relation and moved to Lima, N. Y., in order to educate his children in the seminary and college located in the place. He remained in Lima four years, and supplied charges in that section during the time. Six chil-

dren were born to them: Rev. F. D. Blakeslee, D.D., president of Cazenovia Seminary; Erasmus Darwin, who, after teaching several years in the Potsdam State Normal School, studied law and was admitted to the bar, and who died in 1883; Mary, wife of Dr. T. B. Stowell, principal of the Potsdam State Normal School; Helen, wife of Professor Warren Mann, who has filled the chair of natural sciences in the Potsdam State Normal School over twenty-five years; Clara, wife of Rev. J. W. Miller, pastor of the Potsdam Methodist Episcopal Church; Emma, wife of J. L. Kellogg, of Lincoln, Neb.

His pastoral record is as follows: 1841, Vestal; 1842, Brooklyn; 1843, Wyoming; 1844, Brooklyn; 1845, Vestal; 1846-47, Dundaff; 1848-49, Pike; 1850-51, Nichols; 1852-53, Susquehanna and Lanesboro; 1854-55, Owego; 1856-57, Newark Valley; 1858, Carbondale; 1859-62, Presiding Elder of Wyalusing District; 1863, Providence; 1864, Court Street, Binghamton; 1865-66, Susquehanna; 1867-70, sy.; 1871-72, Candor; 1873, Newark Valley; 1874-75, Nichols; 1876, until death, sd.

BLANCHARD, HIRAM A., was born in Sodus, Wayne County, N. Y., on May 1, 1824, and died in Portlandville, N. Y., on May 4, 1898.

His educational advantages were such as the common district school could give him. The time of his conversion is not known. However, he was licensed to preach before he was twenty-one years of age. In 1849 he joined the Genesee Conference of the Methodist Protestant Church, and gave seventeen years of service to that denomination. While with this body he served East Schuyler, Paine's Hollow, South Valley, Conquest, Boyleston, and Rome, N. Y. His brethren honored him by electing him president of this Conference three successive years. Preferring the polity of the Methodist Episcopal Church, he joined Wyoming Conference in 1867. After superannuation he lived in the village of Portlandville until death.



HIRAM A. BLANCHARD

On December 25, 1844, he married Miss Hannah Hunt Richardson, of Huron, N. Y. Three sons and one daughter were born to them, of whom two are still living—Mrs. F. M. Loomis, of

Paine's Hollow, and H. Delos, M.D., of Portlandville. She passed to her reward on July 19, 1894. Husband and wife are buried in the cemetery in Westville, Otsego County, N. Y.

His pastoral record is as follows: 1849-66, Methodist Protestant Church; 1867, Schuyler's Lake; 1868-69, Westville; 1870, Decatur; 1871-72, Sidney; 1873-74, Fly Creek; 1875, Little Meadows; 1876-77, Garrattsville; 1878, Westford; 1879-81, Laurens; 1882-83, Sanford; 1884, sy.; 1885, Sidney Center; 1886, Clifford; 1887-88, Beach Pond; 1889-90, sd.; 1891-92, Wells Bridge; 1893-98, sd.

BROWN, ABIJAH, was born in the town of Augusta, Oneida County, N. Y., on March 25, 1810, and died in Masonville, N. Y., on September 22, 1894.



ABIJAH BROWN

His parents, who were Methodists before his remembrance, moved upon the Stockbridge reservation when he was six years of age. He found Christ when he was eight years old. After a season he wandered from the fold, and was not reclaimed until July 21, 1831, when at his father's family altar he again found peace.

He was given exhorter's license in 1837, and local preacher's license in 1842. He had been a local preacher eight years, when, in 1850, he was sent to Smyrna as supply, and in 1851 joined the Oneida Conference. He became a member of the Wyoming Conference by the allot-

ment of territory in 1869.

On November 6, 1833, he married Miss Rhoda Carpenter, who survived him until 1895. Both are buried in Masonville.

His pastoral record is as follows: 1851-52, Union Valley; 1853-54, Freetown; 1855-56, Virgil; 1857, Groton; 1858-59, Harford; 1860-61, Scott; 1862, McLean; 1863, Georgetown; 1864, Perryville; 1865-68, Onondaga Indian Mission; 1869-70, Plymouth; 1871-73, Preston; 1874, South New Berlin; 1875-76, Nineveh; 1877-78, Masonville; 1879-94, sd. Five months of 1879 he supplied Sidney Center.

BRECKINRIDGE, E. W., was born in Dover, England, November 20, 1807, and died in Binghamton, N. Y., April 3, 1885.

He was converted at an early age, and at fifteen received a local preacher's license. When twenty-five years of age he came to America. Here his gifts were recognized and his services as a local preacher continually sought. In 1836 he joined the Oneida Conference, and became a member of Wyoming Conference at its organization.

In 1831 he married Miss Mary Ann Adkins, of Ramsgate, England, who died in 1867. Nine children were born to them, five of whom survived them, one being Rev. J. S. Breckinridge, D.D., of the New York East Conference. In 1871 he married Mrs. Luna N. Hall, of New Berlin, N. Y., who survived him until May 19, 1895, when she passed away, at Burlington, N. Y.

He was buried in Binghamton, N. Y.

His pastoral record is as follows: 1836, Westmoreland; 1837, Litchfield; 1838, Winfield; 1839, Litchfield; 1840-41, Canajoharie; 1842, Springfield; 1843, Deansville; 1844, Warren; 1845-46, Brookfield; 1847-48, Bainbridge; 1849-50, McDonough; 1851-52, Brooklyn; 1853, Berkshire; 1854, sy.; 1855, Agent of Susquehanna Seminary; 1856-57, Beach Pond; 1858-59, Vestal; 1860-61, Springville; 1862-63, Le Raysville; 1864-66, Osborne Hollow; 1867, sy.; 1868, Agent of Bible Society; 1869-70, Skinner's Eddy; 1871, Mehoopany; 1872-74, Fairdale; 1875, West Nicholson; 1876-84, sd.



E. W. BRECKINRIDGE

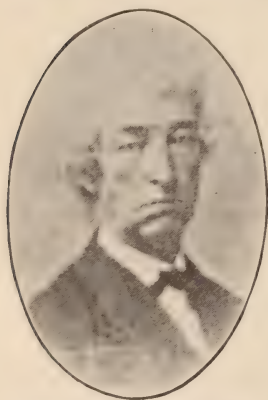
BOWDISH, LEONARD, was born in New Lisbon, Otsego County, N. Y., and died in Bainbridge, Chenango County, N. Y., May 23, 1870, aged fifty-eight years.

He was converted at sixteen years of age, and at once manifested gifts which were prophetic of his lifework. In 1833, being at that time twenty-one years of age, he united with the Oneida Conference on trial. In 1866, because of impaired health, he took a supernumerary relation, and went to the seashore, hoping to prolong life and usefulness. He supplied some two and a half years in the Providence Conference, when his health was so broken as to compel him to quit work. When the Oneida Conference was divided, in 1869, he came with the portion which was allotted to Wyoming Conference into our midst. At the Confer-

ence of 1869 he superannuated, and remained so until death. After relinquishing his work in the Providence Conference he visited friends on old charges, and then went to Ohio to visit a widowed sister. The advance of his disease caused him to hasten back to his kindred that he might die among them. Consumption soon did its work, as he died shortly after his return. He was a man of superior mental ability, "remarkable for the elegance of his style, and the fitness of his words." His ministry was eminently a soul-saving one.

His appointments were as follows: 1833, Hamilton; 1834, Sharon; 1835, Norwich; 1836, Cherry Valley; 1837, Stockbridge; 1838, Hampton; 1839, Andover; 1840-41, Springfield; 1842, East Solon; 1843, Cincinnati; 1844, Hamilton; 1845, Tully; 1846-47, Lenox; 1848-49, Fayetteville; 1850-51, Morrisville; 1852, New Berlin; 1853, Sherburne; 1854-55, Clinton; 1856-57, Fort Plain; 1858-59, Laurens; 1860-61, Unadilla; 1862-63, Afton; 1864-65, Coventry; 1866-68, sy.; 1869-70, sd.

BRIDGEMAN, PETER G., was born in Bainbridge, Chenango County, N. Y., March 25, 1804, and died in Cortland, Cortland County, N. Y., July 24, 1872.



PETER G. BRIDGEMAN

At about eighteen years of age he became a Christian, and united with the Methodist Episcopal Church soon after. In April, 1826, he was given exhorter's license, received local preacher's license two years later, and in 1832 was ordained local deacon by Bishop Hedding. From the time of receiving local preacher's license until he joined the Oneida Conference on trial, in 1836, he served as supply preacher under the presiding elder. He became a member of Wyoming Conference at the time of its organization.

In 1843 a shock of paralysis laid him aside. He, however, recovered so as to take active work again in 1856.

His appointments were as follows: 1836, Otselic; 1837, Cortland; 1838, East Hamilton; 1839, McGrawville and Freetown; 1840, Scipioville; 1841, Amber; 1842-43, Lanesboro; 1844-54, sd.; 1855, sy.; 1856, Maine; 1857, Union; 1858, Harpursville; 1859, Maine; 1860, Shepard's Creek; 1861, Lackawaxen; 1862-63, Litchfield; 1864-72, sd.

BURRALL, JOSEPH T., was born in Devoran, Cornwall, England, on March 21, 1849, and died in Scranton, Pa., on August 22, 1887, after a long and brave struggle against consumption.

He came to America about 1870, and was joined shortly after by the lady who became his wife, and who with four children survives him.

He sought the kingdom of God when about eighteen years of age. When he became convinced that God was calling him to the work of the ministry, he abandoned his trade, that of machinist, and entered Wyoming Seminary to fit himself for his Master's service. His brief ministry was successful in the building up of the Church and the salvation of souls.

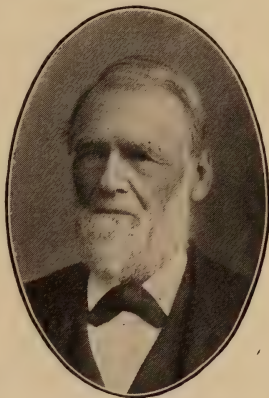
He joined Wyoming Conference in 1873, and served the following charges as stated: 1873, Lehman; 1874, Mountain Top; 1875-76, Union, Pa.; 1877-79, Oregon; 1880-81, Bethany; 1882, sy.; 1883, Tioga; 1884-87, sd.

BURNSIDE, WILLIAM, was born in the town of Maryland, Otsego County, N. Y., on December 20, 1817, and died of heart failure at Sidney, Delaware County, N. Y., on May 25, 1893.

He was the subject of religious impressions early in life. Under the preaching of Rev. Daniel Fancher he was awakened, but failed to find peace. His mind being imbued with Calvinism caused him to attribute the failure to his being among the reprobate. Three years of despair ensued. When nineteen years of age Revs. A. E. Daniels and John Crawford preached near his home. He was again awakened, and after several days of intense struggling found peace in Christ. The witness of the Spirit came to him on the evening of January 4, 1837. He at once felt it to be his duty to preach. This he resisted for some time.

He united with Oneida Conference in 1842, and became a member of Wyoming Conference by the accession of Oneida territory in 1869.

On August 1, 1844, he married Miss Hannah B. Palmer, of Maryland, Otsego County, N. Y. She survived him until July 15, 1900, when she passed away at Oneida, N. Y. Husband and wife are buried at Sidney, N. Y.



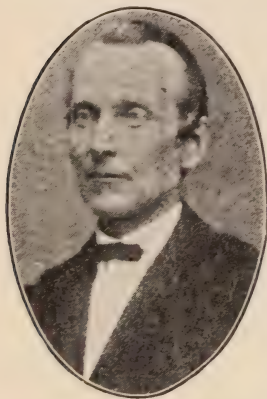
WILLIAM BURNSIDE

Two sons are living at this writing, L. H., of Walton, N. Y., and C. W., of Sidney, N. Y.

It has been said, and we think with reason, that he was the means of bringing more souls to Christ than any other minister in the sections where he labored.

His pastoral record is as follows: 1842, New Berlin; 1843, Butternuts; 1844-45, Richmondville; 1846, Otsego; 1847, Verona; 1848-49, Butternuts; 1850-51, Otego; 1852, Edmeston; 1853-54, Decatur; 1855, Middlefield; 1856-57, Frey's Bush; 1858-59, Edmeston; 1860-61, New Berlin; 1862-63, South New Berlin; 1864-65, Smyrna; 1866-67, Guilford; 1868-70, Greene; 1871-72, Willett; 1873, New Berlin; 1874, Butternuts; 1875-77, McDonough; 1878-79, Coventry; 1880-81, Wells Bridge; 1882-93, sd.

BROWNSCOMBE, HENRY, was born in Bridgrule, Cornwall County, England, August 18, 1817, and died in his home in Wilkes-Barre, Pa., on April 30, 1886, very suddenly, almost without a moment's warning.



HENRY BROWNSCOMBE

His parents came to this country in 1830 and settled in Bethany, Wayne County, Pa. He was converted in a memorable revival which occurred in Honesdale in 1835. He joined the Methodist Episcopal Church, and was shortly afterward licensed to exhort. In the spring of 1841 he was given local preacher's license, and in September of the same year he joined Oneida Conference on trial. "Beginning his work in the early years of life, when the opportunities for a thorough classical training were not what they are to-day, he sought to make the most of every facility offered him, and at once began a thorough course of study in theology and general literature, by which he attained an honorable position among the readers and thinkers in the school of Christian thought." He accumulated a large and well-selected library, which he left to Wyoming Seminary.

He became a member of Wyoming Conference at its organization. He was honored by his brethren, being elected a trustee of the Conference in 1858, which position he held until his death, and in 1864 elected a delegate to the General Conference.

In 1843 he married Miss Sarah E. Overfield, who was raised near Meshoppen, Pa. Three children were born to them, John P., Henry W., and Kate D., all of whom died in the full vigor of matured life. She survived her husband until June 21, 1902, when she joined her loved ones above. She was buried beside her husband in the Hollenback Cemetery, in the city of Wilkes-Barre, Pa.

His pastoral record is as follows: 1841, Springville; 1842, Skinner's Eddy; 1843, Brooklyn; 1844-45, Dundaff; 1846, Vestal; 1847-48, Bethany and Mount Pleasant; 1849-50, Tunkhannock; 1851-52, Providence; 1853, Skinner's Eddy; 1854, Carbondale; 1855-56, Franklin Street, Wilkes-Barre; 1857-58, New Troy; 1859-60, Abington; 1861-62, Providence; 1863-66, Presiding Elder of Wyalusing District; 1867-68, Franklin Street, Wilkes-Barre; 1869-72, sy.; 1873-75, Parrish Street, Wilkes-Barre; 1876-79, Parsons; 1880-82, Plains and North Plains; 1883-85, Parrish Street, Wilkes-Barre; 1886, Financial Agent of the Centennial Fund.

BROOKS, ASA, was born in Batavia, N. Y., on October 1, 1819, and died at his home in Candor, N. Y., on May 20, 1897, and was buried in the Maple Grove Cemetery in Candor.

He was the son of Rev. Bethuel Brooks, a local preacher who lived most of his life in Lisle township, Chenango County, N. Y., but for a few years in Batavia. He was ordained elder and served the Church as a local preacher with great acceptability. Asa had two brothers, John and Wesley, who were local preachers.

He could not remember when he had not religious impressions, and at fifteen years of age, at a camp meeting held near Union Center, he surrendered himself to Christ. He united with the Methodist Episcopal Church at Newark Valley, and at once became an active worker. He received exhorter's license in 1840, and local preacher's license in 1842. In the same year he joined the Oneida Conference, becoming a member of Wyoming Conference at its organization.



ASA BROOKS

In the fifties, when spiritualism was spreading over the country,

he found that some of his parishioners in Candor were being led away with the delusion. He accordingly preached a series of sermons against the false doctrines of the new cult. These were so favorably received that a demand was made for them in permanent form. He accordingly recast them and put them into a 16mo book of 164 pages called *Spiritualism Examined and Refuted*. It is a vigorous refutation of the claims of spiritualism.

He was twice married. His first marriage was to Miss Eliza M. Chamberlain, daughter of Deacon Samuel Chamberlain, of Great Bend, Pa., on July 22, 1845. Two daughters were born to them. She died in 1849, while Mr. Brooks was serving the Pittston charge. His second marriage was to Miss Permelia Griffing, daughter of Rev. John Griffing, on July 9, 1850. Eight children were born to them, three sons and five daughters. All but two are now living.

Something further ought to be written concerning Rev. John Griffing. He lived the greater part of his life about two miles west of Owego. This was to care for his family, which was of goodly proportions, there being twelve children in the family. He served large and extensive circuits, making periodic visits to his home. Mrs. Brooks was the eleventh child. The oldest daughter of the family, Clarissa, became the wife of Rev. C. W. Giddings, of the Oneida Conference. One of the sons graduated from Wesleyan University, preaching his way through, and afterward became a member of Indiana Conference. Mr. Griffing's ministry from 1814 to 1836 was largely confined to the territory which lies between Binghamton and Barton.

In 1885, the infirmities of age prompted Brother Brooks to ask for a superannuate relation to the Conference. After three years' residence in Binghamton he moved to Candor, where he spent the balance of his earthly life.

His pastoral record is as follows: 1842, Spencer; 1843-44, Windsor; 1845-46, Brooklyn; 1847, Montrose; 1848, Dundaff; 1849, Pittston; 1850, Hawley; 1851-52, Berkshire; 1853-54, Candor; 1855-56, North Danby; 1857-58, Ross Street, Wilkes-Barre; 1859, Wyoming; 1860, Wyoming and Kingston; 1861-62, Abington; 1863-64, Skinner's Eddy; 1865, Little Meadows; 1866-68, Nichols; 1869-70, Little Meadows; 1871, sy.; supplied New Milford seven months; 1872, New Milford; 1873-74, Marathon; 1875-76, Maine; 1877-78, Hawleyton; 1879, Union Center; 1880, Chenango Street, Binghamton; 1881-83, Vestal; 1884, Osborne Hollow; 1885-97, sd.

CARGILL, JAMES HARVEY, was born in Jackson, Susquehanna County, Pa., in April, 1829. He was converted at the age of eleven, and led such a life as was most attractive during his youth and young manhood. At about nineteen years of age he began to evince gifts which unmistakably pointed to his lifework. After graduating from Wyoming Seminary he offered himself and was received on trial in our Conference in 1852, receiving deacon's orders in 1854.

His fields of labor were as follows, being junior preacher on each charge: 1852, Providence; 1853, Susquehanna and Lanesboro; 1854, Montrose. "Invited to pass the 4th of July with his friends at Susquehanna, and to take part in a Sabbath school celebration there, he was hastening through the principal street of the village, wholly unconscious of danger, when he fell a victim to the reckless discharge of a cannon," dying about two hours afterward, shouting, "Glory to the Lamb!" He was buried in the town of his birth.

CARRIER, DAVID R., was born in Columbus, Chenango County, N. Y., on November 28, 1823, and died from cerebral hemorrhage in Binghamton, N. Y., on August 29, 1895. His body was laid to rest in Mount Hope Cemetery, in Norwich, N. Y.

At eighteen years of age he graduated from Cazenovia Seminary, and two years later from Union College. He spent some time teaching in Wisconsin, where he had charge of the first high school in that Territory. He was professor of languages in Wyoming Seminary for several years, and subsequently acted as agent for Troy University. During the years in which he was engaged in school work he was a regularly licensed preacher. He entered the Oneida Conference in 1857, and became a member of this Conference by the accession of territory.

In 1854 he married Miss Catharine McChesney, of Troy, N. Y., who survives him, as do the three children which were born to them, J. Wilbur, Florence, and Russell.

His pastoral record is as follows: 1857, Camillus; 1858-59, Newfield; 1860, Fleming; 1861-62, Aurora; 1863, Ludlowville and North Lansing; 1864-65, Port Byron; 1866-67, Homer; 1868, Middlefield; 1869-70, sy.; 1871-72, South New Berlin; 1873, Guilford; 1874-95, sd.

CHUBBUCK, FRANCIS STEEL, was born in Tolland, Conn., on November 12, 1812, and died in Nichols, Tioga County, N. Y.,

on May 13, 1890. He was the youngest and last of a family of twelve children.



FRANCIS S. CHUBBUCK

In 1817 the family moved to Orwell, Pa., where the subject of this sketch was converted and received into the Methodist Episcopal Church in 1829.

He joined the Oneida Conference in 1849, and became a member of Wyoming Conference at its organization.

In his ministerial life he served many circuits, some of which necessitated three hundred miles' travel to make one round of visitation, and having about thirty appointments. It is claimed that his salary averaged but three hundred dollars per year during his whole ministry. He was evangelistic, indeed. During his two

pastorates on Northmoreland Circuit about seven hundred souls were led to Christ.

He was twice married. His second marriage was to Miss Elizabeth Shoemaker, of Nichols, N. Y., who survived him. He was buried at Nichols, N. Y.

His pastoral record is as follows: 1849, Brownton; 1850, Northmoreland; 1851-52, Mehoopany; 1853, Northmoreland; 1854, Springville; 1855, Tunkhannock; 1856, Le Raysville; 1857-58, Van Etenville; 1859, Candor; 1860-61, Caroline; 1862-63, Barton; 1864-65, Litchfield; 1866-90, sd.

CLARKE, HORATIO R., D.D., was born in Candor, N. Y., on August 23, 1813, and died in his home in Binghamton, N. Y., on November 4, 1898.

He was educated in Newark Valley and Owego, and his studious habits followed him through life.

Holding many responsible positions, he won the confidence and love of his brethren in the ministry. He was a delegate to the General Conference in 1856, 1864, and 1868, and a reserve in 1860.

Genesee College conferred the degree of D.D. upon him in 1863.

On July 3, 1841, he married Miss Margarette G. Gary, daughter of Rev. George Gary, one of the heroes of the old Oneida Conference. She passed to her reward on November 5, 1887. Husband and wife lie side by side in Forest Hill Cemetery, in Binghamton, N. Y.

He joined Oneida Conference in 1844, and became a member of Wyoming Conference at its organization. After superannuation he spent the sunset of life in Binghamton, N. Y.

His pastoral record is as follows: 1844, Professor in Cazenovia Seminary; 1845-46, Madison; 1847-48, Bleeker Street, Utica; 1849, Kingston; 1850-51, Carbondale; 1852, Court Street, Binghamton; 1853, Agent of Susquehanna Seminary; 1854, Susquehanna; 1855-56, Great Bend and New Milford; 1857, Court Street, Binghamton; 1858-59, Honesdale; 1860, Union; 1861, Professor in Susquehanna Seminary; 1862-63, Waverly, N. Y.; 1864-66, Presiding Elder on Wyoming District; 1867-70, Presiding Elder on Owego District; 1871, Tunkhannock; 1872-75, Presiding Elder on Binghamton District; 1876-79, Presiding Elder on Otsego District; 1880, Chenango Forks; 1881-98, sd.



HORATIO R. CLARKE

COBB, WILLIAM NEWELL, was born on July 15, 1818, in McLean, Tompkins County, N. Y., and died on August 3, 1878, in Harford, Susquehanna County, Pa., from enlargement of the liver.



WILLIAM NEWELL COBB

In infancy his family moved into the town of Dryden, N. Y. He secured what education he could in the village school of Varna. A decided taste for schooling being noticeable, his parents sent him to the Ithaca Academy. While here he was boarded by Ezra Cornell, "whose name and generosity are identified with the university since founded in that place." Such was his proficiency in school work that he was at once employed as a teacher in Ithaca. His love for mathematics and skill in the same were such that at eighteen years of age he was a competent civil engineer. He was employed some half dozen years as civil engineer on the Genesee Valley canals.

The exact date of his commencing a religious life is not known, but that he was a class leader in 1840 is known, which settles the

fact that certain experiences were prior to this. He was soon after given a license as local preacher, and in 1842 joined the Genesee Conference. The death of his father demanded his attention to home interests. He accordingly secured a transfer to Oneida Conference in 1843. He became a member of Wyoming by the accession of Oneida territory in 1869.

He was loved by all who knew him and honored by his brethren. He was on the Oneida delegation to General Conference in 1868, and was made secretary of Wyoming Conference in 1875. He also served Oneida several years in the same capacity.

In 1844 he was married to Miss Harriet Goss. Three children came to bless their home, a son and two daughters.

His pastoral record is as follows: 1842, Genesee Conference, Belfast; 1843, Oneida Conference, Cayuga; 1844, Mentz; 1845, Dryden; 1846-47, Groton; 1848-49, Homer; 1850-51, Skaneateles; 1852-53, Asbury; 1854-55, Newfield; 1856-57, Ledyard; 1858, Seneca Street, Ithaca; 1859-60, Vernon; 1861-62, Clinton; 1863-64, Wall Street, Auburn; 1865-68, Presiding Elder of Chenango District; 1869-72, Presiding Elder of Otsego District; 1873-74, Union; 1875-77, Athens and Sayre; 1878, Gibson and Harford.

COLEGROVE, ANDREW MATTESON, was born on January 6, 1839, in the town of Edmeston, Otsego County, N. Y. His father was a farmer, who embraced religion when young, and early thought he ought to preach the Gospel. Shrinking from that duty, he became indifferent. In the fall of 1852 the subject of this sketch was converted in a series of meetings held in what was then known as the West schoolhouse. The meetings were conducted by Rev. William Burnside. In the same meeting two of his sisters were converted, and the father brought into active religious life. The father, son, two daughters, and the wife, who had been a Baptist since thirteen years of age, joined the Methodist Episcopal Church, the father becoming a local preacher soon afterward.



ANDREW M. COLEGROVE

He was educated in the common schools and had a few terms in a select school. About 1854 his pastor, Austin Southworth, gave him an exhorter's license, which

he threw in the fire, under the temptation that he could not meet the expectations of the Church. This resulted in spiritual darkness for a couple of years or more. In 1860 he welcomed an exhorter's license, and about 1863 he received a local preacher's license. He served Morris six months, Preston two years, and Sidney one year as supply, and joined Oneida Conference in 1867, receiving deacon's orders at the same session of Conference. He became a member of Wyoming with the accession of Oneida territory.

On January 1, 1862, he married Miss Eveline Boardman, of New Berlin, N. Y., who bore him four children.

Ill health caused him twice to take a supernumerary relation for rest and recuperation.

After superannuation, in 1902, he settled in Sidney, N. Y., in a cozy home, looking for several years of retired quiet.

On May 24, 1902, shortly after moving into the new home, he passed away, and was buried in Prospect Hill Cemetery, in Sidney.

His pastoral record is as follows: 1867, Sidney; 1868-69, Smyrna; 1870-71, Butternuts; 1872-73, Schenevus; 1874-76, Windsor; 1877-78, Guilford; 1879, Chenango; 1880-81, Plymouth, N. Y.; 1882-83, sy.; 1884, South New Berlin; 1885-89, sy.; 1890-93, Harpursville; 1894-96, Fly Creek; 1897-99, Wells Bridge; 1900-01, McDonough; 1902, sd.

COPELAND, DAVID, D.D., was born in Braintree, Vt., December 21, 1832, and died in Royalton, Vt., December 6, 1882, where his body was laid away awaiting the resurrection of the just.

He was educated at the Vermont Conference Seminary and Wesleyan University, from which he graduated in 1855.

"In the year of his graduation he was appointed principal of the Monroe Academy, at Henrietta, N. Y., and in 1856 he accepted the position of teacher of natural sciences and mathematics in Falley Seminary, at Fulton, N. Y. He joined the Genesee Conference of the Methodist Episcopal Church in 1858, and was the same year appointed principal of the Springville Academy [now Griffith Institute], at Springville, N. Y. In 1865 he was transferred to the Cincinnati Conference, and was appointed president of the Hillsboro Female College, at Hillsboro, O. In 1872 he was elected principal of Wyoming Seminary, in the place of Dr. Nelson, resigned, and the following year he was transferred to the Wyoming Conference. The position of principal of the seminary he held until some two weeks before his death. Dr.

Copeland was a natural educator. After his graduation from college he was so frail, physically, that he hesitated for some time to attempt anything so far as a lifework was concerned. Indeed, he believed that he would live but a short time. His principalship of Monroe Academy, however, brought to light his rare qualities as a teacher, and, although constantly struggling with physical debility, his advancement to still more responsible positions in the educational field was rapid and substantial. To each new field of labor he brought careful scholarship, wise discipline, and great method in the administration of its duties." His work in connection with Wyoming Seminary is always spoken of in highest terms of commendation.

In 1875 Lafayette College conferred upon him the degree of Ph.D., and in 1877 Syracuse and Wesleyan Universities each honored him with the degree of D.D. In 1880 he was elected a delegate to General Conference.

In February, 1882, he suffered from an attack of pneumonia. After rallying from this he spent two months at Clifton Springs, where he received considerable benefit. In the fall he assumed control of the school again. It soon became evident, however, that the end was near. He resigned his position, and on a bright day he left the scenes of ten years of successful toil and repaired to the scenes of his childhood, at Royalton, Vt., where he passed away.

CRAMP, STEPHEN T., was born in Sandhurst, Kent County, England, May 21, 1842, and died January 19, 1870.

He gave himself to Christ in April, 1859, and immediately joined the Methodist Church, and in the following December preached his first sermon. He came to America in 1864, and in 1865 joined Wyoming Conference, passing his studies, and received his orders in due time.



STEPHEN T. CRAMP

His appointments were as follows: 1865, Lackawaxen; 1866-67, Oregon; 1868, Cherry Ridge. In 1869 he became agent of the Wayne County Bible Society. He did not live long, however, to prosecute its work.

He left a wife to mourn his loss. His body lies in the cemetery at Cherry Ridge.

CROWELL, JESSE T., was born in the town of Villenova, Chautauqua County, N. Y., April 2, 1839. His conversion occurred in boyhood, and about the same time cataracts shut off his view of the world. "For seven years he was unable to read or write." Having a fine memory, he acquired knowledge rapidly by listening to conversation, sermons, and lectures. For several years during this period of blindness he lived in Mount Pleasant, Ia., where he availed himself of the privilege of attending lectures and recitations in Iowa Wesleyan University, situated in the town, which greatly improved his tastes and intellectual processes.



JESSE T. CROWELL

A surgical operation on one of his eyes so far restored vision as to enable him, with the aid of a strong magnifying glass, to read with considerable ease. He read and thoroughly studied quite a number of theological and scientific works. By heroism he became an able preacher.

Being unable to find his way across the prairies, he came East, thinking he might find work where streets and highways are so clearly marked that he could easily prosecute his work. Upon the suggestion of his uncle, Dr. George Peck, he spent a year in Wyoming Seminary, where he prosecuted more than the usual amount of study, and took highest rank in his classes. During this year he preached every Sunday on the Lackawanna charge, performing one half the pulpit labor of the charge. In 1862 he joined Wyoming Conference on trial, passed in his studies, and received deacon's and elder's orders in due time.

His appointments were as follows: 1862-63, Moscow; 1864-65, South Canaan; 1866-67, Dunmore; 1868, Harford and South Gibson.

Pulmonary disease, which prompted him to seek a charge which would give him abundant outdoor work, steadily progressed, and on February 18, 1869, he suddenly passed away, leaving a wife and two children. "Never was there a more decided specimen of the pursuit of knowledge under difficulties, and of marked success in the prosecution of the studies which are necessary to qualify a man to serve the Church and his generation."

CORYELL, VINCENT M., was born in the town of Tioga, Tioga County, N. Y., in June, 1800, and died in Waverly, N. Y., where he had resided since his superannuation, on November 5, 1889.



VINCENT M. CORYELL

He was a diligent student, and early in his teens was well advanced in Greek and Latin. At twenty-three years of age he was admitted to the bar, and entered upon its practice in Bath, N. Y.

The death of his wife, who was a devoted Christian, led to his conversion. Soon after his conversion came the call to the ministry. Seeing that it involved his eternal welfare, he finally surrendered.

He was licensed to exhort by Rev. John Griffing in 1825, and soon after received local preacher's license and began work on Oneida Circuit. In 1828 he joined the old Genesee Conference, and when the

Oneida Conference was organized in 1829 he became a member of that body. When, in 1852, the Wyoming Conference was formed from Oneida Conference territory he became a member of Wyoming Conference.

During his ministry some three thousand souls were brought to Christ; from among them twelve entered the Christian ministry, one of whom was Rev. William Reddy, D.D., who was among the early trophies of his work, and who was present at his funeral and preached the sermon.

His remains were buried in the cemetery adjoining the old Asbury Church, on Nichols charge.

His pastoral record is as follows: 1828, Canaan; 1829, Bridgewater; 1830, Wyoming; 1831, Scipio; 1832, Marcellus; 1833, Watertown; 1834-35, Syracuse; 1836, Rome, N. Y.; 1837, Cazenovia; 1838-39, Skaneateles; 1840, Cooperstown; 1841-42, Norwich; 1843-46, Presiding Elder on Owego District; 1847-48, Candor; 1849-50, Barton; 1851, Orwell; 1852-55, sy.; 1856-89, sd.

DANIELS, ALEXANDER E., was born in the town of Morris, Otsego County, N. Y., on May 12, 1804, and died in the same town on September 30, 1893.

His educational advantages were such as the district school afforded, and this he had but a portion of the time for eight or

nine years. Seriously handicapped as he was, such were his keenness of intellect and his determination to comprehend, he became an unconquerable and uncompromising champion of the doctrines of our Church, truly an intellectual knight. Some of his debates still linger in the memories of many as seasons of great interest, and times in which error was defeated. He closed one debate with an uncommon visitation of grace, over two hundred being converted.

In July, 1824, he was converted. He subsequently lapsed into doubt and skepticism, but did not tarry long in this condition. During his whole life he was known as a remarkable man in prayer.

He united with the Oneida Conference in 1834, becoming a member of Wyoming Conference with its accession of Oneida territory in 1869.

After his superannuation in 1868 he retired to his home in Morris, where he spent the balance of his remarkably long life. He was buried in Morris, N. Y.

We have no definite information concerning his marriages, though we understand he was thrice married.

His pastoral record is as follows: 1834, Otego; 1835, Chenango; 1836-37, Westford; 1838-39, Sharon; 1840-41, Decatur; 1842, Westford; 1843-44, Otego; 1845-46, Exeter; 1847-48, Frey's Bush; 1849-50, Springfield; 1851-52, Middlefield; 1853-54, sd.; 1855-56, Westford; 1857, Decatur; 1858-59, Otego; 1860, Schenevus; 1861, Morris; 1862-65, sd.; 1866-67, South New Berlin; 1868-93, sd.

DAVIES, DAVID, was born in Newtown, Montgomery County, Wales, June 10, 1807, and came to the United States in 1831.

He was licensed to preach in his native land when but sixteen years of age. In 1833 he joined the Oneida Conference, and became a member of Wyoming Conference by accession of territory in 1869. In 1873 he was so affected by blindness as to disqualify him for effective service. He therefore superannuated and moved West, where he had two sons and one daughter living. He died in Janesville, Wis., February 2, 1878.

His fields of labor were as follows: 1833-34, Hamilton; 1835-36, Otsego; 1837, Otego; 1838, Westford; 1839, Canajoharie; 1840-41, Brookfield; 1842-43, Chenango; 1844-45, Lanesboro; 1846-47, Windsor; 1848, East Solon; 1849, North Pitcher; 1850, Triangle and Whitney's Point; 1851, Lisle and Triangle; 1852, Exeter; 1853, Middlefield; 1854-55, Mentz; 1856-57, Ludlow-

ville; 1858, New Hope; 1859-60, Varna; 1861, sd.; 1862, New Hope; 1863-64, Scipio; 1865, sd.; 1866, North Lansing; 1867, Montezuma; 1868-69, Triangle; 1870, King's Settlement; 1871-72, Coventry; 1873-77, sd.

DAVID, ARTHUR DAY, was born on April 3, 1866, at Olyphant, Lackawanna County, Pa. He received his schooling in the village school, one term at Keystone Academy, and four at Wyoming Seminary, graduating therefrom in 1888. He learned the trade of painting and paper-hanging, and worked at this during his vacations. From 1888 to 1892 he canvassed a large portion of the State of Pennsylvania in the interests of prohibition, under the direction of the State committee of the Prohibition Party.



ARTHUR DAY DAVID

On June 6, 1893, he married Miss Emma I. Sanford, of Springville, Pa., who died on June 16, 1897, leaving two daughters with her husband.

He was converted in Factoryville in 1883. The Peckville Quarterly Conference gave him his local preacher's license.

For some years he felt called to the ministry, and, after much struggling against convictions, he yielded to the call, and in the spring of 1893 joined Wyoming Conference.

After an illness of a few months from a complication of diseases, pneumonia set in and resulted in his death on March 1, 1903. He was buried in the Peckville Cemetery, beside his wife.

His pastoral record is as follows: 1893-94, West Nanticoke; 1895-96, Moscow; 1897-1901, Thompson; 1902, Lehman.

DENNISON, EDWIN, was born in East Haddam, Middlesex County, Conn., on October 28, 1804, and died at Portlandville, N. Y., on May 8, 1889, after an illness of five days.

In infancy he removed with his parents to the town of Lyme, New London County, Conn. In 1821 he was converted and joined the Methodist Episcopal Church. In 1821 the family moved to Exeter, Otsego County, N. Y., and in 1825 to Mohawk, Herkimer County, N. Y. He received exhorter's license in 1825, and local preacher's license in 1829. In 1833 he was appointed by the presiding elder to fill a vacancy on the Sharon Circuit for six months. He joined the Oneida Conference the same year, and

was returned to Sharon Circuit. Wyoming Conference received him with Oneida territory in 1869.

After he had ceased from active work in the Conference he acted as Bible agent for several years, canvassing fifteen towns in Otsego County and parts of adjoining counties.

His life seemed one of continuous affliction. In 1869 he lost his youngest son, in 1877 his faithful wife was taken from him, and in 1879 "the light faded out of his eyes like the going down of the sun." In 1870 he moved to Portlandville, N. Y., where he lived the balance of his life, occasionally supplying some one's pulpit and in some instances conducting revival services in out-lying districts. He was buried at Portlandville.

His pastoral record is as follows: 1833, Sharon; 1834, Otego; 1835, Litchfield; 1836, Winfield; 1837-38, Canajoharie; 1839, Brookfield; 1840-41, Plymouth and Smyrna; 1842-43, Sharon; 1844-45, sd.; 1846-47, Decatur; 1848, Otego; 1849-50, Oneonta; 1851, Fly Creek; 1852, sd.; 1853, Worcester; 1854-89, sd.

DE WITT, NOAH SHAW, was born in the town of Chenango, Broome County, N. Y., December 10, 1818, and died in Caroline, Tompkins County, N. Y., on June 2, 1886. He literally died in the midst of his labors. For him there was no period of superannuation. His death was almost instantaneous. On his way home from Apalachin on June 2, when near Candor, he said to the person sitting by his side in the car, "I do not feel well." In a few moments he seemed better. When near Caroline, where he was to leave the train, he suddenly grew worse. He was helped into the depot at Caroline, and expired in a few seconds. He was buried in Danby, Tompkins County, N. Y.



NOAH SHAW DE WITT

His father moved to Binghamton when he was but nine years of age. Here, at sixteen years of age, he was converted under the labors of J. S. Mitchell, and at once joined the Methodist Episcopal Church. About this time he left home to make his way in the world, spending about three years to learn the baker's trade. He spent two terms at Cazenovia, and intended to graduate, but a persistent presiding elder crowded him into the work, which was growing very rapidly. He felt the loss through

life. Greatly to his credit, he had taken up the Chautauqua course of study, and was within a few months of graduation at the time of his death.

He was married four times. On July 15, 1847, to Miss Harriet Peck, who died on September 27, 1849. One child, a boy, was born to them, who lived to be about a year old. On June 15, 1850, he married Miss Hannah R. Peck, who died on November 4, 1860. Four daughters were born to them, three of whom are living. On April 6, 1861, he married Miss Eliza A. Peck, who died on January 19, 1873. A daughter was born to them, who is still living. These three wives were sisters. On March 27, 1877, he married Miss Eleanor M. Howard, or Candor, N. Y., who survived him.

He united with the Oneida Conference in 1843, and became a member of Wyoming Conference at its organization.

His pastoral record is as follows: 1843, Montrose; 1844, Le Raysville; 1845, Brooklyn; 1846-47, Orwell; 1848-49, Lanesboro; 1850-51, Conklin; 1852-53, Newark; 1854-55, Nichols; 1856-57, Barton; 1858-59, Union; 1860, Hawley; 1861-62, Bethany; 1863-64, Mount Pleasant; 1865-67, Beach Pond; 1868-70, Lanesboro; 1871-72, Castle Creek; 1873-75, South Danby; 1876-77, Little Meadows; 1878-79, Flemingville; 1880-82, North Barton; 1883-85, Rome; 1886, Danby.

DONY, FRANCIS ASBURY, was born in Dundaff, Susquehanna County, Pa., on May 3, 1841, and died in Scranton, Pa., after a lingering illness, on January 12, 1898.



FRANCIS ASBURY DONY

His parents moved to Honesdale when he was very young. His father died when he was but seven years old. Early in life he began a life of prayer, and when he reached seventeen he made a thorough consecration of himself to God at the altar of the Presbyterian church in Honesdale, and connected himself with that church. He soon afterward commenced studying for the ministry, when the failing health of his mother caused him to turn his attention in other directions.

After graduating from Wyoming Seminary he entered upon the work of a journalist. For several years he pub-

lished a paper in Hawley, Pa., called the *Hawley Times*. While engaged in publishing this paper he studied law and was admitted to the bar in Honesdale in 1869. Soon after being admitted to the bar he moved to Mauch Chunk, Pa., and opened an office for the practice of law.

While living in Mauch Chunk he identified himself with the Methodist Episcopal Church, and was given a local preacher's license by the church in that place. In 1873 he was employed by the government to look after the titles to lands claimed by the Indians in North Carolina. While engaged in this work he interested himself in the welfare of the Indians, and succeeded in the establishing of schools for them, and in doing much for their upbuilding. In 1875 he joined Wyoming Conference.

On August 13, 1863, he married Miss Sarah Woodward, of Cherry Ridge, Wayne County, Pa., who with two daughters and a son survives him. His body was laid away in the Dunmore Cemetery.

His pastoral record is as follows: 1875-76, Rush; 1877-78, Hanover; 1879, Sterling; 1880-81, Lake Como; 1882, Plymouth, N. Y.; 1883-84, Chenango Forks; 1885-87, Ouaquaga; 1888-89, Damascus; 1890, City Missionary, Scranton; 1891-94, Secretary American Sabbath Union; 1895-97, General Secretary North-eastern Pennsylvania Sabbath Union.

ECKMAN, JOHN G., D.D., was born near Sunbury, Northumberland County, Pa., on October 7, 1836, and died in his home in Scranton, on August 10, 1898.

He was converted in his boyhood, and immediately joined the Methodist Episcopal Church at Sunbury. The Church recognized his gifts and gave him exhorter's and local preacher's licenses before he was eighteen years of age.

He attended the Genesee Wesleyan Seminary, at Lima, N. Y., for a time, then pursued studies privately at home, taught school some, and for a season engaged in the photographic business, before giving himself to the Christian ministry.

In 1859 he supplied the Stoddartsville Circuit, and in 1860 joined the Wyoming Conference, receiving his first appointment to Stoddartsville.



JOHN G. ECKMAN

His executive and legislative ability was abundantly recognized by his brethren in the Conference in their electing him delegate to the General Conferences of 1876, 1880, 1884, 1888, and 1896. The bishops chose him, with W. H. Olin, D.D., to represent Wyoming Conference in the anniversary Christmas Conference held in Baltimore in 1884. Syracuse University conferred the degree of D.D. upon him in 1896.

On September 25, 1856, he married Miss Margaret L. Hile, of Sunbury, Pa. Four sons were born to them, one of whom is a physician in Philadelphia, Pa., and another, Rev. George Peck Eckman, D.D., is now pastor of St. Paul's Methodist Episcopal Church, of New York city. His wife and sons survive him. His body was laid to rest in the Dunmore Cemetery.

His pastoral record is as follows: 1859, supply at Stoddartsville; 1860, Stoddartsville; 1861-62, Lehman; 1863-64, Plymouth, Pa.; 1865, Northmoreland; 1866-68, Ross Street, Wilkes-Barre; 1869-71, Waverly, Pa.; 1872, Ashley; 1873-76, Presiding Elder on Chenango District; 1877-79, Adams Avenue, Scranton; 1880-83, Presiding Elder on Binghamton District; 1884-86, West Pittston; 1887-91, Kingston; 1892, Honesdale; 1893-98, Presiding Elder on Wyoming District.

EDGAR, WILLIAM, was born on February 24, 1855, in New York city. Here he passed through the grammar and high schools. At fifteen years of age he went to Columbus, O., where he became a clerk in an uncle's store. During his first winter in that city he passed through a revival, conducted by Rev. D. H. Moore, now bishop, and in it gave his heart to God, and subsequently united with the Church. He at once became an active worker and taught nearly every Sunday in the Ohio Penitentiary for nearly two years.



WILLIAM EDGAR

After two years' work in the store he returned to New York, and during the next three years he found work in the old Franklin Street Mission and Jerry McAuley's Water Street Mission. About this time he entered Dr. Talmage's Lay College, in Brooklyn, where he studied two years, after which he entered Wyoming Seminary and remained two years. In 1877 he was appointed as supply to Moun-

tain Top, and in the following spring united with the Conference. In December, 1875, he received exhorter's license, and a month later local preacher's license.

On April 29, 1879, he married Miss Mary E. Rogers, of New York city, who died on January 11, 1901. He survived her a little over a year. He had suffered with appendicitis about two years. When he was finally operated upon it was found that the operation had been deferred too long. He could not rally from it, and on March 6, 1902, he passed away. He and his wife are buried in the cemetery at Dunmore. Three children were born to them—William, now in the Third National Bank of Scranton; Arthur, now in college; and Emily, who is living with her brother in Scranton.

His pastorates were as follows: 1878, Decatur; 1879-80, Morris; 1881, North Abington; 1882-83, Bethany; 1884-86, Worcester; 1887-90, Dunmore; 1891-94, Carbondale; 1895-99, Providence, Scranton; 1900-01, Owego.

ELDRIDGE, ENOCH P., was born in North Pitcher, Chenango County, N. Y., on May 27, 1831, and died in Choconut Center, N. Y., on March 31, 1900. He was taken away by paralysis, and was sick but two days. He was buried at Pitcher.

His conversion occurred early in life. Believing himself called to the work of the ministry, he prepared for it by spending some time in study at each of the following schools: Academy at Manlius, Cazenovia Seminary, and Genesee College.

In 1854 he joined Oneida Conference, and became a member of Wyoming Conference with the accession of Oneida territory in 1869.

In 1855 he married Miss Sarah Hutchings, who died in Honesdale in 1878. Seven children were born to them, three of whom, Alta May, Iva Belle, and Lulu Estelle, are living now.

In January, 1881, he married Miss Lucy Chaplin, of Peckville, Pa., who died in August of the same year.

On February 19, 1884, he married Miss Anna E. Kirkendall, of Danby, N. Y., who survives him.



ENOCH P. ELDRIDGE

His ministry was a soul-winning one. Revivals were the rule with him, and often very large ones. In personal work he was a skilled workman.

His appointments were as follows: 1854, Harford; 1855, New Hope; 1856, East Homer; 1857, Amber; 1858-59, Summer Hill; 1860-61, Freetown; 1862-63, Eldridge; 1864-65, Cayuga; 1866-68, Slaterville; 1869-71, Nichols; 1872-74, Great Bend; 1875-76, Mount Upton; 1877, Greene; 1878-79, Agent of Honesdale Church; 1880, Dunmore; 1881, Peckville; 1882-83, Danby; 1884-85, Speedsville; 1886-88, Rome; 1889-91, Fairdale; 1892-96, Maine; 1897-99, Choconut Center.

ELLIS, BENJAMIN, was born in Tioga, Tioga County, N. Y., and died in Nichols, Tioga County, N. Y., September 13, 1871, aged eighty-two years.



BENJAMIN ELLIS

He was converted under the labors of Rev. Solon Stocking, near Factoryville, N. Y., at once united with the Methodist Episcopal Church, and soon afterward received local preacher's license. In 1829 he united with the Oneida Conference, and became a member of Wyoming Conference by the accession of Oneida territory. He was a "good preacher, powerful exhorter, mighty in faith and prayer, and great revivals followed his labors on nearly all his charges."

His appointments were as follows: 1829-30, Wyoming; 1831-32, Brooklyn; 1833-34, Bridgewater; 1835, Canaan; 1836, Wyalusing; 1837-38, Pike; 1839-40, Pittston; 1841, Dundaff Mission; 1842, Barton; 1843, Flemington; 1844-45, McDonough; 1846, Lisle; 1847-58, sy.; 1859-71, sd.

ELWELL, KING, was born at Factoryville, Pa., in the year 1813. At eighteen years of age he sought and found peace in Christ, and united with the Methodist Episcopal Church. His gifts were recognized and exhorter's and local preacher's licenses granted. After a couple of years' supply work under the elder he joined the Oneida Conference on trial in 1835. His ordination as deacon and elder were both by Bishop Hedding. He became a member of Wyoming Conference upon its organization.

In 1836 he married Miss Catherine Bull, of Wysox, who shared the burdens of itinerant life with him nearly fifty years. To them were born three sons, one of whom was a useful member of Wyoming Conference many years. She died on February 26, 1902.

He was an original and forceful preacher, and his ministry was usually attended by revivals, multitudes having been brought to Christ through his efforts.

He died on January 16, 1885, and was buried in the Hope Cemetery, at Newark Valley, N. Y.



KING ELWELL

His pastoral record is as follows:

1835-36, Wyalusing; 1837, Lanesboro; 1838-39, Bridgewater; 1840, Northmoreland; 1841-42, Pike; 1843-44, Newfield; 1845-46, Broome; 1847-48, North Danby; 1849-50, Spencer; 1851, Barton; 1852-53, sd.; 1854-57, located; 1858-59, Spencer, 1860-63, Presiding Elder of Binghamton District; 1864-66, Newark; 1867, North Danby; 1868, Brooklyn; 1869-70, Montrose; 1871; Herrick; 1872-84, sd.

ELWELL, STEPHEN, was the son of Rev. King Elwell, and was born in Springville, Pa., on March 26, 1839, and died in Yatesville, Pa., on March 11, 1892.



STEPHEN ELWELL

When a mere boy he was converted and joined the Methodist Episcopal Church. At nineteen he began preaching, and in 1862, at twenty, joined the Wyoming Conference. His ministry was without loss of time because of sickness until death. This was very sudden. He bade his family good night, as usual, and retired. The next morning he was not, his spirit had flown. His body was laid to rest in Marcy Cemetery at Lackawanna.

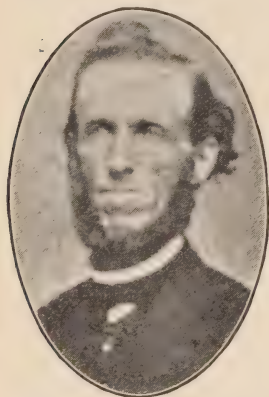
In 1865 he married Miss Eleanor Reed. One son and three daughters were born to them. The wife and children survive, save Miss Kate, who died on September 23, 1897.

His pastoral record is as follows: 1862, Springville; 1863-64, Gibson; 1865-66, Great Bend; 1867, Chenango; 1868-69, Rome; 1870-71, Fairdale; 1872-74, Le Raysville; 1875-77, Carverton; 1878-80, Mehoopany; 1881-83, Lackawanna; 1884-86, Dunmore; 1887, Avoca; 1888, Plains; 1889-90, Hampton Street, Scranton; 1891, Yatesville.

FISK, WESLEY C., was born in Burlington, Otsego County, N. Y., and died in Jackson, Susquehanna County, Pa., August 9, 1876, aged about thirty-four years.

He entered the legal profession, but his conversion at the age of twenty-eight changed his plans of life. He resolved to give his life to the work of the ministry. Accordingly, he united with the Methodist Episcopal Church, and was soon licensed as exhorter and finally as a local preacher. He served Schuyler's Lake charge a year and a half as supply under the presiding elder, and in 1875 joined the Conference on trial, and was stationed at Pleasant Valley, on the Binghamton District. His death was very sudden, being sick but three days.

FOX, HUBBARD, was born in Sherburne, Chenango County, N. Y., on March 1, 1818, and died in Norwich, Chenango County, N. Y., on November 19, 1892.



HUBBARD FOX

He was reared in a Christian home, his father being a deacon in the Congregational Church. He, however, drifted into pronounced skepticism. At the age of thirty he was converted, and joined the Congregational Church. At his father's death he succeeded him as deacon. At the age of thirty-seven he yielded a struggle which covered several years and gave himself to the work of the ministry. Finding the doctrines and usages of Methodism more in harmony with his views than those of Congregationalism, he joined the Methodist Episcopal Church, and was at once given work. In 1855 he joined the Oneida Confer-

ence, and became a member of Wyoming Conference by the accession of Oneida territory in 1869.

In 1837 or 1838 he married Miss Sally Maria Finch, of Pitcher, Chenango County, N. Y. One daughter and four sons were born

to them, one of whom, Kelsey, was killed in the civil war. The wife survived him until April 28, 1894, when she passed away. Husband and wife lie side by side in Mount Hope Cemetery in Norwich, N. Y. The balance of the children are alive at this writing.

After his superannuation in 1878 he resided in Norwich until his death. However, he preached as opportunity presented itself. When the Owego church was in financial distress he was its assistant pastor for six months, and he also occupied a similar relation to the Honesdale church.

His pastoral record is as follows: 1855, Borodino; 1856, Amber; 1857, Preble; 1858-59, West Eaton; 1860, Fayetteville; 1861-62, Pratt's Hollow; 1863-64, Fabius; 1865, Cardiff; 1866-67, New Woodstock; 1868-69, Westford; 1870, Schenevus; 1871, Whitney's Point; 1872, Marathon; 1873-74, Sherburne; 1875-76, Smyrna; 1878-92, sd.

GAVITT, WILLIAM H., was born in Springville, Pa., March 4, 1833, and died in Centermoreland, Pa., December 21, 1883.

His parents came from Rhode Island and were among the early settlers of Susquehanna County. He was converted in 1855 and joined the Methodist Episcopal Church at Brooklyn, Pa., from which church he received his license to preach and recommendation to Wyoming Conference, into which he was admitted in 1860. In 1864 his love for country prompted him to enlist in the army, where he was soon promoted to the chaplaincy of the 52d Regiment of Pennsylvania Volunteers, receiving his commission March 11, 1864. In this capacity he faithfully served his country until the close of the war.



WILLIAM H. GAVITT

On October 2, 1865, he married Miss Mary Louisa Blakeslee, of Springville, Susquehanna County, Pa., who with four sons survived him.

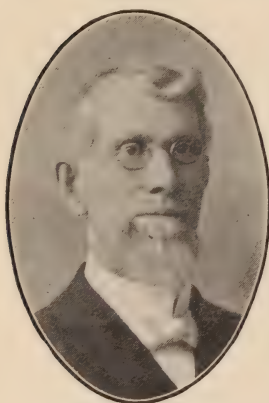
After a glorious revival at Beaumont, and just as he was about to commence a series of services at Centermoreland, he was stricken with pneumonia, which hurried him out of the world. His body was laid in the Lynn Cemetery, Springville charge, Susquehanna County, Pa.

During his ministry he won many souls for Christ.

His pastoral record is as follows: 1860, Gibson; 1861-62, Auburn; 1863, Paupack; 1864-65, Chaplain in the Army; 1866-67, South Danby; 1868-69, Hornbrook; 1870, Shepherd's Creek; 1871, Caroline; 1872-73, Harpursville; 1874-76, Greene; 1877-79, Clifford; 1880-81, Sterling; 1882-83, Northmoreland.

GENDALL, FRANCIS, was born on January 28, 1845, in the village of Trigaminion, County of Cornwall, England.

He was converted in the Wesleyan chapel, on the evening of Good Friday, 1862, in a revival conducted by Rev. William Booth, known now as General Booth, of the Salvation Army. From early youth he was the subject of deep and lively religious impressions. The ecstatic death of his oldest sister, a girl of thirteen, produced a profound impression upon him. To these must be added the influence of his godly mother. Shortly after his conversion he joined the Bible Christian Church, of which his mother was a member. In about a year he became an exhorter, and shortly afterward a local preacher, on the St. Just Circuit, within which he lived, the family having moved within



FRANCIS GENDALL

its bounds, at a place called Trewellard. His call to the ministry was as clear and emphatic as his conversion. He traveled sixteen miles on foot, walking both ways, to preach his first sermon. During three years after receiving local preacher's license he worked during the week and preached on Sunday, reaching his appointments by foot, and the distances varied from little or nothing to twelve miles. In February, 1867, he was called to fill the unexpired year of Rev. W. Bird, the junior preacher on the Redruth and Camborne Circuit. In the following May he was examined as a candidate for the ministry and appointed as junior preacher to Helston, in Cornwall, a circuit fifty miles in circumference, and having thirteen chapels. In 1868 he was appointed, as one of the junior preachers, to the Scilly Isles Mission (a group of small islands thirty miles from Land's End, England). Here he labored two years, when he was sent as junior preacher to the Truro Circuit. In the spring of 1871 severe bronchial affection compelled him to resign his work. He accordingly returned to his home at Trewellard.

On May 20, 1871, he married Miss Grace Bolitho White, of Pendeen, Cornwall, England, and in June came to America, settling in Plymouth, Pa., where he joined the Methodist Episcopal Church, taking rank as a local preacher on his credentials. The following spring he moved to Kingston. His vocal powers returned so that he usually preached once, and frequently twice, on Sunday, as opportunity offered. In 1873 he accepted work at Beach Lake, as supply, and in the following year was admitted to the Conference.

He secured eight years' work in the schools in England, covering the English branches, some history, theology, and English literature, and continued to be a hard student after entering the Conference.

After an illness of five weeks he died at Peckville, on August 26, 1902, and was buried in the cemetery of that place. His wife, three sons, and five daughters survive him—Richard, Frank, Bert, Anna, Lena, Sadie, Nellie, and Ruth.

His pastoral record is as follows: 1874-75, South Canaan; 1876-78, Waymart; 1879-80, Peckville; 1881-83, Newton; 1884, Nanticoke; 1885-87, Waverly and Clark's Green; 1888-89, Dallas; 1890-92, Schenevus, 1893-97, Jermyn; 1898, Plains; 1899, Taylor; 1900-02, Peckville.

GREENFIELD, GEORGE, was born in the city of Philadelphia, Pa., on May 10, 1839, and died in the same city on December 1, 1895.

He was by trade a blacksmith, and was converted in the shop where he worked when seventeen years of age. His gifts were soon recognized, and within a year after conversion he received exhorter's and local preacher's licenses. Seven years he worked at his trade, preaching as opportunity offered. During these years he held his membership with Hancock Street and Summerfield Churches in Philadelphia. He did supply work within the bounds of Philadelphia Conference a couple of years, when in 1865 he was sent as supply to Lehman, in this Conference. In 1866 he united with the Conference. In 1887, because of throat trouble, he took a supernumerary relation to the Conference and moved to his native city. Here he found work to do. He was given the care of Mount Olivet Mission and subsequently the mission at New Providence.

After many months of illness, and when it seemed as if he might rally, his heart suddenly failed, and he passed away. He was buried in North Cedar Hill Cemetery, in Philadelphia, Pa.

On October 13, 1864, he married Miss Mary A. Heller, of Philadelphia. Two children were born to them. One died a number of years ago. The one living is a son, and at this writing is a member of the California Conference. He was last stationed at Virginia, in the Nevada Mission.

His pastoral record is as follows: 1865, supply at Lehman; 1866, Lehman; 1867-68, Northmoreland; 1869, Nicholson; 1870-72, Auburn; 1873, Orwell; 1874-76, Skinner's Eddy; 1877-79, Meshoppen; 1880-82, Parsons; 1883-85, Forty Fort; 1886, Wanamie; 1887-95, sy.

GRIMES, JOHN M., was born in the town of Candor, N. Y., on November 9, 1812, and died upon the same premises on October 16, 1891.



JOHN M. GRIMES

His parents were members of the Presbyterian Church, and dedicated him to God in baptism while he was an infant. He embraced religion early in life and joined the Church of his fathers. Subsequently, upon conviction, when about twenty years of age he joined the Methodist Episcopal Church at Flemingville, N. Y.

In 1837 he received exhorter's license and in due time local-preacher's license. During the years in which he held local preacher's license he taught school for a livelihood, preaching as opportunity presented itself, assisted in revivals, and served as supply under other pastors.

In 1844 he joined the Oneida Conference and became a member of Wyoming Conference at its organization.

On March 22, 1838, he married Miss Rachel C. Taylor, of Candor, N. Y. She preceded him to the better country on March 15, 1888. Husband and wife lie in the cemetery adjoining the Flemingville Methodist Episcopal Church.

His pastoral record is as follows: 1844, Lisle; 1845-46, South Danby; 1847-48, Cayuga; 1849-50, Speedsville; 1851-52, Union; 1853-54, Broome; 1855-56, Liberty; 1857, Chenango Forks; 1858, Caroline; 1859-60, Conklin; 1861-62, Shepherd's Creek; 1863-64, Tioga; 1865-66, Van Etenville; 1867, Sheshequin; 1868-69, Vestal; 1870, Campville; 1871, Harford; 1872-87, sy., a part of the time with appointments; 1888-91, sd.

HARD, MANLEY SYLVESTER, D.D., was born on October 4, 1842, at Penfield, Monroe County, N. Y., and in a Methodist parsonage, his father being Rev. Amos Hard, who was a member of the Genesee Conference over forty years. His brother, Clark P., M.A., is a member of the Illinois Conference, and was a missionary in India twenty years.

He prepared for college at Lima Seminary, and graduated from Genesee College (now Syracuse University) with the class of 1863. He received Bachelor and Master's degrees from this school, and the degree of D.D. from New Orleans University in 1888.

He was converted when eight years of age, while under a cherry tree with his mother, in the yard at Hulberton, Orleans County, N. Y. He soon after joined the Church on probation, when his pastor placed his hand on his head and said, "Manley, I want you to be a good boy and come up to take the place of your father." From that hour he felt called to preach.

In October, 1861, he received exhorter's license from Rev. John M. Reid, D.D., then pastor of the College Church at Lima, N. Y. In October, 1862, he received local preacher's license from the Quarterly Conference of the Clifton Springs church, he being a teacher in Clifton Springs at the time. In April, 1864, he joined the Oneida Conference, and became a member of Central New York Conference when it was organized from territory which had been in Oneida and Genesee Conferences. He became a member of Wyoming by transfer in 1886.

He published several sermons and addresses in pamphlet form, was editor for a term of the *Elmira District Herald* and later one of the editors of *Christianity in Earnest*. During the last twenty years he wrote more or less for the Church papers. He did secretarial work, in the Conferences to which he belonged, more than twenty years. He was a delegate to the General Conferences of 1884, 1888, 1892, 1896, and 1900, at each of which he was on the secretarial staff. He was president of the Syracuse Alumni Association several terms, and was a trustee of the university from 1890 until his death. He was a member of the Cornell Library Commission, at Ithaca, N. Y., and for six years was a trustee of the New York State Custodial Asylum for Feeble-



MANLEY S. HARD

Minded Women, being appointed by the governor of the State and confirmed by the Senate. Four years he represented its interests before the Legislature.

In November, 1892, while serving Wyoming District he was elected Assistant Corresponding Secretary of the Board of Church Extension, but did not begin work in this field until April 20, 1893.

On July 5, 1866, he married Miss Celia Adelaide Stowell, M.S. A son and a daughter were born to them. Mrs. Hard has been an efficient secretary of the Woman's Foreign Missionary Society of our Conference.

While delivering an address before the Rock River Conference in October, 1902, he was stricken with paralysis, which resulted in his death on February 12, 1903. He is buried in Floral Park Cemetery, Binghamton, N. Y., in a lot generously provided by the Centenary Church.

At the session of Wyoming Conference in 1903 the Conference decided to erect a church at West End, in Binghamton, which shall be known as the Hartwell-Hard Memorial Church, thus expressing its love for Dr. Hard and its appreciation of his work for Church Extension.

His pastoral record is as follows: 1865-66, Morrisville; 1867-69, Clinton; 1870-72, Ilion; 1873-75, Centenary Church, Syracuse; 1876-77, Aurora Street, Ithaca; 1878-80, Presiding Elder of Elmira District; 1881-83, Hedding Church, Elmira; 1884-85, Canandaigua; Wyoming Conference, 1886-90, Centenary Church, Binghamton; 1891-92, Presiding Elder of Wyoming District; 1893-1902, Assistant Corresponding Secretary Church Extension Society.

HALSTEAD, HENRY, was born in the town of Bedford, Westchester County, N. Y., on June 4, 1800, and died at the home of his son in New Berlin, Chenango County, N. Y., on February 21, 1896.

At fourteen years of age he was apprenticed to a blacksmith in Mayfield, Montgomery County, N. Y. It is supposed that it was about this time that he surrendered himself to Christ. At twenty years of age he commenced teaching school, and continued in that vocation about four years, when his health failed. The failure of his health he regarded as evidence of divine displeasure at his refusing to obey God's call to the ministry. He soon yielded, and resolved to enter the first open door. A vacancy on Sharon Circuit soon occurred, and he was offered the opening, which he gladly accepted.

In 1826 he joined the Genesee Conference, became a member of Oneida Conference at its organization, and a member of Wyoming Conference with the accession of Oneida territory in 1869.

In 1827 he enjoyed a great revival in which over seventy were converted. Three of the number became preachers, one of whom was Jesse T. Peck, afterward bishop. While he was stationed at Herkimer Miss Sophronia Farrington was converted. She spent several days in prayer and then went out among the people. In a revival which followed it was discovered that none had been converted other than those with whom she prayed, and all such found peace while she knelt by their side. She was the first unmarried female missionary sent to Africa by the Methodist Episcopal Church.

On June 25, 1829, he married Miss Eliza Ann Parks, of Earlville, N. Y. At sixteen years of age she had been led to Christ in the gracious revival at Earlville, referred to above. She preceded him to the heavenly country a number of years, she dying at Unadilla, N. Y., on January 9, 1884, being seventy-three years old at the time of her death. She was buried at Unadilla, but at the time of her husband's death her body was removed to New Berlin. Husband and wife now lie side by side in St. Andrew's Cemetery in New Berlin, N. Y. Three children were born to them, one daughter and two sons. Rev. Thomas P. was a member of Wyoming Conference. Henry J. is now living, and the daughter is married and lives in Chicago.

After his superannuation he resided in Unadilla until his wife's death, when he went to his son, Henry J., and lived with him until death.

His pastoral record is as follows: 1826, Camden; 1827, Lebanon; 1828-29, Vernon; 1830, Stockbridge; 1831-32, Herkimer; 1833-34, Oxford; 1835, Hamilton; 1836-37, Hampton; 1838-39, Springfield; 1840, Sherburne; 1841, Otsego; 1842-43, Middlefield; 1844-45, Exeter; 1846, Otego; 1847-48, Springfield; 1849-50, Frey's Bush; 1851, sd.; 1852, Westville; 1853, Unadilla and Unadilla Center; 1854, Unadilla; 1855, Bainbridge; 1856-95, sd.

HALSTEAD, THOMAS P., was born in Stockbridge, Madison County, N. Y., on September 11, 1830, and died in Afton, N. Y., on April 22, 1891, after a few days' sickness of pneumonia.

He was converted and joined the Methodist Episcopal Church when twenty years of age.

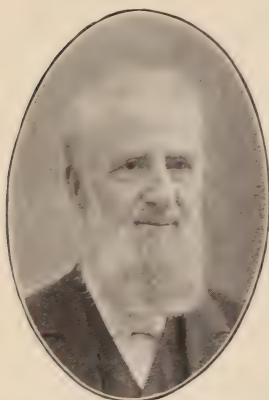
His whole life was in the itinerancy, being the son of Rev. Henry Halstead. His license to exhort was received in 1856, and

local preacher's license was given him in August, 1857, when he was at once appointed as junior preacher on Hartwick charge under Louis Hartsough, senior preacher. In the ensuing October he was appointed as supply to Morris charge, and in 1858 he joined the Oneida Conference, becoming a member of Wyoming Conference with the allotment of Oneida territory in 1869.

On September 15, 1852, he married Miss Lina Merrill, of Hartwick, Otsego County, N. Y. Mrs. Halstead's health failed during the Taylorville pastorate, at the close of which she was removed to the home of her daughter, Mrs. Clifford Carrington, of Afton, N. Y., where she remained an invalid until her death on December 24, 1891. Husband and wife lie side by side in the Glenwood Cemetery at Afton.

His pastoral record is as follows: 1858, Bainbridge; 1859-60, Plymouth, N. Y.; 1861-62, Earlville; 1863-64, East Hamilton; 1865-67, Unadilla; 1868-70, Oxford; 1871-72, Sherburne; 1873-75, Afton; 1876, Guilford; 1877-79, Mount Upton; 1880-82, Worcester; 1883-85, Newark; 1886, Taylorville; 1887, sd.; 1888, Athens; 1889, Worcester, and Presiding Elder on Oneonta District; 1890-91, Presiding Elder on Oneonta District.

HARTWELL, JOSEPH, passed to his reward from his late home in Binghamton on the morning of November 13, 1899. He was born September 22, 1816, at Summit, Schoharie County, N. Y.



JOSEPH HARTWELL

From his New England ancestry he inherited his radical convictions both in politics and religion. Under the preaching of Isaac Grant, an itinerant Methodist, Joseph Hartwell, in his twelfth year, was converted. He was licensed to exhort at sixteen, and to preach at eighteen; he joined the Oneida Conference in 1838. He filled various appointments with growing acceptability, and in 1852 was made presiding elder of the Auburn District. His health becoming impaired, Bishop Simpson recommended a change of climate. He went West, accepting the position of financial secretary of the Northwestern University, Evanston, Ill. Seeing a greater field of usefulness, he relinquished this work for one of greater importance to the Church. He organized a Society of Church Extension in Chicago, April 30, 1855,

and was appointed financial secretary and field agent. He traveled east and west, organizing Church Extension societies in nearly all the Conferences auxiliary to the Northwestern Church Extension Society. He raised thousands of dollars, secured donations of lots for parsonages and churches, and by addresses, articles to the Church papers, by personal appeal to our chief editors, secretaries, and bishops, he prepared the way and hastened the organization of the General Society of Church Extension, which took place at the General Conference in 1864.

He was married twice. His first wife was Sarah A. Peacock, of New York Mills, to whom he was married in 1842. She died in Utica, N. Y., on July 21, 1848. Two daughters and twin boys were born to them. The boys died in infancy. The daughters grew to womanhood and were married. Both daughters, however, preceded him to the better country. His second marriage was to Miss Sarah A. Rood, of Brooklyn, N. Y., on May 16, 1871, who survives him. He was buried in Floral Park Cemetery, in Binghamton, N. Y.

He moved to Binghamton in the spring of 1877, where he resided until his death.

Appreciating the fact that he was the father of Church Extension work in our Methodism, Rev. A. F. Chaffee, at the Conference of 1901, suggested a memorial to him, and that the memorial should be the erection of a church on the typical Church Extension plan. The matter was referred to the Conference Historical Society. During the year Dr. Hard solicited subscriptions, and a comfortable amount was realized. At the Conference of 1902 this amount was increased to about \$250. At the Conference of 1903 the amount paid on these subscriptions and the unpaid list was sent to the Conference by Mrs. Hard. The Conference decided to use this fund, add to it if possible, raise funds in memory of Dr. Hard, and combine the funds and start a Church enterprise at West End, in Binghamton, to be known as the Hartwell-Hard Memorial Church.

Great credit is due Rev. A. W. Hayes, D.D., who, after Brother Hartwell's death, went carefully over his preserved correspondence, and sifted and orderly arranged the letters and clippings which prove conclusively that he was the father of the Church Extension movement. The correspondence, etc., was nicely arranged in a scrapbook and put in the library of Drew Theological Seminary.

The following were his appointments: 1838, Otsego; 1839, Otego; 1840, Hamilton; 1841, East Hamilton; 1842-43, Fabius;

1844-45, Stockbridge; 1846, Sauquoit; 1847-48, State Street, Utica; 1849, Skaneateles; 1850-51, Homer; 1852, Auburn District; 1853, Agent of Northwestern University; 1854-55, Agent of Northwestern Church Extension Society; 1856, Aurora, Rock River Conference; 1857, in the East; 1858, Woodstock; 1859-60, sy.; 1861, First Church, Rockford; 1862-63, Superintendent of Missions in Liverpool, England; 1864, Sterling, Ill.; 1865-66, Kankakee; 1867, Morris; 1868, State Street, Chicago; 1869-71, located; 1872, Le Roy; Wyoming Conference, 1873-75, High Street, Binghamton, N. Y.; 1876, Schenevus; 1877-78, sy.; 1879-99, sd.

HERDMAN, EUGENE C., was born in Westford, Otsego County, N. Y., December 6, 1845, and died there January 7, 1882.

He spent his youth and young manhood in the place of his birth. Early in life he manifested an interest in religion, and at about twenty years of age consecrated himself to Jesus and united with the Congregational Church of Westford, in which he became an influential member, acting as deacon and Sunday school superintendent. After spending one year at the Albany Normal School, responding to God's voice calling him to the ministry, he began his studies with his pastor, Rev. Mr. Gillett, with whom he studied one year. Believing he would be better pleased with the genius and spirit of Methodism, he joined the Methodist Episcopal Church in September, 1870, and at once began to plan for a course of study at one of our schools. By the help of friends, and by teaching and preaching, he succeeded in prosecuting the course of study in the Theological Department of Boston University, graduating in 1875.

On January 5, 1875, he married Miss Amanda M. Preston, of Westford, N. Y. Two sons were born to them. She died on November 19, 1884.

He supplied Unadilla in 1875, joined Wyoming Conference in 1876, and was returned to Unadilla. In 1877 he was sent to Otego, and in 1878 he was appointed to Schenevus, where he labored three years. His health failed so that in February, 1881, he gave up his work and sought restoration at Aiken, S. C. The Conference of 1881 granted him a superannuate relation. After summering with his family in the North he went to Wernersville, Pa., in November. His health failing rapidly, he returned home in December, that he might die among his kindred, where he was buried. His body was afterward removed to Worcester, N. Y.

He is said to have been an exceedingly promising young man.

HEWITT, JASPER W., was born in the town of Bethlehem, Albany County, N. Y., on May 20, 1816, and died in his home in Candor, N. Y., on November 19, 1899.

When about fifteen years of age he was converted at a camp meeting held near Apalachin, N. Y. Shortly after this he went into western New York to attend school, living with an aunt who gave him the best of religious instruction.

In 1842 he was given an exhorter's license, and in 1844 a local preacher's license. After serving as supply three years under the presiding elder, he joined the Oneida Conference in 1848, and became a member of Wyoming Conference at its organization. After superannuation he settled in Candor, where he lived until death. He was buried in Maple Grove Cemetery, in Candor.

On September 2, 1838, he married Miss Clarissa J. Wright, of South Danby, who with one son and three daughters survived him.

His appointments were as follows: 1848-49, Virgil; 1850-51, Flemingville; 1852-53, Barton; 1854-55, Tioga; 1856-57, Flemingville; 1858, located; 1859-60, Litchfield; 1861-62, Mehoopany; 1863-64, Sanford; 1865-67, Lanesboro; 1868-70, Bethany; 1871, Slaterville; 1872-74, Whitney's Point and Triangle; 1875, New Milford; 1876-77, Kirkwood; 1878-79, Lanesboro; 1880-82, Union Center; 1883-85, Franklin Forks; 1886-99, sd.

HILL, SAMUEL H., was born in Brookfield, Madison County, N. Y., March 16, 1820, and died at his home in Schenevus, N. Y., September 1, 1881.

He was converted when about twelve years of age, and united with the Methodist Episcopal Church. After having been a local preacher several years he joined the Oneida Conference in 1854, and became a member of Wyoming with the accession of Oneida territory in 1869.

On April 28, 1842, he married Miss Laura A. Nash, who with one daughter survived him, the other daughter having passed on before.

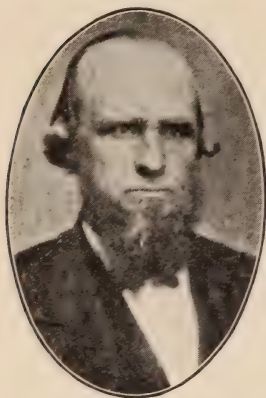
During the last few years of his life he was a great sufferer from rheumatic troubles.



JASPER W. HEWITT

His pastoral record is as follows: 1854, Warren; 1855, Litchfield; 1856, Jordanville; 1857-58, Exeter; 1859-60, Westville; 1861, Westford and Schenevus; 1862-63, Otego; 1864, Middlefield; 1865-66, Edmeston; 1867-68, Starkville; 1869-70, Brookfield; 1871, Decatur; 1872, Sidney Plains; 1873, Westville; 1874, sy.; 1875-81, sd.

HIGH, EDGAR M., was born in Greenville, Albany County, N. Y., in 1816. At fourteen years of age he was converted and began an active Christian life. He married in his nineteenth year.



EDGAR M. HIGH

Afflictions soon began to chasten. One and a half years after marriage he lost his wife, and soon after his only child. About this time he felt called to the ministry. In 1842 he again married, and began the ministry as junior preacher on Livingston charge, Niagara County, N. Y. The following year he felt it to be his duty to go with the Wesleyans in the organization of that Church. This movement took his colleague and nearly the whole membership of the circuit. During sixteen years he labored with this people, when failing health prompted him to settle upon a farm near Rome, Pa.

Several years of rest so far recuperated him as to cause longings for work in his chosen profession. The war being over, and the issue of slavery having been settled, he sought affiliations with the mother Church. In 1868 he was received as an elder by the Wyoming Conference.

In 1842 he married Miss Lucinda McEwin, who died at the home of her daughter, Mrs. William P. Rockwell, of Rome, Pa., on October 2, 1901.

On the 14th and 15th of October, 1873, he attended the meeting of the Owego District Ministerial Association at West Danby, before which he read an able article upon "Paul Before Agrippa." On his way home, accompanied by Rev. George Comfort, he tarried over night with Mr. Reuben Meeker. During the night he was attacked by disease. Medical skill and the care of kind friends were unavailing. He died at 4 p. m. of October 16.

His fields of labor in Wyoming Conference were as follows: 1868, Skinner's Eddy; 1869-70, Factoryville, Pa.; 1871-72, Windham; 1873, Berkshire.

HIORNS, RICHARD, was born on July 27, 1831, at Edmonton, County of Middlesex, England, and was the eleventh of fourteen children born to William and Sarah Hiorns. From four until fourteen he attended the National School at Lower Edmonton, which was under the control of the Church of England. After the death of his father his school work was interrupted for a while. He, however, studied at home. In July, 1850, he entered the British and Foreign Normal School, a nonsectarian school situated at Boro Road, London, where he spent one year, after which he was eight months in a branch of this school situated in Bristol. In June, 1852, he was sent to Paris as teacher in the Boys' British Free School, which position he retained until some time in 1858. From this time until he came to the United States, in 1865, he was employed as salesman, clerk in a bank, and running a private school.



RICHARD HIORNS

He was baptized in infancy, and confirmed in the Church of England in his fifteenth year. About the time of his confirmation he was converted, largely through the influence of his mother and a faithful Sunday school teacher. In the fall of 1861 he joined the Wesleyan Church in Paris. For a season he was organist in this church and had charge of the music. Shortly after joining the Church he was given a local preacher's license. Early in his religious life he felt called to the ministry, but satisfied himself with the thought that the missionary work he was doing in Paris ought to satisfy divine command. The persistency of the Spirit's call ultimately overcame all obstacles, and he decided to give himself wholly to the ministry.

When he came to this country he settled in Newark Valley. In June of this year the Quarterly Conference gave him a local preacher's license. During the summer months he preached occasionally, worked in the Sunday school, acted as organist in the church during the sickness of the regular organist, and during the week worked in the store of his brother. In the fall of 1865 he served three months as assistant superintendent of the Five Points House of Industry, in New York. In 1866 he served Flemingville, N. Y., as supply, and in 1867 united with the Wyoming Conference.

Failing health made it necessary for him to superannuate in 1886. Since which time, and until his death, on October 24, 1901, he resided in Scranton. He found ample opportunity to preach as his strength would permit, and taught French to a number of classes, being a fluent and accurate speaker of that language. He is buried in the Dunmore Cemetery.

In 1861 he married Miss Clarisse Leontine Laurent, of Paris, who died in November, 1864, leaving a little son two years and three months old, who now lives in Scranton. A second child by this wife, Albert W., lived but a few months. On April 8, 1866, he married Miss Emily Frances Beecher, of Newark Valley, N. Y. The following children were born to them: Emile E. B., born November 19, 1868, and died April 23, 1900; Jessie C., born July 2, 1870, now the wife of Charles S. Edwards; Harold F., born May 15, 1881, and died September 26, 1881.

His pastoral record is as follows: 1867, Flemingville; 1868, Newport; 1869, Barton; 1870-71, Plymouth, N. Y.; 1872-73, Danby; 1874-75, Jermyn; 1876-77, Narrowsburg; 1878, Thompson; 1879-81, Berkshire; 1882-84, Peckville; 1885, Yatesville; 1886-1901, sd.

HOLBROOK, PHILIP, was born on September 16, 1824, in Tisbury, Somerset, England. His boyhood was in Wesleyan surroundings, and at eighteen he became a local preacher. A few years later he desired to go to Africa as a missionary; but being married prevented his going, as the Church did not then send out married men. Leaving one child with his parents temporarily, he with his wife and baby daughter came to this country, and settled at Pittston. His gifts were soon discerned, and work was given him. In 1856 he united with the Conference. His daughter, Mrs. Chappell, has been a successful missionary in Japan for a number of years.



PHILIP HOLBROOK

In 1892 he superannuated, and settled in Lynn, Susquehanna County, Pa. His health declined, and his mental powers were disturbed. On June 2, 1901, he died and went to the land where there are no hallucinations. He was buried at Lynn.

His pastoral record is as follows: 1856, Newton; 1857-58, Leh-

man; 1859-60, Northmoreland; 1861-62, Kirkwood; 1863, Harpursville; 1864-65, Vestal; 1866-67, Caroline; 1868-69, North Danby; 1870-71, Brooklyn; 1872-74, Rome; 1875-76, Le Raysville; 1877-79, Springville; 1880, Fairdale; 1881-83, Jackson; 1884-86, Hawleyton; 1887-89, Herrick Center; 1890-91, North Abington; 1892-1901, sd.

HOOD, ANDREW W., was born in the city of Quebec, Canada, August 18, 1850, and died at Athens, Pa., January 1, 1883.

His father was for many years an efficient local preacher. His mother, a devout woman, died when he was but six years of age. Some time after the mother's death the father moved to Montreal, where he became a wealthy manufacturer. As Andrew grew to young manhood he became reckless. He left home in 1868, went to Oregon and California, where he lived riotously over two years, and returned home in 1870, working for his father nearly a year.

He enlisted in the service of his country, but soon deserted and fled to this country. Here he entered the United States cavalry service, but soon deserted this. He then went coasting from New York city to cities on the Southern coast. While thus engaged he was led to Christ in December, 1872. Refusing business proposals from his father, he decided to enter the work of the ministry, and, upon the advice of Rev. William Penn Abbott, entered Wyoming Seminary, where he spent three years in diligent study.

That his conversion was thorough and that he had manly qualities is evidenced from the fact that he surrendered himself to the countries he had sinned against, and received their pardon.

On March 24, 1875, he married Miss Carrie E. Marks, daughter of the matron of the seminary, who with two sons survived him.

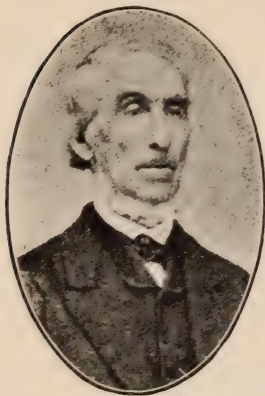
After supplying Nanticoke one year he joined Wyoming Conference in 1876.

His pastoral record is short: 1876, West Nicolson; 1877-78, Rush; 1879, Triangle; 1880-82, Athens.

His biographer in the Annual Minutes claims him to have been scholarly, brilliant, and promising.

INGALLS, ROSMAN, was born in Ticonderoga, N. Y., December 7, 1802, and died in Euclid, Onondaga County, N. Y., October 25, 1882.

His childhood was spent in Hardwick, Vt., and at about fourteen years the family moved to Gibson, Pa., where soon after the boy consecrated himself to Christ. For a number of years he engaged in farm work. His scholastic preparation for life's work was largely received at Harford Academy and Cazenovia Seminary. His school days being over, he taught school for a number of years with marked success.



ROSMAN INGALLS

He joined Oneida Conference in 1833, and at the division of the Oneida and formation of Wyoming Conference he became a member of the latter.

After his superannuation in 1857 he made his home in Gibson, Pa. Feeble in health, increasing years added to his feebleness, and soon after the death of his second wife he removed to Euclid, N. Y., where, in the home of his sister, he passed away.

He was twice married. His first wife, Mrs. E. Ingalls, died December 5, 1874. He afterward married a sister of his first wife, who preceded him some months to the golden city.

His funeral services were held at Gibson, October 27, 1882, and he was buried there, among others of his family.

His pastoral record is as follows: 1831-32, Broome (which he served as supply previous to joining Wyoming Conference); 1833, Spencer; 1834, Windsor; 1835, Bainbridge; 1836, Greene; 1837-38, Brooklyn; 1839-40, Cherry Valley; 1841-45, Oneida Mission; 1846-51, in charge of Indian Mission; 1852, Broome; 1853-54, Gibson; 1855, sd.; 1856, Brooklyn; 1857-82, sd.

JOHNSON, THOMAS F., was born in Danbury, Conn., August 28, 1825, and died at Litchfield, Bradford County, Pa., March 11, 1874.

He was converted at about fifteen years of age under the labors of Rev. William Bixby, and immediately joined the Methodist Episcopal Church. The Candor Quarterly Conference subsequently gave him a local preacher's license. He was a servant of the Church in the capacity of local preacher more than twenty years, frequently serving as supply under the presiding elder. In 1872 he joined Wyoming Conference on trial, and was appointed to Herrick, on the Wyalusing District. Returning from a visit

with his family to friends in Candor, on Wednesday, March 11, 1874, he handed the lines to his wife, saying, as he did so, "I feel faint." Arriving at the house of Mr. Alanson Munn, he was assisted into the house, where he died in about thirty minutes, of heart disease. He was thus suddenly taken away but a short time before he would have been admitted into full membership in the Conference.

His funeral services were held in the Candor church, Rev. N. S. Reynolds preaching the sermon, and his body was laid in the Candor cemetery.

JUDD, CHARLES WESLEY, was born in Berkshire, Tioga County, N. Y., January 30, 1829. He was a son of Rev. Gaylord Judd, and brother of W. J. Judd. Under the labors of Rev. William Wyatt he was led to Christ when but twelve years of age. He spent some time in the Elmira Academy and Cazenovia Seminary. After supplying a year on the Tioga Circuit he went to Charlotteville Seminary.

He joined Wyoming Conference in 1854, and served the following charges: 1854, Susquehanna and Lanesboro; 1855, Choconut Mission; 1856, Spencer; 1857-58, Berkshire.

In 1859 he was sent to India, but retained his membership in this Conference until the organization of the India Conference, in 1865, when he was transferred to that body. He spent twenty years of eminently successful service in India, highly honored by his Conference.

In 1879 he returned to the land of his birth on account of the failing health of his wife. He died very suddenly in Wilkes-Barre on February 11, 1880, where he had gone to advocate the cause of missions.

He lies buried in the Candor cemetery, with a number of his kindred.



CHARLES WESLEY JUDD

JUDD, GAYLORD, was born in Watertown, Litchfield County, Conn., October 7, 1784. His parents were members of the Congregational Church, and he was early baptized and trained to



GAYLORD JUDD

habits of Christian morality. In the spring of 1803 the family moved to Windsor, Broome County, N. Y. Here the subject of this sketch became associated with a Methodist family, whose invitations led him to their services. He soon became interested, and after a painful struggle, which lasted several months, he was led into the liberty of the sons of God.

After conversion his activity in the salvation of sinners led the Church to give him a local preacher's license in September, 1809. He served the Church in this capacity faithfully, chiefly in Broome

County, without fee, about twelve years.

In 1821 he joined the Genesee Conference, and became a member of Oneida and Wyoming Conferences at the time of their organization.

After superannuation he settled in Candor, N. Y., where he spent the sunset of life, universally loved. He died March 6, 1859, very suddenly, being upon his knees in prayer when the summons came, and lies buried in Candor cemetery, with a number of his Conference brethren.

He gave three sons, out of eight, to the ministry—Ransom, who died before he was thirty years of age, in the work of the far West; Charles Wesley, for a season a member of this Conference, but sent to India in 1859, where he spent twenty years of successful toil, dying shortly after his return; and W. J. Judd, an honored member of this Conference.

W. J. Judd, in turn, has a son who is now preaching in the Newark Conference.

His fields of labor were as follows: 1821, Wyalusing; 1822, Tioga; 1823, Wyoming; 1824, Tioga; 1825-26, Broome; 1827, Caroline; 1828-29, Berkshire; 1830, Caroline; 1831-32, Speedsville; 1833, Spencer; 1834-35, Candor; 1836, Berkshire; 1837-38, Flemingville; 1839-40, Danby; 1841-58, sd. From 1837-40, he was supernumerary, but supplied, as above.

KIMBERLIN, JOHN, was born about 1781, and died on August 6, 1853.

All too little is known of this man's life. No memoir was ever published. It is greatly to be regretted that we have no record

of the work he performed upon some of the early circuits. He was a member of four Conferences, joining Philadelphia Conference in 1808, and becoming a member of Genesee, Oneida, and Wyoming upon their organization.

His pastoral record is as follows: 1808, Tioga; 1809, Dover; 1810, Holland Purchase; 1811, Canaan; 1812, Wyoming; 1813, Seneca; 1814-15, Ontario; 1816-17, Cayuga; 1818, sd.; 1819, Cayuga; 1820, Cortland; 1821-23, sd.; 1824-25, Seneca; 1826, Cayuga; 1827, Scipio; 1828, Marcellus; 1829, Caroline; 1830, Scipio; 1831, Cortland; 1832-36, sd.; 1837, sy.; 1838-53, sd.

KEATLEY, WILLIAM, was born in Ireland, on January 28, 1828, and died in Kingston, Pa., on June 7, 1896. His going was very sudden indeed. About six o'clock he entered his room to prepare for evening service, it being Sunday. He fell to the floor. Before assistance could reach him he had gone. He was buried in the Hollenback Cemetery, in Wilkes-Barre, Pa.

He was the son of a Wesleyan local preacher and school-teacher. In his childhood he was confirmed in the Church of England. In after years this did not satisfy him. After struggling four years with conviction for sin, and in searching for pardon, his faith triumphed and peace came.

He came to America at the age of twenty-five. He lived in Philadelphia about two years, after which he taught school in Schuylkill County, Pa., about the same length of time. While teaching school he received his license to preach and decided to enter the ministry. Preparatory to this he entered Wyoming Seminary in 1857, boarding himself and working his way through the institution.

In 1859 he joined Wyoming Conference and labored continuously thirty-five years on fields demanding self-sacrifice and much persistence.

On July 16, 1863, he married Miss Elizabeth Swallow, a sister of Rev. Miner Swallow. Two children were born to them—Edwin M., a civil engineer in the South, and Rev. William J., a preacher in the Newark Conference, who died on November 4, 1898. The wife and son are living at this writing.



WILLIAM KEATLEY

His pastoral record is as follows: 1859-60, Newport; 1861-62, Plainsville; 1863-64, Shepherd's Creek; 1865-66, North Danby; 1867-68, Barton; 1869-70, Slaterville; 1871, Van Ettenville; 1872-74, Little Meadows; 1875-76, Rome; 1877-79, Herrick; 1880-81, Northmoreland; 1882-83, Yatesville; 1884-86, Larksville; 1887-89, West Nanticoke; 1890-92, Wanamie; 1893, Pringleville; 1894, sy.; 1895-96, sd.

KENNEDY, SAMUEL S., was born in Mount Holly, near Carlisle, Northumberland County, Pa., on November 20, 1823, and died at his home in Waverly, Pa., on May 2, 1898.



SAMUEL S. KENNEDY

At fifteen years of age, when attending a camp meeting, he sought Christ as a Saviour. In his young manhood he learned the shoemaker's trade. In 1845 he went to Carlisle and entered the preparatory school of Dickinson College. While here he organized a Sunday school at Carlisle Iron Works, which he superintended three years. At the same time he served the Church as class leader. After spending some time in Carlisle teaching and attending school he went to Harrisburg and took a position as salesman in a shoe store. In 1850 he became agent for the American Tract Society, and canvassed Columbia, Marietta, Har-

risburg, and other towns.

In 1851 he went to Wyoming Seminary, where he taught some classes, at the same time pursuing his studies preparatory to the ministry. He joined Wyoming Conference in 1853, and was stationed at Providence, as junior preacher; 1854, Northmoreland; 1855, Kingston.

While serving the latter charge he was afflicted with clergyman's sore throat, and was obliged to relinquish the work of the pastorate. From 1856 to 1885 he was a very successful agent of the Pennsylvania Bible Society, and from 1886 until death an agent of the Luzerne and Lackawanna Bible Societies.

In 1858 he married Miss Caroline Miller, of Waverly, Pa., daughter of Rev. Benjamin Miller, who survived him until February, 1902, when she passed to her reward. Husband and wife are buried in Waverly, Pa.

KENYON, RICHARD L., was born in Broome County, N. Y., in 1830, and died in Evans, Weld County, Colo., on February 11, 1888.

He joined Oneida Conference in 1854, and became a member of Wyoming Conference with the accession of Oneida territory in 1869.

His going West was for the purpose of securing such a change of climatic environment as would restore lost health. He lived a number of years in Iowa, and later in Colorado. In both States he did some light work.

He died on the charge he last served, and was buried in the same town.

His pastoral record is as follows: 1854, Aurora; 1855, McLean; 1856, Pratt's Hollow; 1857-58, Georgetown; 1859, Onondaga Valley; 1860-61, Pompey; 1862, sd.; 1863, Jordanville; 1864-86, sd.; 1887, sy.

KINNEY, WILLIAM B., was born in Caroline, Tompkins County, N. Y., on April 17, 1828, and died in Binghamton, N. Y., on December 20, 1891.

He was reared in a fervent Methodist home, early began to pray, was converted in his fifteenth year during a revival held in a schoolhouse at Breavly Hill, N. Y., and immediately joined the Methodist Episcopal Church. Soon after his conversion he believed himself called to the work of the ministry. The Church soon saw gifts and licensed him to preach. He joined Wyoming Conference in 1853.

He served his country in the army from September, 1864, until discharged in January, 1865, on account of sickness. He was commissioned second lieutenant of Company I of the 179th Regiment of New York State Volunteers.

On July 8, 1849, he married Miss Lucy Maria Richardson, of Erieville, N. Y. Two children were born to them, Lucy Evalyn and Emma Lovina (now Mrs. Andrews). The wife and children survive him. He was buried in Maple Grove Cemetery, in Candor, N. Y.

His pastoral record is as follows: 1853, Van Etenville; 1854-

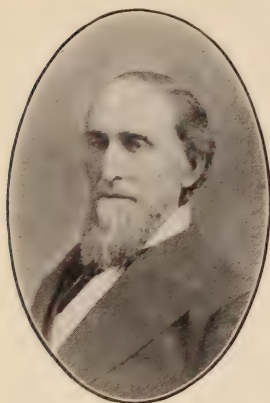


WILLIAM B. KINNEY

55, Litchfield; 1856-57, Windham; 1858, Orwell; 1859, sy.; 1860, Nichols; 1861-62, North Danby; 1863-64, South Danby; 1865, United States Army; 1866-68, sy.; 1869, Spencer; 1870, Van Ettenville; 1871, Tallmansville; 1872-73, Slaterville; 1874-76, Berkshire; 1877, Great Bend; 1878-80, Kirkwood; 1881, Oakland; 1882-83, Osborne Hollow and Port Crane; 1884, Greene; 1885, Chenango Street, Binghamton, N. Y.; 1886-91, sd.

LA BAR, JOHN, was born in Pittston, Pa., on November 5, 1824, and died in his home in Wyoming, Pa., on September 18, 1897.

He grew up to manhood in the community of his birth, and received such an education as the common schools of his time could give him. He prepared himself for teaching and followed that profession for several years.



JOHN LA BAR

He was converted in the home of his wife's parents when he was twenty-two years of age. In April, 1850, he received exhorter's license, and in 1853 served as assistant pastor on Newton charge. In 1854 he joined Wyoming Conference. After he ceased from active work in the ministry he settled in Wyoming, where he lived until death. He was buried in the Forty Fort cemetery.

During his ministry he saw a revival on every charge he served, and some of them of sweeping influence and power.

On December 31, 1846, he married Miss Mary A. Ruggles, of Plains, Luzerne County, Pa. Nine children were born to them, six daughters and three sons. Four of the daughters preceded him to the better land. The wife and balance of the children tarry here.

His pastoral record is as follows: 1854-55, Newton; 1856-57, Northmoreland; 1858-59, Trucksville; 1860-61, Newton; 1862-63, Nicholson; 1864-65, Wyoming; 1866-68, Carverton; 1869-71, Plymouth, Pa.; 1872-74, Lackawanna; 1875-76, Dunmore; 1877-79, Forty Fort; 1880-97, sy.

LEACH, GEORGE W., was born on December 22, 1821, in the town of Conklin, Broome County, N. Y. He was of English

ancestry, the family name being established in this country in 1629. His grandfather was a captain in the American army during the War of the Revolution. He was next to the youngest in a family of eleven children. At about ten years of age he was left an orphan and went to live with an uncle in Gibson, Pa., where he remained six years. Of this period he says, "Hard work and limited school opportunities were not the worst of my experiences at this time." In May, 1837, he left this place and engaged as hostler and bartender in a country tavern. The next summer he worked on a farm and had, as a part of his wages, a term of schooling in Franklin Academy, at Harford, Susquehanna County, Pa. At the close of the term E. D. Owen, a licentiate, preached to the class, and at the close of his sermon asked those who would agree to meet him in heaven to arise. Mr. Leach arose, with others. This promise he never forgot, and at a revival, where Kirkwood now stands, in 1840, he gave himself to Christ.



GEORGE W. LEACH

During the winter of 1841-42 he taught school in Damascus, Wayne County, working in the summer laying fence wall and doing farm work, and in the fall of 1842 returned to Franklin Academy. In the meantime he had received exhorter's license from the Honesdale church. In the winter of 1843-44 he taught a select school in Gibson, Pa. He had hoped to enter the ministry on the self-supporting plan, and, accordingly, had studied surveying. In the summer of 1844 he was granted a local preacher's license, and offered the position of junior preacher on Orwell Circuit. His disinclination to enter the ministry prompted him to go to Philadelphia, where he remained until Christmas, when he went to New York, where he secured work in the Book Concern as errand man. A sailor church having been organized near his boarding place, he united with it. Subsequently, when the Five Points Mission started, he transferred his membership there, at the request of Joseph Longking. In 1845 his former classmate, George H. Blakeslee, invited him to become his helper on Vestal Circuit. He accepted the work, shipped his trunk by canal, and, dressed in Kentucky jean, without overcoat or watch, walked from New York to Vestal. During 1846 he served as supply

junior preacher on Lisle Circuit, and the following year (1847) joined the Oneida Conference, becoming a member of Wyoming Conference at its organization.

On August 23, 1849, he married Miss Juliet A. Tallman, of Tallmansville, Pa., who died on September 27, 1873. Five children were born to them—Myron P., Lucinda J., George Edwin, George Sidney, and William E. Lucinda J. and William E. are the only ones now living. On November 4, 1874, he married Mrs. M. C. Olmstead, of Nichols, N. Y.

After retiring from active work, in 1886, he resided at Oakland, Pa., where he died on September 16, 1902. He was buried at Nichols, N. Y.

His pastoral record is as follows: 1847-48, Lanesboro; 1849, Montrose; 1850-51, Dundaff; 1852, Salem; 1853-54, Sanford; 1855-60, local; 1861, local, supply at Tallmansville; 1862-63, Newton; 1864-65, Windham; 1866-67, Broome; 1868-72, sy.; 1873, supply at Rileyville; 1874, Rileyville; 1875-77, sy.; 1878, local; 1879-80, sd.; 1881-82, sy.; supply at Maple Grove; 1883, Maple Grove; 1884-85, Oakland; 1886-87, sy.; 1888-1902, sd.

LEGG, JUDSON L., died at his father's home in Speedsville, N. Y., August 30, 1871, aged forty-three years. He was led into Christ's kingdom at twenty-three years of age, under the labors of Rev.



JUDSON L. LEGG

J. M. Grimes. Some two years after his conversion he was married to Miss Sabra E. Clark, who proved a true helpmeet. Subsequently he engaged in mercantile business. Up to about 1859 his religious life was not pronounced, rather indifferent. At this time a deeper work of grace brought liberty and new duties. He abandoned business, and at once sought to retrieve lost opportunities by study. He, with his wife, went to Cazenovia Seminary, where he spent some time most diligently pursuing such studies as would prepare him for the ministry. In 1861 he joined Wyoming Conference, and was stationed at Speeds-

ville, N. Y., his former home.

In 1868, shortly after he had successfully begun his work at Montrose, he was compelled to relinquish it. After a few months of residence in Montrose, after resigning from the pastorate, he

moved to Speedsville and patiently awaited the culmination of his pulmonary disease.

His appointments were as follows: 1861, Speedsville; 1862-63, Windham; 1864-65, Sterlingville; 1866-67, Tunkhannock; 1868, Montrose; 1869, sd.

His wife preceded him to the heavenly country about one year.

LOOMIS, ABRAHAM W., was born on August 12, 1824, at Round Lake, N. Y., and died at the home of his daughter, Mrs. Clara Drummond, in Cortland, N. Y., on September 10, 1901.

When about twelve years of age his people moved to Windham, Pa., where he spent his early years. When twenty-two years of age he married Miss Elizabeth Ward, who died on May 28, 1886. Eight children were born to them; four of these, two sons and two daughters, are still living. In 1853 he united with the Conference. In 1892 he became a superannuate, and lived with his son, Albert E., in Brooklyn, N. Y., for some time. For a while he lived in Spencer, and but a short time before death went to his daughter's in Cortland.



ABRAHAM W. LOOMIS

His pastoral record is as follows: 1853, Rome; 1854-55, Van Etnenville; 1856-57, Tioga; 1858-59, Flemingville; 1860, South Danby; 1861-62, Harpursville; 1863-65, Maine; 1866-67, Orwell; 1868-70, Castle Creek; 1871-73, Lisle; 1874-76, Slaterville; 1877-79, Windham; 1880-81, North Tioga; 1882, Clifford; 1883-84, Damascus; 1885, sy.; 1886, sd.; 1887-88, Decatur; 1889-90, Ouaquaga; 1891, Cooperstown Junction and Portlandville; 1892-1901, sd.

LEWIS, GEORGE CHAPMAN, was born on October 10, 1851, at Montrose, Susquehanna County, Pa., and died at his home in Bradford, McKean County, Pa., on January 6, 1890.

He was converted while attending Wyoming Seminary, on January 21, 1877, and at once united with the Methodist Episcopal Church. Soon after his conversion he believed himself called to the work of the ministry. After completing his studies at Wyoming Seminary, he pursued a three-years' course of study at Drew Theological Seminary.

In 1882 he joined Wyoming Conference and was appointed to Avoca, where he remained two years. In 1884 he was sent to Hampton Street, where he labored three years. In 1887 his failing health caused him to take a supernumerary relation and seek a restoration to health by change of climate. It seemed useless. In 1888 he superannuated, bravely struggling with disease until the end came.

On June 12, 1884, he married Miss Kate A. Flock, of Avoca, who survived him until January 5, 1895, when she died of consumption. Two daughters survive them. Both of the parents are buried at Bradford, Pa.

LYNCH, WILLIAM R., was born in Bainbridge, Chenango County, N. Y., and died in Augusta, Ga., February 25, 1871, aged forty-five years.



WILLIAM R. LYNCH

He united with the Oneida Conference in 1854, and came into the Wyoming Conference when some of the Oneida territory came thither. Shortly after the Conference of 1869 consumption so far developed as to cause him to leave his work and seek a more helpful climate. In the autumn he moved to Edgefield, S. C. This was futile; the change did not arrest the disease. In January, 1871, he moved to Augusta, Ga., and remained with his brother there until death ensued. He lies buried in the Augusta cemetery.

He was converted at sixteen years of age at Morris, N. Y., under the labors of Rev. F. D. Higgins. His early advantages were very limited, and not until he reached manhood did he have the privileges of school and study.

His marriage occurred in December, 1852. Three children were born to them; one, Rev. J. Hollister, is rector of Trinity Church, of Ottumwa, Ia.

Mrs. Lynch died at her daughter's, Miss Emma J. Lynch, in Washington, D. C., on April 13, 1902.

His appointments were as follows: 1854, Scipio; 1855-56, Westville; 1857, Sharon Springs; 1858-59, Decatur; 1860-61, Otego; 1862-63, Schuyler's Lake; 1864-65, Hartwick; 1866, Frey's Bush; 1867-68, Edmeston; 1869, South New Berlin.

MARCY, N. B., was born in Tunkhannock in 1831. At the age of twenty-one he was born again under the ministrations of Rev. F. S. Chubbuck. Soon after his conversion he felt a call to the ministry, and immediately began preparation for this work. For a few years he both attended and taught school. He was given exhorter's license in 1854, and local preacher's license in 1856. In 1860 he was admitted into Wyoming Conference on trial, and ordained deacon. His first year of service was at Little Meadows, and his second begun, but never finished, on Litchfield Circuit. During the fall and early winter he was conducting a very successful series of evangelistic meetings, in the midst of which he was taken sick, and in ten days died, his death occurring in Ghent, Bradford County, Pa., on December 28, 1861. He lies in the cemetery of Forkston, Pa.

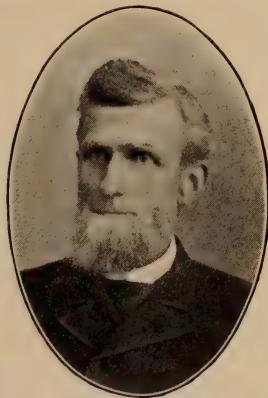
In 1855 he was married to Miss Fanny E. Burgess, of Forkston, Pa., who with two children survived him.

MEVIS, JOHN W., was born in the town of Caroline, Tompkins County, N. Y., on January 9, 1835, and died in Oxford, Chenango County, N. Y., on April 27, 1896. His departure was sudden and painless. After reading Scripture and offering prayer, just after breakfast, a change came over him as he sat in his chair. He folded his arms over his breast, closed his eyes, and, without a struggle, a word, or a sigh, passed away. He was buried at Oxford, N. Y., in which village he lived after his superannuation until death.

He was orphaned in early boyhood, and at about nine years of age was received into the home of his mother's brother, James Eaton, of Lisbon, Otsego County, N. Y., where he remained until sixteen years of age, his uncle dying in the meantime.

When thirteen years of age he attended a camp meeting at Bowe Hill, a short distance above Laurens, in Otsego County, N. Y., and was led to consecrate himself to Christ. Soon after his conversion he joined the Methodist Episcopal Church at Mount Vision, N. Y.

At seventeen years of age he entered a tin shop in Laurens, Otsego County, N. Y., as an apprentice. His employer dying, he



JOHN W. MEVIS

went to Oneonta and engaged himself for two years to J. P. & S. P. Van Woert, tanners. During these years he was resisting the call of the Church and of the Holy Spirit. At last he surrendered himself to God's call. Preparatory to the work of the ministry he spent some time in Cooperstown Seminary and in Cazenovia Seminary.

In 1859 he joined Oneida Conference and became a member of Wyoming Conference with the accession of Oneida territory in 1869.

On April 10, 1860, he married Miss Darlisa White, of Ames, N. Y., who survived him. To them was born a daughter, who preceded him by a few months to the better land.

His pastoral record is as follows: 1859, Schuyler's Lake; 1860-61, Worcester; 1862-63, Edmeston; 1864-65, Westford; 1866, sy.; 1867-69, Laurens; 1870, Morris; 1871-73, Otego; 1874, Plymouth, N. Y.; 1875-76, Butternuts; 1877-79, Unadilla; 1880-81, Great Bend; 1882, Plains; 1883-85, Oxford; 1886, Sherburne; 1887-89, East Worcester; 1890, Milford; 1891, Milford and Westville; 1892, Clinton Street, Binghamton; 1893-96, sd.

MULKEY, JOHN, was born at Stonington, Conn., in 1804, and died near Montrose, Pa., April 22, 1877.

He was converted on the Pike Circuit in 1833. After having been a local preacher several years he united with the Oneida Conference on trial in 1841, and became a member of this Conference at its organization. He was orphaned by his father's death in the War of 1812, and consequently had but a limited chance for schooling. Six months only was he permitted the privilege of a common school. However, by studious habits he mastered the Greek and Hebrew languages.

On September 4, 1844, he married Miss Hannah Jones, of Kingston, Pa., who died on March 15, 1886, at the residence of her son, William, in Fairdale, Pa. Three children were born to them—William A., James A., and John H. Husband and wife lie side by side in the Fairdale cemetery.

In 1853 he suffered a stroke of paralysis, from which he so far recovered as to be able to do considerable labor until 1875, when a second stroke impaired all his faculties.

His fields of labor were the following: 1841, Barton; 1842, Abington; 1843, Canaan; 1844-45, Northmoreland; 1846-47, Lackawanna; 1848, Springville and Tunkhannock; 1849, Springville; 1850-51, Montrose; 1852, Le Raysville; 1853, Flemingville; 1854-58, located; 1859, readmitted and made sy.; 1860-77, sd.

NEFF, ALVIN J., was born on September 21, 1870, at Madison, N. Y. He was a graduate of Pennington Seminary and Syracuse University, and spent some time in study at the Boston School of Theology. He was converted at Madison in 1887, and joined the Church at once. He served North Norwich two years as supply, while in his studies at Syracuse, and just prior to joining Wyoming Conference in 1897. On August 10, 1898, he married Miss Maude E. Holliday, of North Norwich, N. Y. He died on November 21, 1902, from a stroke of apoplexy, and was buried in Madison, N. Y.

His pastoral record is as follows: 1897, North Norwich; 1898-99, Exeter; 1900-01, Smyrna; 1902, Davenport Center.



ALVIN J. NEFF

NELSON, REUBEN, D.D., was born in Andes, N. Y., December 13, 1818, and died in New York city, from paralysis, on February 20, 1879. His remains were laid away in the beautiful cemetery at Forty Fort.



REUBEN NELSON

He was converted at the age of fifteen, licensed to exhort the following year, and at seventeen was a local preacher. His academic studies were pursued at Hartwick Seminary, a Lutheran school in Otsego County, N. Y. In 1840 he joined Oneida Conference and was assigned work on Otsego Circuit, and the year following on Westford Circuit. During both these years he was performing the duties of principal of Otsego Academy at Cooperstown. He received deacon's orders and was received into full membership in the Conference in 1842 and appointed principal of the same school.

At the founding of Wyoming Seminary in 1844 he was called to the principalship of the school. With the exception of two years, in which he was presiding elder on Wyoming District, he continued to serve the school in this capacity with distinguished ability and success until 1872.

In 1872 he was elected one of the agents of the Methodist Book Concern in New York. He was also elected treasurer of the Missionary Society, which office he held at the time of his death.

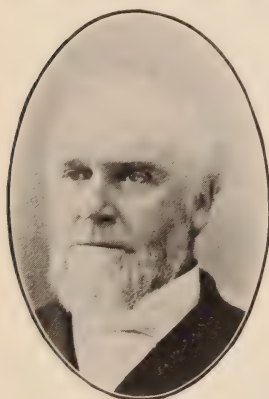
He served his Conference as secretary ten years, and in turn was elected delegate to General Conference five times, to wit, 1860, 1864, 1868, 1872, 1876. The last three times he led the delegation. At the General Conference of 1876 he was made chairman of the committee on episcopacy.

He received the degree of A.M. from Union College, and D.D. from Dickinson College.

In whatever capacity he served the Church his ability made him conspicuous and honored. He will ever be regarded as among the great men of Wyoming Conference, and as having had much to do with the development of Wyoming Seminary.

His pastoral record is as follows: 1840, Otsego Circuit, with M. Marvin and William Bixby; 1841, Westford; 1842, Otsego Academy; 1843, sd.; 1844-61, Principal of Wyoming Seminary; 1862-63, Presiding Elder of Wyoming District; 1864-67, Principal of Wyoming Seminary; 1868, Presiding Elder of Wyoming District and Principal of Wyoming Seminary; 1869-71, Principal of Wyoming Seminary; 1872-79, Agent of New York Book Concern.

OLIN, WILLIAM H., D.D., was born in Laurens, Otsego County, N. Y., on January 5, 1821, and died at Dexter, Mich., on September 16, 1889, while en route to a reunion of his kindred at Galesburg, in the same State. He was buried in the cemetery at Oneonta, N. Y.



WILLIAM H. OLIN

In his young manhood he studied at Cazenovia Seminary, and was nearly heartbroken when straitened circumstances forced him to return home before completing the course of study. Subsequently he studied law, and was admitted to the bar in 1844. In six years he built up a fine practice, and achieved an enviable reputation.

It was at this point in his history that his conversion occurred. In 1849 a revival was in progress in Oneonta, being conducted by the Rev. A. B. Earle, and the services were attended by Mr. Olin, "a lawyer of marked ability and influence in the town." We will

give the account of this remarkable conversion as found in Rev. A. B. Earle's book *Bringing in Sheaves*:

"One evening, at the close of the sermon, when an opportunity was given for remarks, Mr. Olin rose, and in a bold and defiant tone said, 'Mr. Earle, I have heard you speak repeatedly in these meetings of the power of prayer, and I don't believe a word of it; but if you want to try a hard case, take me.' I said, 'Mr. Olin, if you will come to the front seat, we will pray for you now.' He replied, 'I will do nothing of the kind; but if you have power in prayer, try it on me.'

"Before closing the meeting I requested all who were willing to go to their closets at a given hour, and pray earnestly for Mr. Olin; and I requested him to remember, at that hour, that we were praying for him.

"The second or third evening after this Mr. Olin rose in our meeting and urged us to pray for him. I asked him if he would come forward and let us pray with him; he said, 'Yes, anywhere, if God will only have mercy on so great a sinner.' In a few days he was a rejoicing Christian."

At the time of his conversion and determination to enter the ministry he was the probable candidate of the district for Congress for the Republican Party. About the same time "he was approached by a representative of a legal firm in New York city, having an extensive practice, who offered him a copartnership in their business." The alluring temptations were powerless. He was licensed to preach, and in 1851 joined the Oneida Conference. When the Oneida Conference was divided he became a member of the Central New York Conference, and in 1869 was transferred to Wyoming Conference.

Honors came to him rapidly. In 1866 Wesleyan University conferred upon him the degree of A.M., and in 1878 Syracuse honored itself by giving him the degree of D.D. He was a member of the General Conference consecutively from 1860 to 1888. He was a member of the Book Committee, and also of the General Missionary Committee for some time. During his term of service as presiding elder on the Binghamton District, 1884-87, he was elected member of Assembly from Broome one term, having been nominated by the Prohibitionists and indorsed by the Republicans.

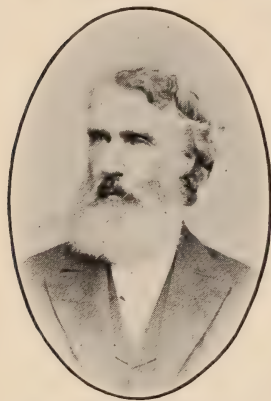
He had a striking and impressive personality, and was an orator of the Websterian type. He was preeminently an administrator, a man of excellent judgment and comprehensive

thought. One biographer places him among the triumvirate of Wyoming Conference—George Peck, Reuben Nelson, William H. Olin.

He was twice married—in 1846 to Miss Emily A. Reed, of Oneonta, and on February 4, 1857, to Miss Melissa E. Watkins, of the same place, who survived him until January 12, 1898, when she passed away. She was buried by the side of her husband at Oneonta, N. Y.

His pastoral record is as follows: 1851-52, Deansville; 1853, Madison; 1854-55, Stockbridge; 1856-57, Aurora Street, Ithaca; 1858-59, Corn Hill, Utica; 1860-61, Norwich; 1862-64, Presiding Elder on Chenango District; 1865-68, Presiding Elder on Oneida District; 1869-71, Centenary Church, Binghamton; 1872-73, Waverly, N. Y.; 1874-76, Franklin Street, Wilkes-Barre; 1877-80, Presiding Elder on Wyoming District; 1881-83, Centenary Church, Binghamton; 1884-87, Presiding Elder on Binghamton District; 1888-89, Presiding Elder on Oneonta District.

OLMSTEAD, DE WITT CLINTON, A.M., was born in Nichols, Tioga County, N. Y., on May 15, 1826, and died at Nanticoke, Pa., on October 12, 1888. His body was laid to rest in Spring Forest Cemetery, in Binghamton, N. Y.



DE WITT C. OLMSTEAD

He was converted at the age of sixteen during a revival at Briggs Hollow, on the Nichols charge. He was licensed to exhort on May 15, 1844, and in June, 1845, he received local preacher's license. In 1848 he joined the Oneida Conference, and became a member of Wyoming Conference at its organization.

His early advantages were limited, and he was early in life thrown upon his own resources. He arranged with his father for his time, took possession of an unused log house, which stood near his father's home, and began to study, having the ministry in view. Scoffs and jeers did not turn him aside from his cherished purpose, and his perseverance soon began to show itself in results, as growing interest was felt in his sermons and prayers.

His brother, John Wesley Olmstead, D.D., occupied a prominent position among New England Baptists, being editor of *The*

Watchman forty years. Nearly half a century he occupied a conspicuous place in the Baptist denomination.

He was honored by his brethren of the Conference. Twice he represented them in General Conference, first in 1872, and again in 1888. He was one of the trustees of the Conference, and secretary of the board of trustees at the time of his death. In 1865 Lafayette College complimented him with the honorary degree of A.M.

He was twice married—first to Miss Emma E. Bailey, of Le Raysville, Pa., of whom he was bereaved after twenty years of married life; and second to Miss Emma J. Lane, of Montrose, who was preceptress of the Claverack Seminary on the Hudson at the time of marriage. Two children were born to him by the first wife, a daughter and son. The son, Rev. E. B. Olmstead, D.D., now of the Genesee Conference, began his ministry in the Wyoming Conference and was its efficient secretary from 1892-1896.

His pastoral record is as follows: 1847, Geneva Mission; 1848, Le Raysville; 1849-50, Brooklyn, Pa.; 1851, Tunkhannock; 1852-53, Canaan; 1854, Honesdale; 1855-56, Candor; 1857-58, Danby; 1859, Caroline and Speedsville; 1860, Windsor; 1861-62, Court Street, Binghamton; 1863, Abington; 1864, Union, N. Y.; 1865-66, Windsor; 1867-70, Presiding Elder on Wyalusing District; 1871-74, Presiding Elder on Honesdale District; 1875-76, Waverly, N. Y.; 1877-78, Central Church, Wilkes-Barre; 1879-81, Milford; 1882-84, Oneonta; 1885-86, Pittston; 1887-88, Nanticoke.

PADDOCK, JAMES H., was born in Sussex County, N. J., August 28, 1839. In 1859 he embraced Christianity and joined the Methodist Protestant Church. He subsequently entered the ministry of that Church, laboring on Albany, Canaan, Sterling, and Auburn Circuits with acceptability. In 1872 he joined Wyoming Conference on trial and was sent to Stoddartsville, and in 1873 appointed to Newport. His labors during the winter on this charge were blessed with a good revival. But a little while before he would have been received into full membership in the Conference he died from the effect of an accidental pistol shot, on March 30, 1874.

PADDOCK, ZACHARIAH, D.D., was born on December 20, 1798, in Northampton, Montgomery County, N. Y., and died in Binghamton, N. Y., July 4, 1879.



ZACHARIAH PADDOCK

He became a Christian in his eighteenth year, having been awakened under the preaching of Bishop McKendree. In 1818 he was licensed to preach, and in the same year joined the Genesee Conference.

His ministerial life was very long and extremely successful. He was fifty-two years in the effective rank, in which time he was five years on circuits, twenty-five on stations, and twenty-two in the presiding eldership.

He found time for careful study, wrote quite extensively for papers and periodicals, and was at one time editor of the *Auburn Banner*, the paper which preceded the *Northern Christian Advocate*. In 1870 he published a 12mo memoir of his brother, Rev. B. G. Paddock. He also published a pamphlet on the *Obligation of the Christian Church to Support the Christian Ministry*.

In 1845 he received the degree of Doctor of Divinity from Union College.

He was a delegate to General Conference in 1868, and in 1864 was one of the reserves.

He preached a semicentennial sermon of great interest before the Wyoming Conference on April 9, 1868, from 1 Thess. v, 21. It was afterward published by request of the Conference.

In 1870, at his own request, he was made superannuate. The Conference was deeply moved, passed complimentary resolutions, and presented him a purse of five hundred dollars. In his will it was found that he had used only the interest of this, and had given the principal to the Conference, the interest of which goes to the Conference claimants.

He was peculiarly lovable, and his name was a "synonym for gentleness, sweetness, and purity." So fondly was he loved by the people of Binghamton that friends placed a beautiful bust of him in Centenary Church of that city.

His pastoral record is as follows: 1818, Ridgeway; 1819, Sweden; 1820, Batavia; 1821, French Creek; 1822, Buffalo; 1823, Watertown; 1824, Westmoreland; 1825, Paris and Utica; 1826, Utica; 1827-28, Rochester; 1829-30, Cazenovia; 1831-32, Ithaca; 1833-34, Utica; 1835, Auburn; 1836-37, Presiding Elder of Cayuga District; 1838-41, Presiding Elder of Oneida District;

1842-45, Presiding Elder of Cazenovia District; 1846-47, New York Mills; 1848-49, Binghamton; 1850, Oxford; 1851, Presiding Elder of Susquehanna District; 1852-54, Presiding Elder of Binghamton District; 1855, Chenango Forks; 1856-58, Presiding Elder of Owego District; 1859, Franklin Street, Wilkes-Barre; 1860-61, Henry Street, Binghamton; 1862-63, Honesdale; 1864-67, Presiding Elder of Binghamton District; 1868, Chenango; 1869, Port Dickinson; 1870-79, sd.

PARSONS, GEORGE, was born on December 13, 1810, in the town of Sharon, Montgomery County, N. Y. When but a lad he was converted and united with the Methodist Church. He learned the printer's trade. His education preparatory to entering the ministry was received at Cazenovia Seminary. He joined Oneida Conference in 1838, after supplying Clinton Academy, Maine, one year, and became a member of this Conference when Oneida territory came to us in 1869. After his superannuation in 1879 he settled in Fort Plain, N. Y., where he died on May 7, 1900, having suffered much from cancer. He was buried at Sharon Springs, N. Y.



GEORGE PARSONS

He was married three times. His first wife was Miss Elizabeth D. Diefenport, of Sharon Springs, to whom he was married on July 10, 1836. She died at Sidney, N. Y., on March 6, 1877. Six children were born to them, all of whom became members of the Church. Four of them have deceased. The youngest son is widely known, Rev. C. W. Parsons, D.D., and the living daughter is Mrs. Levi Dedrick, of Albany, N. Y. On May 2, 1878, he married Miss Sallie A. Diefenport, sister of his first wife, who died at Fort Plain, on July 12, 1890. His third wife survived him.

His pastoral record is as follows: 1838-39, Morrisville; 1840-41, Homer; 1842, Dryden; 1843-44, Cherry Valley; 1845-46, Ames; 1847-48, Westford; 1849-50, Decatur; 1851-52, Frey's Bush; 1853-54, Sharon; 1855-56, Fly Creek; 1857-58, Westville; 1859-60, Springfield; 1861-62, Oneonta; 1863-64, Schenevus; 1865-67, Springfield; 1868-69, Worcester; 1870-72, Fly Creek; 1873-74, Middlefield; 1875-76, Sidney Center; 1877-78, Preston; 1879-1900, sd.

PEARCE, MARMADUKE, was born in Paoli, Chester County, Pa., July 18, 1776. He came from Irish Protestant parentage. His great-grandfather, with his nine sons, were in the famous battle of the Boyne in 1690, in which one son was killed and another wounded. His grandfather, Edward, and his father, Cromwell, came to this country about 1724, and settled in Chester County, Pa. He joined the Methodist Episcopal Church December 7, 1808. After a long struggle concerning his call to the ministry he yielded, and received his first license to preach in June, 1811. The same year he joined the Genesee Conference, and received deacon's orders in 1813 and elder's orders in 1815. His appointments were as follows: 1811, Holland Purchase; 1812, Tioga; 1813, Wyoming; 1814, Shamokin; 1815-18, Presiding Elder on Susquehanna District; 1819, Wyoming; 1820, Shamokin, Baltimore Conference; 1821, Northumberland; 1822, Chambersburg; 1823-24, Carlisle Circuit; 1825-28, Presiding Elder on Northumberland District; 1829, Baltimore Circuit; 1830-31, Baltimore City; 1832, Northumberland Circuit; 1833, Berwick; 1834, Pittston; Oneida Conference, 1835-36, supernumerary; 1837, superannuated, and remained so until his death, which occurred on August 11, 1852.

He made an enviable reputation as a preacher, a master of English style, and an able critic in grammar, logic, and rhetoric.

PECK, GEORGE, D.D., was born in Middlefield, Otsego County, N. Y., August 8, 1797, and died in the city of Scranton, Pa., on May 20, 1876.



GEORGE PECK

He was the son of Luther and Annis Collar Peck, who gave five sons to the ministry of the Methodist Episcopal Church, namely, Luther H., George, Andrew, William, and Bishop Jesse T. He became a Christian in 1812 and united with the Church. He received license to exhort in 1815, and the following year received local preacher's license. He served a year on Cortland Circuit under the presiding elder, without remuneration. In 1816 he joined the Genesee Conference on trial.

He came from Puritan stock, and both of his grandfathers were Revolutionary soldiers. In his boyhood he be-

came familiar with farming, sleigh-making, blacksmithing, shoe-making, coal-burning, and sugar-making. His educational advantages were limited in his boyhood. When he began his lifework he became a broad reader, a careful student—becoming familiar with both Greek and Hebrew. In reasoning power and acquired knowledge he was one of the best-equipped men of his time. In debate and pulpit utterance he was truly great.

By a careful study of his fields of labor it will be seen that he personally touched almost every phase of work in our church. When he became junior preacher on Broome Circuit he was on a circuit which embraced territory from "Smithville Flats and Greene, on both sides of the Susquehanna and Chenango Rivers, down to Vestal." When he became presiding elder of Susquehanna District in 1839 his round of visitation would carry him over all the territory from Lanesboro to Nanticoke, including the present territory of Honesdale District. As the years flew by he saw large circuits diminish in size and many preaching places become charges. In fact, he witnessed the remarkable growth of Methodism within our bounds, and had more to do with the molding of Methodism in this territory than any other man.

He had much to do with Cazenovia Seminary before he became its successful president in 1835. His interest in educational matters was always intense. It is claimed that he "was the originator and the first moving spirit in the founding of Wyoming Seminary. 'One evening in the latter part of October, 1839, he delivered an address in the old church at Forty Fort on the subject of education, in which he advanced the idea that a Methodist seminary was needed in the Wyoming Valley, and that Kingston furnished as good a location as could be found for such an institution.'" One of his biographers further claims that he "was the originator of the first course of study prescribed by the General Conference for traveling preachers."

His election to the editorship of the *Methodist Quarterly Review* "marked a new era in the history of the magazine, the more liberal policy adopted by the Church enabling the editor to devote his time and ability chiefly to its advancement, and to call to his aid an able corps of paid contributors. The result was that the literary excellence of the journal increased with marked rapidity, while, owing to the greater liberality in publication, the mechanical execution and elegance of appearance formed a decided contrast with the preceding volumes." After eight years of very successful work on the *Review* he was made editor of the

New York *Advocate*. Here his statesmanship was manifest in many lines.

He joined the Genesee Conference, became a member of Oneida at its organization, was a member of New York Conference during the years of his editorial work, and in 1852 returned to his former fields of labor, becoming a member of Wyoming Conference at its organization.

He served the Church as delegate to General Conference in thirteen sessions of that body, being a delegate from 1824 to 1872. His sound judgment and skill in debate were here of great service to the Church.

Wesleyan University conferred the degree of A.M. upon him in 1835, and in 1840 Augusta College honored itself in conferring upon him the degree of D.D.

The most important of his publications are *Universalism Examined*, *History of the Apostles and Evangelists*, *Scripture Doctrine of Christian Perfection*, *Rule of Faith*, *Reply to Bascom*, *Manly Character*, *History of Wyoming*, *History of Methodism within the Bounds of the Old Genesee Conference*, *Life and Times of George Peck*. The last two named are of great value to those interested in the history of Methodism within our territory. His love for historical study has preserved much that otherwise would have been lost.

He was a member of the Evangelical Alliance which met in London in August, 1846.

On June 19, 1819, he married Mary Myers, of Forty Fort, Pa. Four children were born to them—Revs. George M. and Dr. Luther, W., of our Conference, Wilbur F., M.D., and a daughter who became the wife of Rev. J. T. Crane, D.D., of Newark Conference. They celebrated their golden wedding in Scranton, June 19, 1869. He passed to his reward on May 20, 1876, and was buried in the cemetery at Forty Fort. His wife survived him until July 31, 1881, when she died at the home of Rev. G. M. Peck, in Clifford, Pa.

We close this sketch by an estimate of one of his contemporaries: "I view him as one of the most remarkable men of our times—one whose genius and piety are indelibly stamped on the ecclesiastical polity and wonderful growth of the Church; whose wise counsels and herculean labors are interwoven in its development. For the past fifty years of his whole life he has been distinguished by a devoted love to the Church and unswerving loyalty to honest convictions of truth."

The following were his fields of labor: 1816, Broome (junior

preacher); 1817, Cortland (junior preacher); 1818, Wyoming; 1819, Bridgewater; 1820, Canaan; 1821, Paris; 1822-23, Utica; 1824-25, Presiding Elder of Susquehanna District; 1826, Wyoming; 1827, Wilkes-Barre; 1828-29, Ithaca; 1830, Utica; 1831-32, Cazenovia; 1833-34, Auburn; 1835-38, Principal of Cazenovia Seminary; 1839, Presiding Elder of Susquehanna District; 1840-47, Editor of the *Methodist Quarterly Review* and general Book Editor of the Book Concern; 1848-51, editor of *The Christian Advocate*; 1852-53, Wilkes-Barre; 1854, Presiding Elder of Wyoming District; 1855, Presiding Elder of Binghamton District; 1856-57, Scranton Mission (Elm Park); 1858-61, Presiding Elder of Wyoming District; 1862-65, Presiding Elder of Lackawanna District; 1866-67, Providence; 1868, Dunmore; 1869-72, Presiding Elder of Wyoming District; 1873-76, sd.

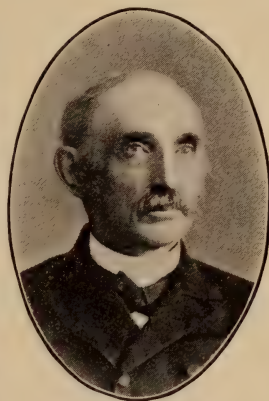
PECK, GEORGE M., was born in Forty Fort, Pa., on April 17, 1820, and died in his home in Green Ridge, Scranton, Pa., on February 16, 1897.

He was the oldest son of the Rev. Dr. George Peck. He gave his heart to God when but nine years of age, being influenced to do so by listening to a thrilling exhortation by Rev. Joseph Cross in Ithaca, N. Y., in the church of which his father was pastor. Thus began a life which covered sixty-eight years of beautiful faith and trust.

His preliminary education was such as schools of those times afforded, supplemented by help from his father. Early in his teens he entered Cazenovia Seminary, but at nineteen years of age he left the seminary and took charge of his father's farm in the Wyoming Valley. After spending five years upon the farm he thought best to obey the call of God to work in his vineyard as a preacher of the Gospel.

He joined Oneida Conference in 1845, becoming a member of Wyoming Conference at its organization.

On July 18, 1839, he married Miss Sarah Louisa Butler, of Pompey, Onondaga County, N. Y. Four children were born to them—a daughter, who died in infancy, and three sons, two of whom, Luther W. and William H., are still living, Merritt, the



GEORGE M. PECK

other son, was killed by being struck by an engine in a Western city in 1898. On May 30, 1902, she joined her loved ones above. Husband, wife, son, and daughter are buried in the Dunmore cemetery.

After his superannuation in 1884 he settled in Green Ridge and experienced a beautiful setting of life's sun.

His pastoral record is as follows: 1845, Salem; 1846-47, Canaan; 1848-49, Beach Pond; 1850-51, Mount Pleasant; 1852-53, Pittston; 1854-55, Wyoming; 1856-57, Providence; 1858, sy.; 1859, Owego; 1860-61, Pittston; 1862-63, Carbondale; 1864-65, Providence; 1866-68, Presiding Elder on Lackawanna District; 1869-70, Unadilla; 1871, Berkshire; 1872-75, sy.; 1876-77, Cherry Ridge; 1878-79, Salem; 1880-81, Clifford; 1882-83, Park Place (Court Street); 1884-1896, sd.

PECK, JONATHAN KENYON, A.M., was born in the town of German, Chenango County, N. Y., near Brackle Creek, on December 31, 1824, and died in Kingston, Pa., on December 31, 1899.



JONATHAN KENYON PECK

He commenced his education in the Brackle schoolhouse, one mile east of his home. From eleven to seventeen years of age he worked away from home, part of the time for board and clothing and a part of the time for wages. What wages he earned were used by his father to apply on the debt against his farm.

His father was the Rev. Luther Hoyt Peck, a local preacher, and the oldest of the "five Pecks." Jonathan K. was his second son.

At seventeen he left home for Kingston, traveling most of the way on foot, but from Tunkhannock to Forty Fort on a raft. From the time of his arrival in the valley until 1845 he worked for his brother George, who ran a wagon shop, first at Mill Hollow, now Luzerne, and subsequently on Wyoming Avenue, between the new Methodist Episcopal church and the cemetery. Here he learned the carriage-making trade.

His conversion was in sight of the shop in Mill Hollow, in the road, near the bridge. He was alone at the time, but walked to Blindtown, now Larksville, the same evening and confessed his Saviour. This was in December, 1842. He was at once received

into the church on probation, subsequently baptized and received into full membership. His conversion changed the current of his life. In the fall of 1845 he entered Wyoming Seminary. In order that he might put himself through, he worked in the shop some, taught school three winters, one winter in Mill Hollow and two winters in Blindtown, keeping up his studies in the seminary while teaching, and graduated from the seminary in 1849. In 1850 he entered Dickinson College and completed the college course in two years, graduating in 1852. In 1861 his *alma mater* conferred upon him the degree of A.M.

After graduating from Dickinson he went to Liberty, Frederick County, Md., where he taught a select school. He had held an exhorter's license for several years, having first received one from Bostwick Hawley, pastor of New Troy, at the direction of the Forty Fort class, in October, 1848. While at Liberty, the Quarterly Conference of Liberty Circuit, of the Baltimore Conference, granted him a local preacher's license.

In 1853 he joined Wyoming Conference, his brother Luther and fifteen others joining at the same time.

In 1883-84 he was in such poor health as to unfit him for pastoral work. He, accordingly, superannuated and secured the appointment of Librarian of New York State, with his office at Albany.

He has published the following pamphlets: Debate between Rev. J. K. Peck and Rev. J. J. Miller on the question, "Do the Scriptures teach that God exists in three persons?" (see the chapter on Controversies;) *Slavery in the Church*, an answer to Dr. Abel Stevens, besides a number of sermons on special occasions. He has also published two books: *The Seven Wonders of the New World*, which has had a large sale in this country and Europe, and also *Luther Peck and His Five Sons*, a fascinating biography of a remarkable family.

His brethren in the Conference manifested their love and esteem for him by electing him first reserve delegate to General Conference in 1868.

At the Conference which was held in Honesdale in 1869, which was the close of his term as presiding elder on the Honesdale District, he rendered a written report of his work on the district. This was the first written report to Conference from a presiding elder, and because of it he suffered the taunt of seeming consequential from some of the older elders. However, it was a step in the right direction.

While living in Kingston he was the archivist of the Confer-

ence Historical Society, and spent considerable time in classifying and arranging the contents of the historical room.

He was wonderfully gifted in prayer. No one could pray as he did! A great camp meeting on Wyoming camp grounds occurred in 1878, eclipsing any held there before or since. A prayer made by the subject of this sketch is always referred to as having brought astonishing and glorious results at that service. The meeting and that prayer are always spoken of together.

On April 23, 1857, he married Miss Mary Searle, of Plains. He was survived by her and four children—Mrs. J. Wood Piatt, of Tunkhannock; Mrs. Charles Hard, of Cincinnati, O.; Jesse Peck, of West Pittston; and Miss Mary Peck.

His dying was as he desired, "with the harness on." At the watch-night service in Kingston church, at the close of some appreciative remarks concerning his parents, he fell. He was gone!

After his superannuation he resided in Kingston until his death. He was buried in the Forty Fort cemetery.

His appointments were as follows: 1853, Newport; 1854, Springville; 1855, Spencer, and Teacher in Susquehanna Seminary; 1856, Plainsville; 1857-58, Candor; 1859-60, Montrose; 1861-62, Brooklyn; 1863-64, Bethany; 1865-68, Presiding Elder on Honesdale District; 1869-71, Newark; 1872-73, Flemingville; 1874-75, Tunkhannock; 1876-77, Oxford; 1878-79, Nichols; 1880-82, Tioga; 1883-84, sd.; 1885, Middlefield; 1886-88, Hanover and Sugar Notch; 1889, Askam; 1890, Plainsville; 1891, Rendham; 1892-99, sd.

PECK, LUTHER, was born in Brackle, Pitcher township, Chenango County, N. Y., on March 9, 1827, and died in his home in Hornbrook, Bradford County, Pa., on October 31, 1894, after a month of severe sickness. He was buried in the Hornbrook cemetery.



LUTHER PECK

He was a son of a local preacher, Luther Hoyt Peck, the oldest of the "five Pecks."

He had tried for some time to serve God, but had not the witness of the Spirit, when in prayer one night God graciously gave him the desired witness.

His scholastic preparation for his life-work was largely received at Wyoming Seminary.

After preaching a short time as supply under the presiding elder he, with his brother Jonathan K., joined the Wyoming Conference in 1853.

That he was loved by his brethren in the Conference is evidenced by the fact that they elected him as a reserve delegate to General Conference in 1872.

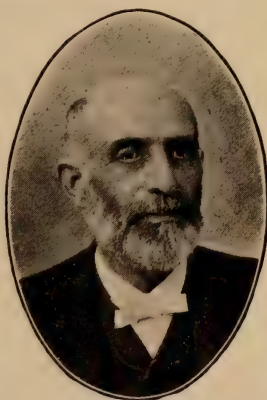
On May 15, 1867, he married Miss Lucy Lyman, of Springville, Pa. Five children were born to them. One son, two daughters, and the wife survived him.

His pastoral record is as follows: 1853, Springville; 1854-55, Wyalusing; 1856-57, Gibson; 1858, Great Bend and New Milford; 1859-60, Plains; 1861-62, Dunmore; 1863-64, Tunkhannock; 1865-67, Montrose; 1868-70, Meshoppen; 1871-74, Presiding Elder on Wyalusing District; 1875-76, Candor; 1877-79, Barton; 1880-82, Le Raysville; 1883-85, Hornbrook; 1886-87, Barton; 1888-89, sy.; 1890-94, sd.

PECK, LUTHER WESLEY, D.D., was born in Kingston, Pa., on June 14, 1825, and died in his home in Scranton, Pa., on March 31, 1900, after a few days' sickness of pneumonia.

He was the second son of Dr. George and Mary Myers Peck. His boyhood was spent in Wyoming Valley. When but a youth he was put in charge of his uncle, Jesse T. Peck, who was at that time president of the Troy Conference Academy at Poultney, Vt., for preparation for college. At the age of fifteen years he entered Wesleyan University at Middletown, Conn., as a freshman in the class which would graduate in 1845. He studied in Wesleyan but one year. After Dr. George Peck's election to the editorship of the *Methodist Review* he moved to New York city. It was then thought desirable for Luther W. to enter New York University, which would permit him to enjoy home life. He did this, graduating in 1845 with honor. He led his class in scholarship during his course of study, and was valedictorian of his class on graduation. Scholarly habits followed him through life. He loved to read the Bible in Hebrew and Greek.

The writer of the memoir in the Conference Minutes calls attention to the fact that the death of Luther W. was the passing



LUTHER WESLEY PECK

away of the notable family of Peck divines. Of the "five Pecks," Luther Hoyt, George, Andrew, William, Jesse T., one was a local preacher, Luther Hoyt, the other four entered the traveling ministry. Luther Hoyt gave two sons to the ministry, Jonathan K., and Luther. Dr. George gave two sons to the ministry, George M. and Luther W. It is claimed that the combined service of the four brothers, with that of the sons of Luther H. and George, exceeded more than two hundred and fifty years of active work in the ministry of the Methodist Episcopal Church. A rare record indeed!

In 1848 New York University conferred the degree of A.M. upon him, and in 1878 gave him the degree of D.D.

On January 18, 1848, he married Miss Sarah M. Gibbons, daughter of an Albany physician. Nine children were born to them, namely, Helen, Mary E., Emma D., Frances A., Sarah M., Susie G., Jessie T., Fanny M., and George L. Frances A., Susie G., and Fanny M. passed on before him. George L. is an attorney in the city of Scranton.

After he became supernumerary he settled in Scranton, where he resided until his death. He was buried in the Forty Fort cemetery, where many of his kindred lie buried.

He was a strong thinker and fine preacher. He wrote considerably for the papers in both prose and poetry. He had the poet's vision and touch. Bishop Peck's *History of the Great Republic* contains a beautiful poem by him on "The Burial of Lincoln." While in college at Middletown he wrote a serenade which is still a favorite with the Psi U fraternity. He published two poems of some length. In 1858 he published "The Golden Age," a poem of two hundred pages, giving the progress of the temperance reform, which was very favorably received indeed. In 1895 he published "The Humming Bird."

At nineteen years of age he joined New York Conference, where he labored until he was transferred to Wyoming Conference in 1866.

His appointments were as follows: 1845, Pacific Street, Brooklyn; 1846-47, Durham, N. Y.; 1848, Windham, N. Y.; 1849-50, Rhinebeck, N. Y.; 1851-52, Sheffield, Mass.; 1853, Lee, Mass.; 1854-55, Newburgh, N. Y.; 1856-57, Cannon Street, Poughkeepsie; 1858-59, Forty-third Street, New York; 1860, Dobbs Ferry; 1861-62, Rhinebeck; 1863, Kingston, N. Y.; 1864-65, Middletown, N. Y.; 1866-67, Hyde Park, Scranton; 1868-70, Susquehanna; 1871, Waverly, N. Y.; 1872-73, Ross Street, Wilkes-Barre; 1874, Waverly, Pa.; 1875-78, Presiding Elder on Honesdale District;

1879, Pittston; 1880-82, Oxford; 1883-84, Whitney's Point; 1885-86, Apalachin; 1887, Harford; 1888-89, Yatesville; 1890, West Nanticoke; 1891-99, sy.

POMEROY, JESSE, died in Stephenson County, Ill., on September 14, 1878, aged ninety-three. He had been blind for some time before his death.

Of his early history little is known. He was received on trial in the New York Conference in 1822. In 1824 the Sharon Circuit became a part of Genesee Conference; Mr. Pomeroy, being pastor of Sharon Circuit at the time, went with it. In 1829 when the Oneida Conference was organized, he in the same manner became a member of Oneida. He became a member of Wyoming by the accession of Oneida territory in 1869. It will be seen by his pastoral record that he was superannuated forty years.

His fields of labor were as follows: 1822, Delaware; 1823, Jefferson; 1824-25, Sharon; 1826-27, Otsego; 1828-29, Litchfield; 1830, Camden; 1831, Vienna; 1832, Westmoreland; 1833, Steuben; 1834, Vienna; 1835, Cortland; 1836-39, sd.; 1840, Otselic; 1841-78, sd.

PORTER, GEORGE P., was born in Berwick, Pa., in 1820, and died in Cowlesville, N. Y., June 11, 1877.

He moved to Wilkes-Barre with his parents when about four years old. He entered the Moravian Seminary at Nazareth, Pa., in 1831. At seventeen years of age he became a civil engineer and was employed on the North Branch Canal. Having developed considerable artistic taste and skill, he, at about twenty years of age, commenced the study of painting with John Sartain, of Philadelphia, and acquired considerable proficiency in portrait painting in a short time. John Sartain came to this country from England in 1830, and settled in Philadelphia. He introduced mezzotint engraving into America. He also practiced painting in oil, and published not a little upon matters relative to art. The subject of this sketch settled in Towanda, Pa., and opened a studio. While living in this place he was led to Christ, and joined the Methodist Episcopal Church.

He served as a supply on the Northmoreland Circuit in 1847, and joined the Oneida Conference in 1848. At the division of the Oneida and the organization of the Wyoming Conference he became a member of the latter. For a season he was a member of Genesee Conference, as his pastoral record will show.

In 1855 he lapsed into infidelity, and in 1856 withdrew from

the Conference and membership of the Church. After severe intellectual struggles with doubt, and sad experiences with appetite for drink, becoming hungry for that which satisfies, he again sought and found peace in Christ, and in 1860 renewed his relation to the Church. In 1861 he united with the Wyoming Conference on trial. His religious life was one of constant struggle against early acquired habits and tastes. "Of unusual talents, a natural orator, of chaste, ornate style, he possessed an imagination and grasp of intellect that enabled him to seize and utilize the true and beautiful at will." His sermons against infidelity were exceedingly strong, and his book *From Atheism to Christianity*, is a powerful argument in favor of the latter. The last few years of his life he was in feeble health, and much of his time was spent in portrait and landscape painting, many of his productions being of more than ordinary merit.

On July 10, 1848, he married Miss Frances Worthing, daughter of Rev. Jonathan Worthing. At the age of twenty she took charge of the female department of the academy at Towanda, Pa., and for a season was preceptress of Wyoming Seminary. She died on December 12, 1872. Mrs. W. S. Harris, of Owego, N. Y., and Burt Porter were the children of this union, and both survive. Husband and wife are buried at Owego, N. Y.

His pastoral record is as follows: 1848, Montrose; 1849-50, Greene; 1851, Court Street, Binghamton; 1852-53, Owego; 1854-55, Waverly and Factoryville; 1856-60, Lapse; 1861-62, Owego; 1863-66, Presiding Elder on Owego District; 1867, Presiding Elder on Wyoming District; 1868-71, Genesee Conference, served Grace Church, Buffalo, and Presiding Elder on Buffalo District; 1872, transferred back to Wyoming and stationed at Scranton (Elm Park); 1873-74, sy.; 1875-77, sd.

PITTS, LEVI, was born on June 18, 1807, in Middlefield, Otsego County, N. Y., and died at his home in Binghamton, N. Y., on February 2, 1890.

He was the son of a Universalist preacher, but could not accept the doctrines of Universalism. Early in life he began to consider the importance of leading a Christian life. However, not until after he was married and was living at Sugar Creek, Bradford County, Pa., did he so seek as to find peace in Christ. He began at once an active religious life. Class leader, exhorter, local preacher, joined Conference, tells the story.

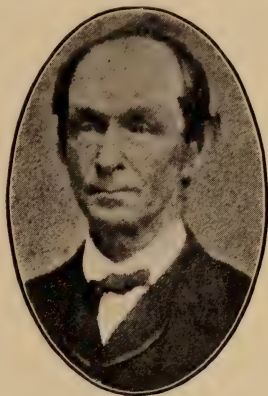
On January 10, 1827, he married Miss Betsy Clock, of Danby, N. Y., with whom he lived over sixty-one years. She passed on

before him on February 21, 1888. To them were born five children, three of whom survive their parents' death. This aged couple lie side by side in Glenwood Cemetery, Binghamton, N. Y.

He joined Oneida Conference in 1839, and became a member of Wyoming Conference at its organization. His ministry was eminently evangelistic.

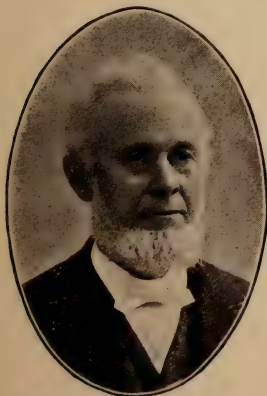
From the time of his superannuation in 1875 until his death he lived in his own house, in Binghamton, N. Y., secured by careful and frugal habits in his earlier years.

His pastoral record is as follows: 1839, Windsor; 1840, Greene; 1841-42, Broome; 1843-44, Lisle; 1845, Spencer; 1846, Flemingville; 1847, Orwell; 1848-49, Page Brook; 1850, Osborne Hollow; 1851-52, South Danby; 1853, North Danby; 1854, Vestal; 1855-56, Union; 1857-58, Page Brook; 1859-60, Van Ettenville; 1861, Broome; 1862, Hawleyton; 1863, Osborne Hollow; 1864, Harpursville; 1865-67, Kirkwood; 1868, Page Brook; 1869-70, Broome; 1871-72, sd.; 1873, Osborne Hollow; 1874, Union Center; 1875-89, sd.



LEVI PITTS

PHILLIPS, LEVI C., was born in East Homer, Cortland County, N. Y., on February 20, 1822, and died of paralysis at his home in Binghamton, N. Y., on November 10, 1892.



LEVI C. PHILLIPS

When but a lad of eleven years he commenced a religious life and was zealous in his religious life until death.

After his call to the ministry he spent some time in Wyoming Seminary preparing for his work.

On June 8, 1853, he married Miss Angenette Terrell, of Cortland, N. Y., who survived him.

He was buried in Spring Forest Cemetery, in Binghamton, N. Y.

In 1853 he joined Wyoming Conference. In October of the same year he

accepted the appointment of agent of the American Bible Society for the Territory of Oregon. Here he spent five years in labor, when the hardships and exposure of frontier life impaired his health, and he returned to the East. He was located one year, and after returning East he was again admitted to Wyoming Conference. He labored two years, when shattered health compelled him to retire from the effective ranks in 1861. After superannuation he lived in Binghamton until his death, and made Centenary Church his church home, doing what he might for God's cause.

His pastoral record is as follows: 1853, Wyoming Conference, transferred to Oregon Conference; 1853-55, Agent American Bible Society; 1856, Spencer's Butte; 1857, Dallas; 1858, located; 1859, reentered Wyoming Conference and stationed at Salem; 1860, Oregon; 1861-92, sd.

PERSENEUS, DAVID, was born in Candor, N. Y., on February 14, 1834. He was educated in the common schools. When sixteen years old, at a meeting held in the Brearley Hill schoolhouse on the Slaterville charge, he was converted, and joined the church at Slaterville at once. Soon after conversion he felt called to preach, but resisted the call, and told no one of his convictions for five years. He taught day school and singing school several years. In the spring of 1856 Rev. R. Van Valkenburg gave him an exhorter's license, and in 1857 he received a local preacher's license. In 1858 he went as supply to Northumberland Circuit, and in 1859 joined the Conference.



DAVID PERSENEUS

In 1855 he married Miss Sarah M. Snow. A son and daughter have been born to them. The son, Rev. C. B.

Perseneus, was a member of this Conference for some years.

Apoplexy carried him away on October 28, 1902. He is buried in Candor, N. Y., where he resided after superannuation in 1899.

His pastoral record is as follows: 1859, Newton; 1860-61, Dundaff; 1862, Moscow; 1863-64, Lehman; 1865-66, Sterling; 1867-68, sy.; 1869-71, Athens; 1872-73, Kirkwood; 1874-76, Lisle; 1877, Willet; 1878-79, Chenango Forks; 1880, sy.; 1881-

83, Castle Creek; 1884-86, Sidney Plains; 1887-89, Laurens and Oneonta Plains; 1899-1902, sd.

QUEAL, WILLIAM GRAVES, was born in Worcester, Otsego County, N. Y., on December 14, 1822. He was the fifth child of William C. and Mary Graves Queal, to whom ten children were born. Four of these gave their lives to the service of God in the Christian ministry, Atchison, William G., Luke C., and James.

He was converted in a series of revival services conducted by Rev. A. E. Daniels, when but a youth. At nineteen years of age he entered Cazenovia Seminary, preparatory to his lifework.

On July 3, 1850, he married Miss Lorinda L. Booth, of Bainbridge, N. Y. From this union three children were born, one son and two daughters. The son died at twelve years of age; Miss Mattie married Rev. E. Bradley Meaker, who was for a short time a member of Wyoming Conference; Miss Alice married Rev. G. B. Benedict, who for some time was engaged in missionary work in South America, and who at this writing is in educational work in Porto Rico.

He joined Oneida Conference in 1846, and became a member of Wyoming Conference by the allotment of Oneida territory in 1869.

His life was full of sunshine, the joy of the Lord was his strength.

He was held in high esteem by his brethren in the Conference. His judgment was excellent, often sought, and in debate upon the Conference floor he was at his best. He was a delegate to General Conference in 1872, and a reserve delegate in 1876 and 1880. For many years he was one of the trustees of the Conference.

On his way home from California, where he had been spending some delightful weeks, he was taken sick on the cars, and stopped off at Pueblo, Colo., that he might secure good medical help. This was on Friday night. On Sunday morning following, February 26, 1888, his spirit took its flight. He was buried in the cemetery at West Bainbridge, N. Y.

His pastoral record is as follows: 1846, Bainbridge; 1847,



WILLIAM G. QUEAL

Smyrna; 1848, Chenango; 1849, Bainbridge; 1850-51, Brookfield; 1852-53, Vernon Center; 1854-55, Sherburne; 1856-57, Oneonta; 1858-59, Milford; 1860-61, Afton; 1862, Unadilla; 1863-65, Guilford; 1866-67, Oxford; 1868-69, Otego; 1870-72, Milford; 1873, Morris; 1874-75, Salem; 1876-77, Sherburne; 1878-79, Plymouth, N. Y.; 1880-81, Windsor; 1882, sy.; 1883-84, Norwich; 1885-87, sy.

REYNOLDS, NELSON SINSEBAUGH, was born in Greenfield, N. Y., on April 13, 1832, and died at his home in Nichols, N. Y., on September 11, 1890. His body was laid in the family plot at Sidney Plains, N. Y.



NELSON S. REYNOLDS

He was led into the kingdom when about sixteen years of age.

His educational advantages were such as the common school can give and such as he could get by spending some time at the seminary in Charlotteville, N. Y. His limited means would not permit him to complete the course, as he was trying to pay his own way through.

He received a local preacher's license in 1859. In 1862 he accepted work under the presiding elder, and in 1863 joined Wyoming Conference.

It is said that every charge he served, save one, was blessed with a revival, and that over one thousand souls were led to Christ by him.

When, in 1890, he was appointed to Castle Creek he felt that he could not carry on the work. The result justified his decision. Cancer of the liver terminated his life in the fall.

In 1862 he married Miss Delia B. Swift. To them three children were born, two of whom, with the wife, survived him.

His pastoral record is as follows: 1863, Cherry Ridge; 1864-65, Tallmansville; 1866-68, Damascus; 1869-71, Hawley; 1872, Berkshire; 1873-74, Candor; 1875, Sidney Plains; 1876-77, Bainbridge; 1878-79, Worcester; 1880, New Berlin; 1881-82, Mount Upton; 1883-85, Plains; 1888-89, Nichols; 1890, Castle Creek.

RANSON, JARED CUMSTOCK, was born at Warren, Herkimer County, N. Y., May 24, 1803, and died at Oxford, N. Y., July 5, 1882.

When about twenty-one he married Ann Amanda Cook, who died December 25, 1828, leaving three sons. The death of his wife led to his awakening and subsequent conversion. He held exhorter's license in 1834 and 1835, and in 1836 was given a local preacher's license, and the same year joined Oneida Conference, and became a member of Wyoming Conference with the accession of Oneida territory in 1869.

On August 2, 1840, at Oxford, he married Mary Preston, who died on December 28, 1858.

In November, 1879, he was stricken with paralysis on his right side. This was the beginning of the end, which came nearly three years later. He was buried in Oxford, N. Y.

His pastoral record is as follows: 1836, Sharon; 1837, Brookfield; 1838, Otego; 1839-40, Chenango; 1841, Otego; 1842, Butternuts; 1843-48, sd.; 1849, sy.; 1850-82, sd.

RICE, CHARLES LANE, was born on October 22, 1827, in Trucks-ville, Kingston township, Luzerne County, Pa. His father, Rev. Jacob Rice, was one of the old-time local preachers, who was well known throughout the Wyoming Valley. The Lane in his name was in honor of Rev. George Lane, at one time one of the Book Concern agents, with whom his father was very intimate. He was converted in December, 1838, in the schoolhouse on the line between Plymouth and Kingston, about one half mile west of his home. Rev. William Round was conducting the service. Very early in life he became convinced that he should become a preacher. He was the youngest of eight children. His oldest brother, John P., was a local preacher for many years. He attended the common school until Wyoming Seminary opened in 1844. He entered with the first class. After fall and winter terms were over he worked on the farm during the summer. In the winter of 1845-46 he again secured two terms' work in the seminary, working in the summer as before. In the fall of 1846 he taught school in Columbia County, Pa., after which he again went back to the seminary. This time he taught in the primary department and carried on his studies in the school. In the winter of 1847 he taught school below Wilkes-Barre, near



CHARLES LANE RICE

Mountain Top. In 1848-49 he was a part of the time on the farm, and a part of the time in the seminary. In the fall of 1849 he was sent as supply to Mount Pleasant and Bethany Circuit, Rev. J. D. Safford being the preacher in charge. He had received exhorter's license in 1847, and local preacher's license was given him while supplying the above-named charge. In 1850 he joined the Oneida Conference, becoming a member of this Conference at its organization.

On September 21, 1852, he married Miss Ann Louise Wells, at the residence of her uncle, Cyrus W. Bard, in Springville, Pa. She passed away on September 22, 1902.

He was a liberal contributor to the Church papers, and especially the *Northern Christian Advocate*, upon the early days and men of our Conference. He had a decidedly poetic temperament, and wrote many commendable poems, some of which were published.

After retiring from active work, he resided in Cortland, N. Y., with his daughter, Mrs. N. H. Gillette, where he died on May 23, 1903. He was buried in Cypress Hill Cemetery, Brooklyn, N. Y., beside his wife, who was laid to rest a few months before.

His pastorates have been as follows: 1849, Bethany and Mount Pleasant (supply); 1850, Lackawaxen; 1851-52, Springville; 1853, Newton; 1854-55, Northmoreland; 1856-57, Hawley; 1858-59, Waymart; 1860, Carverton; 1861-62, Plymouth; 1863-64, Dunmore; 1865-66, Waymart; 1867-69, sd.; 1870-82, sy.; 1883-85, Paupack; 1886-88, North Fenton and New Ohio; 1889-92, Lanesboro; 1893, Union Center; 1894, Oak Street, Binghamton; 1895-1902, sd.

ROBERTS, ELI FULLER, was born near Honesdale, Wayne County, Pa., March 26, 1826, and died at his home in Meshoppen, Wyoming County, Pa., January 21, 1882.

He lost his father at ten years of age, and, with the exception of the two years his uncle gave him shelter, he was compelled to push his way through life single-handed. He was led to Christ in Honesdale in his twenty-first year. In 1850, with only an exhorter's license, he was appointed by Rev. D. A. Shepard to Abington as junior preacher. At the close of his first year's work the charge was divided, and he became the preacher in charge of the half which was set off and called Newton.

In 1852 he joined Wyoming Conference on trial, serving faithfully his various charges until 1862. While on the Candor charge he enlisted and organized Company H of the 137th Regiment of New York Volunteers, and served them as their captain until

promoted to the chaplaincy of the regiment. He was in nineteen battles and always at the post of duty. He was with "Hooker fighting above the clouds," and with Sherman in his "march to the sea."

On September 20, 1849, he married Miss Catharine De Witt, of Brooklyn, Susquehanna County, Pa., who, with a son and daughter, survived him. He was laid to rest in the cemetery at Meshoppen. Mrs. Roberts died at Meshoppen on July 23, 1893, and is buried beside her husband.

His pastoral record is as follows: 1852-53, Springville; 1854-55, Mehoopany; 1856, located; 1857-58, Rome; 1859, Orwell; 1860-61, Le Raysville; 1862, Candor; 1863-65, Chaplain to the 137th Regiment of New York Volunteers; 1866-67, Sterlingville; 1868, Mehoopany; 1869, Skinner's Eddy; 1870, ———; 1871, North Danby; 1872-74, Hawley; 1875, Tioga and Halsey Valley; 1876-77, Wyalusing; 1878-81, sy.

ROCKWELL, T. B., was born in Ridgefield, Conn., August 21, 1808, and died in Batavia, Ill., May 16, 1884.

In 1837, after two years of study at Cazenovia Seminary, he joined Oneida Conference. His health began to fail in 1854, and he spent the years of 1854 and 1855 at the seashore hoping to regain his health. In 1856 he superannuated, and, upon the advice of physicians, moved West and settled in Batavia. In a few years he was so far improved as to be able to do light work, and he supplied several places within the bounds of Rock River Conference. About three years before his death he received a partial stroke of paralysis. His decline thereafter was gradual until death.

In 1829 he was married to Miss Caroline Hyatt, who died in 1872. In 1875 he married Miss Laura C. Curtis, who survived him. He was the father of three sons and one daughter. The daughter gave herself to missionary work, became Mrs. Downey, and afterward Mrs. Thoburn, and died in India, the field of her labors. One son became a minister of our Church, and was a member of the Genesee Conference.

He became a member of Wyoming Conference in 1869 by the accession of Oneida territory.

His pastoral record is as follows: 1837, Tully; 1838, Scott; 1839, Owasco Mission; 1840, Smyrna; 1841-42, New Hartford; 1843-44, Vernon Center; 1845-46, Warren; 1847-48, Deansville; 1849-50, Vernon; 1851-52, Verona; 1853, Lenox; 1854-55, sd.; 1856, New Woodstock; 1857-84, sd.

ROSE, RODNEY S., was born on February 6, 1819, in Exeter, Otsego County, N. Y. He was converted and became a member of the Methodist Episcopal Church in his boyhood. Before becoming of age he realized a call to the ministry, and began very early to proclaim the Gospel. He received his education largely at Cortland, N. Y., and Cazenovia Seminary. He joined the Oneida Conference in 1841, and became a member of Wyoming Conference at its organization.



RODNEY S. ROSE

On January 14, 1844, he married Miss Esther Thurston, of Lewisville, N. Y., sister to Rev. F. D. Thurston, for many years a member of Central New York Conference. She died at Berkshire, N. Y., on October 2, 1859, and was buried there. Samuel, Ella, and Anna, children by this union, are still living,

while Charles Hedding, John, and Arthur died in infancy. On February 1, 1860, he married Mrs. Mary Kinney, widow of Rev. Mr. Kinney, of the Genesee Conference, at Sweden, N. Y. She died at Van Etnenville, N. Y., of heart disease, on July 12, 1860, and was buried at Lockport, N. Y., her childhood home. On April 7, 1862, he married Miss Mary Louisa Ward, of Candor, N. Y. She is the daughter of Hiram Ward, who was an officer in the Candor church many years, filling the offices of Sunday school superintendent, trustee, steward, and class leader. Four children have been born to them. Lewis Stanley died at four weeks of age. Olin Ward has been a member of Upper Iowa Conference for a number of years, and is now engaged in evangelistic work. Mary is a teacher in Schenectady, N. Y., and Fanny is married to a Mr. Georgie, and lives in Minneapolis.

After his superannuation in 1876 he resided in Candor, N. Y., where he died on December 14, 1900. He was buried in Maplewood Cemetery in Candor.

His pastoral record is as follows: 1841-42, Bainbridge; 1843, New Berlin; 1844, Chenango; 1845, Windsor; 1846, Great Bend; 1847-48, Vestal; 1849-50, Broome; 1851-52, Sanford; 1853-54, Mount Pleasant; 1855-56, Salem; 1857-58, Shepherd's Creek; 1859-60, Berkshire; 1861, Van Etnenville; 1862-63, Caroline; 1864-65, Flemingville; 1866-68, Lackawanna; 1869-70, Newton; 1871-73, Springville; 1874-75, Orwell; 1876-1900, sd.

ROUND, WILLIAM, was born in Richfield, Otsego County, N. Y., March 5, 1803, and died at Manassas, Va., September 5, 1881.

He was converted at the age of ten, and at once began to take active part in the social meetings of the church. Two years after his conversion he united with the Methodist Episcopal Church at a camp meeting held by Lorenzo Dow in Winfield, N. Y. After spending five years in teaching in public schools he entered the newly opened Cazenovia Seminary, where he spent some time. He joined the Genesee Conference in 1828, and became a member of the Oneida at its organization in 1829. Upon its division in 1852 he became a member of Wyoming.

At the age of thirty he married Miss Sarah Ann Carr, of Otego, N. Y., who with two sons and a daughter survived him.



WILLIAM ROUND

He preached a semicentennial sermon before the Conference in 1878, which was an elaborate exposé of his itinerant life and was afterward published by request of the Conference.

His pastoral record is as follows: 1828, Fabius; 1829, Mentz; 1830-31, Lebanon; 1832-33, Chenango; 1834, Hamilton; 1835, Winfield; 1836-37, Otsego; 1838-39, Wyoming; 1840, Bridgewater; 1841, Springville; 1842, Pittston; 1843-44, Brooklyn; 1845-46, Montrose; 1847-48, Barton; 1849-50, Candor; 1851-52, Windsor; 1853-54, Page Brook; 1855-56, Gibson; 1857-58, Conklin; 1859-60, Castle Creek; 1861-62, Windsor; 1863, sd.; 1864, Page Brook; 1865-66, sd.; 1867, Windsor; 1868-69, Hawleyton; 1870-81, sd.

ROWE, HENRY F., was born in Schoharie County, N. Y., on September 19, 1803, and died in Virginia on July 29, 1892.

At the age of sixteen he was converted and joined the Methodist Episcopal Church. In August, 1825, he joined the Genesee Conference, and when the Oneida Conference was organized in 1829 his membership fell therein, and when Oneida territory was given to Wyoming Conference in 1869 he became a member of Wyoming Conference.

The years of his ministry were pioneer years largely. He was a delegate to General Conference in 1844.

He was twice married: first to Miss Sally Marvin, of a family renowned in the history of Otsego County Methodism, who died about 1864; second to Mrs. E. Downing, of Schoharie County, N. Y. In 1870 they moved to Virginia, where this wife died in 1871. After the death of the second wife he found kindest care from the daughters of his second wife.

His pastoral record is as follows: 1825, Bath; 1826, Bloomfield; 1827, Perry; 1828, Sweden, N. C.; 1829, Cooperstown; 1830-31, Otsego; 1832, Wilkes-Barre; 1833-34, Wyoming; 1835-36, Honesdale; 1837, Binghamton; 1838, Auburn, N. Y.; 1839-40, Cortlandville; 1841-42, Newark; 1843, Tunkhannock; 1844-45, Nichols; 1846, Candor; 1847-48, Clinton; 1849, Sauquoit; 1850-51, Hampton; 1852-53, West Winfield; 1854-55, Earlville; 1856-57, New Berlin; 1858, Clarksville; 1859, Ames; 1860, sy.; 1861-62, Westville; 1863, Decatur; 1864, Sharon Springs; 1865, Worcester; 1866-92, sd.

RYDER, JAMES, was born in Grantham, Lincolnshire, England, in 1849. He was converted in youth, joined the Wesleyan Methodists and became a local preacher in that body. In 1872 he came to America, and at once identified himself with the Methodist Episcopal Church. His gifts were soon discovered, and he soon won the esteem and confidence of our ministry. He united with the Wyoming Conference in 1876, after serving Spencer as supply from 1873 to 1875.



JAMES RYDER

With the advantages of a liberal education, vivid imagination, retentive memory, good command of language, almost tireless energy, and great enthusiasm, he became at once a successful minister of Christ. At the close of one year's work at Athens he asked for a supernumerary relation, thinking that he

might restore his depleted nervous organism. It could not be strengthened. Overwork had so undermined his constitution that he could not rally. On the afternoon of June 12, 1886, the spirit took its flight. He was buried in Spencer, N. Y.

His pastoral record is as follows: 1873-75, Spencer (supply); 1876-78, Fly Creek; 1879-81, Bainbridge; 1882-84, Unadilla; 1885, Athens; 1886, sy.

RUGER, MORGAN, was born in 1805 in Montgomery County, N. Y., and died on October 11, 1851, on the Page Brook Circuit.

At the age of twenty he became a member of the Methodist Episcopal Church. He was given an exhorter's license October 7, 1826, by Rev. John Roper. In 1828 he received a local preacher's license bearing the signature of D. Barnes, presiding elder. In 1829 he was received on trial in the Oneida Conference, received into full connection in 1831, and ordained deacon by Bishop Soule. He received elder's orders in 1834 from Bishop Hedding. His death was sudden and painful, resulting from an attack of apoplexy.

A memoir was published in the first volume of Wyoming Conference Minutes. He, however, died the fall before the organization of the Conference, and consequently was never a member of Wyoming Conference.

SAFFORD, JOHN D., was born in Brooklyn, Susquehanna County, Pa., September 14, 1817. A mother's influence, and helpful reading found in the Sunday school library, prepared him for the reception of Christ as his Saviour. At a camp meeting held in Brooklyn in 1841 he began to seek pardon for his sin. Peace was found on the Sunday following the close of the camp meeting. In the district school which he taught the following winter fourteen of his scholars were converted. In 1842 he was made Sunday school superintendent, appointed class leader, and given an exhorter's license. He received local preacher's license in 1843, and the following year was called to fill a vacancy on the Providence Circuit, which recommended him the same year to the Oneida Conference, into which he was received. He received deacon's orders in 1846, and elder's orders in 1848.

His appointments were as follows: 1844, Providence; 1845-46, Lackawaxen; 1847, Newport Mission; 1848, Northmoreland; 1849, Bethany and Mount Pleasant; 1850-51, Beach Pond; 1852, Newton.

He died at Ransom, Luzerne County, Pa., October 11, 1852, and was buried at Brooklyn, Pa.

SARTELL, C. W., was born in 1849. He consecrated himself to Christ in his eighteenth year, and joined the Methodist Episcopal Church. After holding a local preacher's license several years he joined Wyoming Conference on trial in 1871, and was appointed to Union Center. Failure of health compelled him to seek recuperation. In 1873 he was so far restored as to be able to take

work, and he was appointed to the Oregon charge. In 1874 he was sent as junior preacher to Lehman. He, however, worked but a few months when he was again laid aside by sickness. On February 6, 1875, he died in the home of his parents at Ararat, Susquehanna County, Pa., of typhoid pneumonia. Thus he passed away before his Conference probationary period was completed.

SCHOFIELD, ABRAHAM, was born in Littleboro, Lancashire, England, on June 10, 1859, and died in the parsonage in Springville, Pa., of typhoid fever on September 2, 1897. His remains were laid to rest in the cemetery at Lynn, Susquehanna County, Pa.



ABRAHAM SCHOFIELD

He was reared in a Methodist home and converted at nine years of age. His zeal in Christ's service led the Church to give him a license to preach when he was seventeen years of age. When he decided to give himself wholly to the work of the ministry he entered Harley College, London, for better preparation, from which institution he graduated in 1886. He came to America in the September after graduation and accepted the pastorate of a Congregational church in Wisconsin. His love for Methodism prompted him to return to the Church of

his fathers. He accordingly sought admission, and was received into Wyoming Conference in 1889. He has a brother preaching for the Congregationalists in Canada.

On December 12, 1888, he married Miss Delia Randall, of Avoca, Wis., who with two children survives him.

His pastoral record is as follows: 1889, Paupack; 1890-91, Triangle; 1892, Askam; 1893-94, Rush; 1895-97, Springville.

SMITH, ERASTUS, was born in New York State, and was converted in May, 1826. He was sent out as a supply in 1831, and in 1832 joined the Oneida Conference, and became a member of Wyoming Conference at its organization. After his superannuation he moved to Illinois, where he did considerable work as supply within the bounds of Rock River Conference. He labored about fifteen years as Agent for the American Bible Society. In the autumn of 1884, realizing that he was fast approaching the end of life, he adjusted his earthly affairs and removed to Nor-

mal, where, at the home of his daughter, Mrs. F. C. Hathaway, the golden wedding was celebrated. Health rapidly declined until he passed away on February 27, 1885.

On October 14, 1834, he married Miss Clarissa Landon, who survived him until December 26, 1889. To them were born ten children, nine of whom survived the death of their parents. Erastus is a minister in Nebraska. Another son, Melvin C., is a member of Central Illinois Conference. Mrs. Hathaway is superintendent of the State evangelical work of the Woman's Christian Temperance Union. Casa is a well-known evangelist in the East, while Libby was a successful evangelist in our midst.

His pastoral record is as follows: 1832, Bethany and Honesdale; 1833, Pittston; 1834, Canaan; 1835, Bridgewater; 1836, Nichols; 1837-38, Vestal; 1839-40, Orwell; 1841-42, Brooklyn; 1843, Nichols; 1844-45, Barton; 1846-47, Northmoreland; 1848, Pittston; 1849, sy., and supply at Northmoreland; 1850-51, Springville; 1852-53, Beach Pond; 1854-55, Waymart; 1856-57, Newport; 1858-84, sd.

SCHOFIELD, JAMES, was born in Mosley, near Manchester, England, on July 30, 1840, and died in Camptown, Pa., on August 4, 1899.

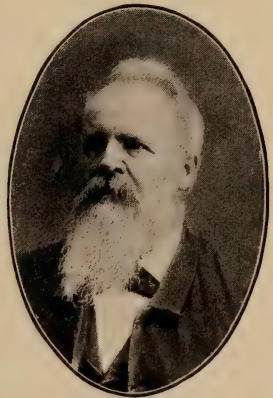
He was converted early in life, but did not make a public confession of Christ until he was eighteen years old. He received exhorter's license in England.

In 1865 he came to America and settled in Valley Falls, R. I., where he resided a little over two years. Early in 1868 he went to Baltic, Conn.

On November 26, 1868, he married Miss Sarah Jane Skelding, who with five children survived him.

His body was laid in the Camptown cemetery.

In 1873 he was given a local preacher's license, and as a local preacher preached at Lebanon and New Bedford, Conn. In 1881 he moved to Jacksonville, Fla., and in 1883 he joined the St. John's River Conference. In the autumn of 1896 he was transferred to Wyoming Conference and stationed at Mehoopany, filling the



JAMES SCHOFIELD

vacancy caused by Rev. G. H. Northrup's seeking a milder climate for the benefit of his health.

His appointments were as follows: 1883, St. John's River Conference; 1883-85, Orange City; 1886-89, Windsor; 1890-94, Lake Como; 1895-96, Fruitland Park; 1896, Wyoming Conference; 1896-98, Mehoopany; 1899, Camptown.

SEVERSON, GEORGE A., was born in Guilderland, Albany County, N. Y., on July 10, 1818, and died in his home in Binghamton, N. Y., on September 16, 1894.



GEORGE A. SEVERSON

He was of German stock, his parents being of the German Reformed and Lutheran Churches. He moved to Broome County in early manhood. At about twenty-five years of age he was converted while he was walking along the road, and about six weeks afterward was blessed with the experience of sanctification.

In 1856 he entered Wyoming Conference and labored, with the exception of one year, continuously in the ministry until 1887, when he superannuated and settled in Binghamton, where he died after a lingering sickness of about two years. He was a great sufferer. At last typhoid fever set in and took him off. He was buried in Spring Forest Cemetery, in Binghamton, N. Y.

While living in Albany County he was captain in the 150th Regiment of New York State Infantry.

On November 13, 1838, he married Miss Helen Hogan, at Clarksville, Albany County, N. Y. She with two daughters and three sons survived him, one of whom is Rev. O. L. Severson, Ph.D., of this Conference.

Revivals occurred on almost every charge he served, and some of them were very remarkable ones, specially those at Choconut Center, Harpursville, Sterling, Moscow, and Dunmore.

His pastoral record is as follows: 1856, Choconut Center; 1857-58, Osborne Hollow; 1859-60, Harpursville; 1861, Castle Creek; 1862, Great Bend and New Milford; 1863, located; 1864-66, Gibson; 1867-68, Sterling; 1869-71, Moscow; 1872-74, Dunmore; 1875-77, Waverly, Pa.; 1878-79, North Fenton; 1880-81, Otego; 1882-83, Sidney Plains; 1884-86, Windsor; 1887-94, sd.

SHELP, WILLIAM, M.D., was born in Jessup, Susquehanna County, Pa., December 18, 1827, and died April 29, 1882, at the residence of his daughter, Mrs. Nettie E. Dymond, in Franklin township, Luzerne County, Pa. His funeral services were held at Fairdale, in which place he was buried.

He was converted in his sixteenth year, and at once joined the Methodist Episcopal Church, and soon became useful as class leader and Sunday school superintendent.

He joined the Oneida Conference in 1851, and the following year became a member of Wyoming Conference. Here he served the Church continuously until a short time before his death, except the two years of location, in which he pursued a course of study in medicine, receiving his diploma as M.D.

On March 25, 1848, he married Miss Patience Robinson, by whom ten children were born to him, two sons and eight daughters. On August 31, 1870, he was married to Miss Eliza P. Parks, of Rome, Bradford County, Pa., who with the children by the first marriage survived him.

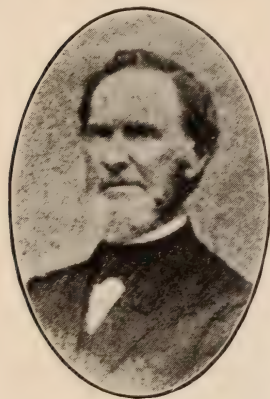
His pastoral record is as follows: 1851, Brooklyn; 1852-53, Thompson; 1854-55, Dundaff and Glenwood; 1856-57, Madison Mission; 1858-59, Sanford; 1860-61, Beach Pond; 1862-63, Dundaff; 1864-65, located; 1866-67, Fairdale; 1868-69, Rush Mission; 1870-71, Rome; 1872-74, Mehoopany; 1875-77, Northmoreland; 1878-80, Newton; 1881, Lehman; 1882, sd.



WILLIAM SHELP

SMITH, CHARLES C., was born in New Berlin, N. Y., October 27, 1828. He was converted in Guilford, N. Y., in 1849, in a revival service conducted by Rev. P. G. White. He joined Wyoming Conference on trial in May, 1858, having been duly recommended by the Court Street (Tabernacle) Quarterly Conference. His labors as a local preacher in this church had been a blessing to the church and gave his name a fragrance not soon forgotten. In 1858 he was appointed to Moscow, and the following year he was sent to Cherry Ridge. During the year he succumbed to the ravages of consumption and was forced to quit work. On September 20, 1860, his spirit took its flight. He lies in the cemetery at Cherry Ridge.

SHEPARD, DAVID A., was born in Augusta, Oneida County, N. Y., on June 2, 1802. His parents were among the early settlers of that county. Their home was not only a house of prayer,



DAVID A. SHEPARD

but a home for the itinerant. In his sixteenth year he sought and found peace in Christ. At eighteen he received exhorter's license, and at twenty local preacher's license. After serving as supply under the presiding elder two years he joined the Genesee Conference in 1824. Thus commenced a ministerial life which continued through fifty years of active service, and won many hundreds of souls to Christ. He died at his daughter's home, in Washington, D. C., on October 8, 1876. His death was singularly beautiful and triumphant. He became a member of Oneida and Wyoming Conferences at their organization.

In 1828 he married Miss Maria R. Robie, daughter of John E. Robie, who was editor of the *Northern Christian Advocate* for many years. She survived her husband until March 20, 1888, when she passed away.

His appointments were as follows: 1824, Steuben; 1825, Herkimer; 1826-27, Wyalusing; 1828-29, Owego, 1830-31, Berkshire; 1832-33, Binghamton; 1834, Ithaca; 1835, Utica; 1836-39, Presiding Elder on Chenango District; 1840-43, Presiding Elder on Cayuga District; 1844-45, Wilkes-Barre; 1846, Utica; 1847-49, Presiding Elder on Susquehanna District; 1850-53, Presiding Elder on Wyoming District; 1854-55, Henry Street, Binghamton; 1856, sd.; 1857-58, Waverly and Factoryville; 1859-60, Carbondale; 1861, Hawley; 1862, Presiding Elder on Owego District; 1863, Owego; 1864, Chaplain in Auburn Prison; 1865-67, Union; 1868, Hyde Park, Scranton; 1869-72, Chaplain in Auburn Prison; 1873-76, sd.

SPENCER, FRANCIS, died at Lanesboro, Pa., September 18, 1862, being forty-two years of age at the time of his death.

He was converted in his eighteenth year, at Springville, Pa., and joined the Presbyterian Church. Subsequently he joined the Methodist Episcopal Church, in Harmony, N. J., and was given an exhorter's license by the church in that place. In June, 1848, he was granted a local preacher's license by the Quarterly Con-

ference of Springville Circuit, and in 1852 was ordained a local deacon by Bishop Scott. In 1855 he joined Wyoming Conference on trial, was admitted into full connection in 1857, and received elder's orders from Bishop Waugh in 1858. Prior to his joining the Conference he served several years as supply under the presiding elder. His appointments were as follows: 1855-56, Sanford; 1857-58, Salem; 1859-60, Mount Pleasant; 1861, Page Brook; 1862, Lanesboro.

SMITH, YOUNG C., D.D., was born on February 14, 1820, in South New Berlin, Chenango County, N. Y. His early educational advantages were such as the common school and an occasional term in a select school afforded. With these aids he made sufficient attainments to venture upon the work of teaching, and taught his first school when fourteen years of age. It was during this year that he gave his heart to Christ. He studied in Oxford Academy in 1839-40, and in 1841 entered Cazenovia Seminary, where he finished his college preparatory work. In 1846 he entered the junior class in Union College, and graduated with honor in 1848, being one of a class of eighty. He at once took charge of Deerfield Academy, in Knoxville, Pa. He did not finish the year there, however, as a more inviting position opened to him in Wyoming Seminary. Here he taught the ancient languages about fifteen years. In 1862 he was elected president of Wyoming Seminary. He served in this capacity over a year, when he resigned and entered the pastorate.

He received local preacher's license from the Cazenovia church about the time he left Cazenovia Seminary.

In 1852 he joined the Conference on trial, having received deacon's orders previously. In 1854 he received local elder's orders, but did not come into full membership in the Conference. In 1856 he again joined the Conference on trial, becoming a full member in due time.

On November 9, 1859, he married Miss Mary E. Wood, at that time, and for several years previous, preceptress at Wyoming Seminary, a woman of rare gifts and consecrated life. She died at West Pittston, September 5, 1890. Three sons and two daugh-



YOUNG C. SMITH

ters were born to them. Rev. Wesley W. was a member of this Conference several years, and is now pastor of a Congregational church. Frank and Lester are electrical engineers. The living daughter is the wife of Attorney Robert L. Stuart, of Carbondale.

He received the degree of M.A., *in cursu*, three years after graduation, from Union College. In 1868 Dickinson College conferred the degree of D.D. upon him. In 1880 he was elected by his Conference a delegate to General Conference. In 1891 he was a delegate to the Ecumenical Conference of Methodism which met in Washington, D. C.

He died at the home of his son-in-law in Carbondale, on October 19, 1902, and was laid to rest, by the side of his wife, in the Forty Fort cemetery.

His pastoral record is as follows: 1856-62, Professor in Wyoming Seminary; 1863, Carverton; 1864-66, Franklin Street, Wilkes-Barre; 1867-69, Pittston; 1870-71, Carbondale; 1872-76, sy.; 1877, Thompson; 1878, Oneonta, 1879-82, Presiding Elder on Owego District; 1883-85, Wyoming; 1886-87, Parsons; 1888, Agent Preachers' Aid Society; 1889-90, sy.; 1891-1902, sd.

SOUTHWORTH, REUBEN S., was born at New Lisbon, Otsego County, N. Y., in February, 1818, and died at Litchfield, Bradford County, Pa., December 10, 1875. He was born again under the ministry of Rev. William Burnside in 1842, and immediately began active Church work. After serving two years as supply he joined the Oneida Conference on trial in 1851, and became a member of Wyoming Conference by the accession of territory in 1869.



REUBEN S. SOUTHWORTH

His appointments were as follows: 1851, Richmondville; 1852, Smyrna; 1853-54, Bainbridge; 1855-56, Warren; 1857, Deansville; 1858-59, Sangerfield; 1860, Augusta; 1861, Knox Corners; 1862-63, Lowell; 1864-65, Schuyler's Lake; 1866-68, Exeter; 1869-71, Masonville; 1872-73, Schuyler's Lake; 1874-75, Litchfield.

SPENCER, SAMUEL W., was born in Wantage, Sussex County, N. J., on August 1, 1836, and was educated in the schools of New York city. "His father was a Baptist preacher of prominence, but

the son chose to make his home in the Methodist Episcopal Church, to whose doctrines and usages he gave unswerving loyalty."

Early in the war for the Union he enlisted in the 67th Ohio Infantry, and served four and a half years.

On July 29, 1869, he married Miss Florence A. Sanders, of Litchfield, Pa., who with six children survived him.

He suffered greatly from rheumatism and heart disease, and of the latter died very suddenly at his home in Mount Pleasant, Mich., on June 5, 1893. His body was laid to rest in the cemetery at Mount Pleasant, Mich.

On most of his charges refreshing showers of grace were experienced, notably at Sanford, where two hundred and fifty were converted.

He joined Wyoming Conference in 1873, and two years after superannuation moved West.

His pastoral record is as follows: 1873, Broome; 1874, Lanesboro; 1875-76, Hawleyton; 1877-78, Sanford; 1879-80, sy.; 1881, Rileyville; 1882, Canaan; 1883-84, Narrowsburg; 1885-93, sd.

SPERRY, AARON C., was born in the town of Alford, Mass., on March 24, 1821, and died in Whitney's Point, N. Y., on August 18, 1894, having suffered some time with progressive paralysis.

His father dying while he was but a young lad, he was left to the care of his mother and sisters, who were devoted Methodists. Converted when quite young, and early believing himself called to the ministry, he studied in Coopers-town Academy and subsequently in Cazenovia Seminary.

After serving some time as supply under the presiding elder, he joined Oneida Conference in 1849, becoming a member of Wyoming Conference at its organization. After his superannuation in 1889 he moved to Whitney's Point, where he lived until death.

In 1850 he married Miss Abigail Culver, of Ames, Montgomery County, N. Y. Two children were born to them, Maria, who died at Lisle, N. Y., when in her tenth year, and Almiron M., now practicing law in Binghamton. Father and daughter lie side by side in the Lisle cemetery.

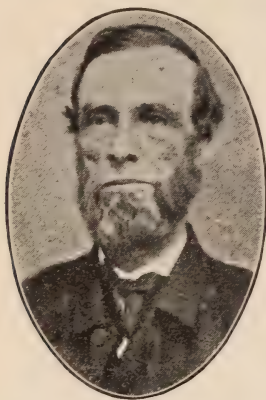


AARON C. SPERRY

He was a cousin of Rev. Lyman Sperry.

His pastoral record is as follows: 1849, Ames; 1850, Berkshire; 1851, Vestal; 1852, Conklin; 1853, Conklin and Loder-ville; 1854-55, Maine; 1856, Page Brook; 1857-58, Castle Creek; 1859-60, Lisle and Whitney's Point; 1861-62, Little Meadows; 1863-65, Brooklyn; 1866-67, Rome; 1868-69, Orwell; 1870-72, Harford and South Gibson; 1873, West Nicholson; 1874, Osborne Hollow; 1875, Chenango; 1876-77, North Fenton; 1878-80, Whitney's Point; 1881-82, Chenango Forks; 1883-84, Triangle; 1885-86, Willet; 1887-88, Oakland; 1889-94, sd.

SPERRY, LYMAN, was born in Alford, Mass., on December 15, 1808, and died in Unadilla, N. Y., on May 18, 1892. "For several years he had been confined to the house by a singular and painful prostration of the muscular system, which gradually wore him until death came as a friendly release."



LYMAN SPERRY

Early in life his family settled in the vicinity which became his home in old age. Here he made for himself an enviable reputation as a teacher, when only nineteen years of age.

He was converted at a camp meeting held on Bowe Hill (situated a few miles above Laurens, Otsego County, N. Y.) while he was still a young man.

He was licensed to exhort by John Roper in 1828, and in 1829 joined Oneida Conference, becoming a member of Wyoming Conference with the acces-

sion of Oneida territory in 1869.

On January 8, 1832, he married Miss Amanda K. Robertson, of Unadilla, N. Y., who kept step with him until April 17, 1890, when she passed away. To them were born two children, a daughter whose qualities as a teacher were rare, and a son who was for some time editor of the *Wilmington Morning News*, and afterward minister plenipotentiary to Persia from the United States of America. Huband and wife are buried in the cemetery at Unadilla.

He was studious throughout his ministerial life; indeed, after marriage he began the study of Latin, Greek, and Hebrew, and became proficient in them.

In 1852 he was a delegate to General Conference.

His pastoral record is as follows: 1829, Sharon; 1830-31, Chenango; 1832-33, Cherry Valley; 1834-35, Springfield; 1836-37, Oxford; 1838-39, Norwich; 1840-41, Sauquoit; 1842-43, Oxford; 1844, Agent of Wesleyan University; 1845, Cazenovia; 1846-49, Presiding Elder on Otsego District; 1850-53, Presiding Elder on Oneida District; 1854-55, Unadilla; 1856, sy.; 1857, Unadilla Mission; 1858-59, sy.; 1860, Mount Upton; 1861-62, sy.; 1863-64, Bainbridge; 1865, Sidney; 1866, Bainbridge; 1867, Sherburne; 1868-70, Guilford; 1871-72, sy.; 1873-92, sd.

STONE, SAMUEL MATTISON, was born on April 30, 1819, at Augusta, Oneida County, N. Y. His father gave him the name of Mattison because of his love for Rev. Seth Mattison, a Methodist minister of old-time power. He was one of eleven children, all of whom became members of the Methodist Church. When ten years of age he was converted at a camp meeting held at his native place, which was attended by Bishop Roberts. Some time after this he became a member of the church at Stockbridge, N. Y., of which his father was one of the founders.

His education preparatory to the ministry was received at Cazenovia Seminary.

In 1841 he received an exhorter's license, and in the following year local preacher's license.

On October 23, 1842, he married Miss Lydia E. Cook, of Stockbridge, N. Y., who survives him.

In the spring of 1844 he removed to the Territory of Wisconsin, and settled in Fort Atkinson, and soon identified himself with the church there. By the church in this place he was recommended to Conference, and he accordingly joined the Rock River Conference in August, 1847, and received deacon's orders from the same session of Conference. His first appointment was Winnebago County, Wis. He lived at Oshkosh, on the shore of Winnebago Lake, in a log house which measured on the inside ten by twelve feet. It had a cellar, and a guest chamber two logs high, where the presiding elder and other guests were lodged. He was the first Methodist minister with a family to live in Oshkosh. In 1848 the Rock River Conference was divided, a part of its territory becoming the Wisconsin Conference, and he thus became a



SAMUEL M. STONE

member of Wisconsin Conference. His appointment this year was Centerville. Here he found no house to live in except a very uncomfortable log house. He was offered a building lot in a new village if he would agree to build a house on it. He accepted the lot. While he had never learned the carpenter's trade, he went to the woods and cut and hewed the timbers for the frame of his house. He then borrowed an ox team and hauled the lumber needed from Winnebago. The lumber being green, the house was not very comfortable the first winter, but thereafter was very satisfactory. He served this charge two years, and in 1850 was sent to Lowell. In his second year on this charge, 1851, fever so far reduced him in strength that he felt compelled to locate in 1852, and returned East. The change of climate was so helpful that in 1854 he accepted work, taking Vernon Village, N. Y., as supply, and in 1855 he was admitted to Oneida Conference and sent to Decatur. Failing health caused him to superannuate in 1867, and in the same spring he moved to Burleigh, Cape May County, N. J., where he died on December 9, 1901. After moving to New Jersey he did some work, supplying Hamilton, South River, and Asbury charges in the New Jersey Conference. He became a member of Wyoming Conference by the acquisition of Oneida territory in 1869.

His pastorates have been as follows: 1855-56, Decatur; 1857, Laurens; 1858, Oneonta; 1859, sy.; 1860-61, Vernon Center; 1862-63, Westmoreland; 1864-66, Warren; 1867-1901, sd.

SWALLOW, MINER, was born in what is now Plains township, Pa., on September 10, 1815, and died in his home in Kingston, Pa., on July 6, 1898.

His father's home was the itinerants' home, and he early became associated with the spirit of Methodism.

On April 19, 1841, he married Miss Eliza Mary Dobson, of Plains, Pa. She preceded him to the heavenly country, dying on January 15, 1893. Husband and wife are buried in the Forty Fort cemetery.

In 1854 he joined Wyoming Conference. After he ceased the active work of the ministry he settled in Kingston, where he spent the balance of his life.

His love for the educational work of the Church is evinced by the fact that he deeded his home in Kingston, worth about \$8,000, to Wyoming Seminary.

His appointments were as follows: 1854, Choconut; 1855-56, Thompson; 1857-58, Salem; 1859, Damascus; 1860, Lackawanna;

1861-62, South Danby; 1863, Plainsville; 1864-65, Newport; 1866, New Town; 1867, Tioga; 1868, sy.; 1869-70, Tract Agent; 1871-72, Bush; 1873-74, sd.; 1875, sy., Mountain Top; 1876-92, sy.; 1893-98, sd.

SWARTZ, TAYLOR D., was born at Moscow, Pa., December 15, 1836. He was converted at the age of seventeen, and soon began to manifest gifts which led the Church to call him to special work. He spent some time at Wyoming Seminary, where he was recognized as a diligent student. After supplying Dundaff and Lackawanna charges one year each he joined Wyoming Conference on trial in 1862 and was sent to Lackawanna for another year. In 1863 and 1864 he was appointed to Northmoreland Circuit.

On August 31, 1864, he enlisted in the 210th Regiment of Pennsylvania Volunteers, and was soon afterward elected chaplain of the regiment, which position he filled until disease disqualified him for work. He died March 30, 1865, at City Point Hospital.

He lies in the Moscow cemetery, and his grave is marked by a suitable stone erected by the members of Wyoming Conference. The stone is of Vermont Italian marble, nearly six feet in height. Its cost was \$200, and bears an inscription stating that it was erected to his memory by the Wyoming Annual Conference.

TAYLOR, CORRINGTON E., was born in Rome, Bradford County, Pa., and died at Whitney's Point, Broome County, N. Y., on April 23, 1888.

He was converted in early life, and in due time entered the ministry of the Methodist Episcopal Church, joining the Oneida Conference in 1842 and becoming a member of Wyoming Conference at its organization.

He was married in 1845, and lived in joyous relation with his zealous wife until her death on October 5, 1884.

His pastoral record is as follows: 1842, Pike; 1843-44, Skinner's Eddy; 1845-46, Abington; 1847-48, Salem; 1849-50, Northmoreland; 1851-52, Skinner's Eddy; 1853, Hawley; 1854-55,



CORRINGTON E. TAYLOR

Beach Pond; 1856-57, Orwell; 1858-59, Windham; 1860-61, Barton; 1862-63, Castle Creek; 1864-65, Abington; 1866-68, Little Meadows; 1869-70, Whitney's Point; 1871, sd.; 1872-73, Chenango; 1874-88, sd.

TAYLOR, FRED P., died at Wells Bridge, N. Y., August 9, 1879, aged twenty-four years and twenty-seven days.

He was converted in a revival at Smyrna, under the labors of Rev. S. Moore, and immediately joined the Methodist Episcopal Church. After a brief period of schooling in Elmira he went to Wyoming Seminary, where he spent two years in hard study.

In March, 1876, he was licensed to preach by the Chenango District Conference. He served Osborne Hollow as supply in 1876-77, joined the Conference in 1878, and was returned to Osborne Hollow for the third year. In 1879 he was sent to Wells Bridge, where he labored but a few months, dying after about two weeks of painful sickness.

On September 26, 1876, he married Nettie A., daughter of Rev. A. Eastman, an honored local preacher of our Church, who survives him.

THOMAS, WALTER B., was born in Ewhurst Green, Sussex County, England, on December 31, 1819, and died in Carbondale, Pa., on May 13, 1897.



WALTER B. THOMAS

His parents were both members of the Methodist Church, and at an early age he united with the same Church. He preached his first sermon at seventeen years of age. He did service in the ranks of the local ministry sixteen years before coming to America. After coming to this country he did work as a supply under Rev. Zachariah Paddock, presiding elder, for a short time and in 1853 joined Wyoming Conference.

In October, 1853, he married Miss Abigail Caroline Turner, of Silver Lake, Pa. On September 1, 1884, after suffering from pulmonary disease for some time, she passed from their pleasant home in Athens, Pa., to heavenly mansions. Husband and wife are buried in the cemetery at Athens, Pa. One son was born to them, Professor A. P. Thomas, now living at Carbondale.

When he retired from active work, and the proposition was made to make his claim upon the superannuates' fund first class instead of second, with grace and magnanimity he objected, saying, "I can earn a little, and others may suffer if my claim is increased." He did good work at bookbinding for a number of years.

His pastoral record is as follows: 1853, Montrose; 1854, Berkshire; 1855, Vestal; 1856-57, Athens; 1858-59, Nichols; 1860-61, Orwell; 1862-63, Gibson; 1864-65, Lisle and Whitney's Point; 1866-67, Castle Creek; 1868-69, Windsor; 1870, North New Berlin; 1871, Middlefield; 1872-73, Bainbridge; 1874-75, Morris; 1876-77, Westville; 1878, Exeter; 1879-81, Broome; 1882-97, sd.

TOWNER, ISAAC PRATT, was born in Rome, Bradford County, Pa., on December 26, 1822, and died in West Nicholson, Wyoming County, Pa., March 18, 1887. He was buried in the Towner family burying ground on Towner Hill, about two miles from Rome.

He was the son of Rev. Joseph Towner, a prominent Methodist preacher for many years. He was converted when fourteen years of age. He was given local preacher's license in 1854, and in 1856 he joined Wyoming Conference. His ministry was followed by revivals, and frequently they were large ones. During the last year of his life about one hundred souls were brought to Christ. He was in the midst of a gracious work when he was called away. He preached on Sunday, March 13, three times, and went home in a chill. On the following Friday he passed away; pneumonia had done its fatal work.



ISAAC PRATT TOWNER

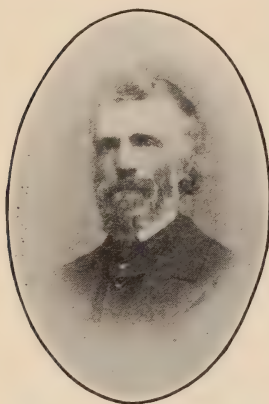
It is claimed that during his ministry he built six churches, purchased three parsonages, beside doing much in repairs.

In 1847 he married Sally Jane Van Nest, who survived him until December 27, 1891, when she passed away. Eight children were born to them. While living at Mehoopany they buried four of them, three in one day. Four survived them and are members of the Methodist Episcopal Church.

His pastoral record is as follows: 1856-57, Little Meadows; 1858, Litchfield; 1859-60, Mehoopany; 1861-62, Wyalusing; 1863-66, sd.; 1867-69, Fairdale; 1870, Union; 1871-73, Sanford;

1874-76, Harpursville; 1877, Windsor; 1878-79, McDonough; 1880-82, Hale's Eddy; 1883-84, Herrick Center; 1885, Daleville and Union; 1886, West Nicholson.

TRYON, LEVI D., was born in Owasco, N. Y., November 2, 1817. He was born again in Weedsport, N. Y., at the age of eighteen. He was licensed to exhort in 1840, made a local



LEVI D. TRYON

preacher in 1841, and joined Oneida Conference in 1842. In 1852 he was transferred to Wyoming Conference. While pastor at Honesdale disease of the throat and lungs incapacitated him for pulpit work. In 1856 he became superannuated, making Honesdale his home during the balance of his life. The last twenty years of his life were years of severe struggle for life. During his years of residence in Honesdale after superannuation he was engaged in the insurance business. He died September 27, 1876, and was buried at Honesdale.

In August, 1844, he married Miss Priscilla G. Mead, who survived him until April 29, 1892. A daughter and two sons are still living.

His fields of labor were the following: 1842, Scipio; 1843, Amber; 1844, Scipio; 1845, Elbridge; 1846-47, Nichols; 1848, Brooklyn; 1849-50, Windsor; 1851, Dryden; 1852-53, New Troy (Wyoming); 1854, Tunkhannock; 1855, Honesdale; 1856-76, sd.

TORRY, DANIEL, was born about 1800, and died on September 30, 1857.

In 1827 he joined the Genesee Conference. Being with the territory which constituted Oneida Conference at its organization, he became a member of that body, and in the same manner became a member of Wyoming Conference in 1852. No memoir appeared in the Minutes of our Conference, but one was promised for the General Minutes. The promise seems to have been forgotten, the memoir did not appear, and we find none elsewhere.

His pastoral record is as follows: 1827-28, Bridgewater; 1829, Binghamton; 1830-31, Broome; 1832, Spencer; 1833-34, Lanesboro; 1835, Brooklyn; 1836, Vestal; 1837, Skinner's Eddy; 1838, sd.; 1839-40, Pike; 1841, Orwell; 1842-46, sd.; 1847-48, Montrose and Great Bend; 1849-57, sd.

VARCOE, RICHARD, was born in Lincolnshire, England, in 1825. At the age of eighteen he became a minister of the Reformed Methodist Church. In October, 1864, he came to America. Before coming to this country he married Miss Elizabeth Condon, who died in England, leaving three children, Richard, Montgomery, and Fannie E., all of whom are now deceased. On December 27, 1865, he married Miss E. Amanda Doney, at Dyberry, Wayne County, Pa., who had been a school-teacher several years. Two children were born to them—Laura A. and Franklin R. The daughter was born September 3, 1867, and died on April 9, 1892. The son was born on March 21, 1872, and is now a merchant in Waymart, Pa.



RICHARD VARCOE

In 1866 he united with the Wyoming Conference on trial, the Conference recognizing his elder's orders which he received from the Reformed Church. He died at South Canaan on April 9, 1885, and his body was laid to rest in the Glen Dyberry cemetery at Honesdale, Pa.

He served the following charges: 1866-67, Sanford; 1868, Thompson; 1869-71, Cherry Ridge; 1872, Clifford; 1873-75, Narrowsburg; 1876, Spencer; 1877-78, Berkshire; 1879, Thompson; 1880-82, Narrowsburg; 1883-84, Canaan.

WENTZ, WILLIAM SOLON, was born in Binghamton, N. Y., January 28, 1826, and died in Owego, N. Y., April 20, 1881.

He spent childhood and youth in the vicinity of Binghamton, and when old enough became an employee of the Erie Railroad, and continued railroad work until he entered the ministry.

After conversion he received a call to the sacred work of the ministry, and was given a local preacher's license. Health considerations prompted him to seek a more helpful climate. He, accordingly, joined the Missouri Conference in 1856, where he served the following charges: Shelbyville, Macon City, Independence, Kansas City, Atchinson, Hannibal, Brunswick, Brookfield. In 1863 he became presiding elder of St. Joseph District, and in 1864 he was appointed to the Little Rock District.

During the early part of his ministry the country was severely agitated by the discussion of slavery, and when Missouri threatened to secede the excitement became intense. He draped his

pulpit with the American flag and championed the cause of the Union, at the peril of his life, as it was often threatened. His love for the Union was known wherever he went, and evoked the hatred and cruel conspiracies of Southern sympathizers. At one time, while he was serving Little Rock District, five Union men were hung in his front dooryard, within the view of his family, and his wife was notified that they were in search of her husband.

In 1868 he was a member of the Electoral College from Missouri, which cast its vote for Grant and Colfax.

In 1869 he transferred to East Genesee Conference and was appointed to North Hector, and in 1870-71 he served Troy. In 1872, by change of Conference boundaries, he became a member of Central New York Conference, where he served Mecklenburg three years. In 1875 he was transferred to Wyoming Conference, and served the following charges: 1875-76, Ashley; 1877-78, Newark Valley; 1879-80, Susquehanna. In 1881 he was appointed to Susquehanna for a third year. He was not permitted, however, to enter the work. On his way home from Waverly, the seat of Conference, he stopped at Owego to visit a sister living in that place. In a few days pneumonia had done its work, his spirit had returned to its Maker. His body was buried in Rochester, N. Y., and when his wife died in 1893, she was laid by his side.

WADSWORTH, WILLIAM A., was born in New Hartford, N. Y., and died in the same town March 9, 1875, aged forty-five years.

He was led to Christ under the labors of Rev. D. W. Thurston.

He left a flattering business offer when he offered himself to the work of the ministry. He spent some time in preparation for his lifework in study at the Biblical Institute of Concord, N. H. He joined Oneida Conference on trial in 1855, and became a member of Wyoming with the accession of Otsego and Chenango Districts. His ministry was a revival one. He left a wife and three sons.

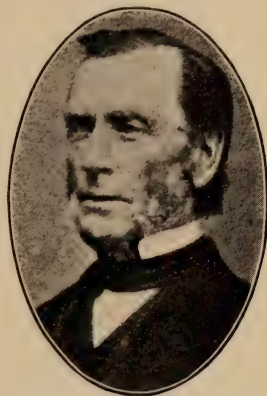
His appointments were as follows: 1855, Bridgewater and Leonardsville; 1856, Lenox; 1857-58, Cardiff; 1859, Fayetteville; 1860-61, Jordanville; 1862-63, Verona; 1864-66, Vernon Center;



WILLIAM A. WADSWORTH

1867-68, Mount Upton; 1869-70, Norwich; 1871-72, Unadilla; 1873, Cooperstown; 1874, sy.

WARREN, IRA D., was born in Oswegatchie, St. Lawrence County, N. Y., April 4, 1802. He was born again at fifteen years of age in the city of Albany, N. Y., when his parents were living at that time. He at once joined the Methodist Episcopal Church and was soon licensed to exhort. He served as a supply on Middlefield Circuit, in Otsego County, N. Y. (I think this should be Otsego Circuit. Middlefield was not cut off from Otsego until 1835.) He joined Oneida Conference in 1833, receiving deacon's orders in 1836 and elder's orders in 1838. Revivals of great power accompanied his labors. It is claimed that ten or fifteen preachers could be named as part of the fruit of the revival which occurred during his labors at North Pitcher. In 1865 he superannuated, and moved to Cortland, where he lived until his death, on November 18, 1869, death resulting from cancer of the stomach.



IRA D. WARREN

His pastorates were as follows: 1833-34, Chenango; 1835, Westford; 1836, Otsego; 1837-38, Sharon; 1839-40, Bainbridge; 1841-42, Otego; 1843, Chenango; 1844-45, Plymouth; 1846, Pompey; 1847-48, Truxton; 1849, East Solon; 1850, North Pitcher and Taylor; 1851, North Pitcher; 1852, Triangle Mission; 1853, Virgil; 1854, transferred from Oneida to Wyoming Conference and stationed at Le Raysville; 1855, Le Raysville; 1856-57, Springville; 1858, Tunkhannock; 1859, Nicholson; 1860, Wyalusing; 1861-62, Rome; 1863-64, Little Meadows; 1865-69, sd.

WHITHAM, JOSEPH, the oldest son of Rev. John and Hannah Whitham, was born in Leeds, England, on December 13, 1808. At the age of twelve he came with his family to this country and settled at Union, Broome County, N. Y. In his eighteenth year he consecrated himself to Christ and at once became a member of the Methodist Episcopal Church. In 1842 he received a local preacher's license, and in the same year was received on trial by the Oneida Conference. In due order he was received into full membership, and received deacon's and elder's orders.

At the organization of Wyoming Conference he was in the territory which constituted it, and thus became a member of it. He, however, located before the first session of the Conference was closed. He died on the Oregon Circuit, Honesdale District, June 24, 1863, a peculiarly triumphant death.

His appointments were as follows: 1842, Lisle; 1843, Greene; 1844-45, Spencer; 1846, Mehoopany; 1847, Springville; 1848, Flemingville and Speedsville; 1849, Flemingville; 1850, Spencer and South Danby Mission; 1851, Broome; 1852, located; 1854, readmitted, Montrose; 1855, Apalachin; 1856, Le Raysville; 1857, Litchfield; 1858, Gibson; 1859, Cherry Ridge; 1860, Tallmansville; 1861, Newton; 1862, Tioga; 1863, Oregon.

WESTLAKE, WILLIAM BURROUGHS, A.M., was born in Newburgh, N. Y., on September 27, 1831, and died in Dallas, Luzerne County, Pa., on October 11, 1897.



WILLIAM B. WESTLAKE

His early life was passed upon his father's farm in Orange Lake, N. Y.

He was converted and joined the Methodist Episcopal Church at twelve years of age.

In 1859 he graduated from Union College, Schenectady, N. Y., from which institution he received the degree of A.M. in after years. In early manhood he taught school for a livelihood—in fact, continued at this work until he entered the ministry. Among his positions as teacher were Fort Plain, N. Y., Valley Female Institution, Winchester, Va., and Wyoming Seminary, Kingston, Pa.

He joined Wyoming Conference in 1863 while still engaged at the seminary, and during the summer of the same year was appointed to Henry Street, Binghamton, to fill the vacancy made by Rev. William Wyatt's accepting a chaplaincy in the army. He was reappointed to Henry Street in 1864.

On October 27, 1875, he married Miss Elizabeth Emory, of West Pittston. Two sons were born to them, who with the wife survive him.

He was one of the Wyoming Conference Trio, Revs. J. C. Leacock and J. B. Sumner being the other members. Their music has been a delight to many for long years. In fact, the writer heard them at Chautauqua twenty-five years ago, and was

charmed by their music. Their last singing was at the Wyoming District ministerial meeting at Carverton, Pa., October 4-5, 1897.

His ministry was made memorable by some great revivals, specially at Owego, Jermyn, and Waverly.

His going was sudden. On Sunday, October 10, he preached at Dallas in the morning, and in the afternoon at Alderson, on an adjoining charge, he preached and administered the sacrament. In the evening, as he attempted his usual service at Dallas, he was taken sick in the opening of the service. The next day he passed away. His body was laid to rest in the Forty Fort cemetery.

His pastoral record is as follows: 1863, Professor in Wyoming Seminary, and Henry Street, Binghamton; 1864, Henry Street, Binghamton; 1865-67, Owego; 1868-70, Waverly, N. Y.; 1871-72, Susquehanna; 1873-74, West Pittston; 1875-77, Oneonta; 1878, Montrose; 1879-81, Moscow; 1882-84, Hawley; 1885-87, Jermyn; 1888-92, Peckville; 1893, Parrish Street, Wilkes-Barre, 1894-97, Dallas.

WELLS, JAMES LAFAYETTE, was born on April 6, 1825, in the town of Augusta, Oneida County, N. Y. He had the advantages of a district school, a village academy, Cazenovia Seminary, and Concord Biblical Institute. After conversion at Vernon, N. Y., he joined the church at Stockbridge, N. Y. Here he received his first encouragement toward entering the ministry. In 1841 he received local preacher's license, and in 1849 joined the Oneida Conference, becoming a member of this by the allotment of Oneida territory.

On February 7, 1850, he married Miss Maria Louisa Stone, of Augusta, N. Y., who died in Binghamton, N. Y., on June 5, 1889. On August 20, 1890, he married Mrs. Coralynn Barnard, of Cooperstown, N. Y., who died at the home of her son in Collegeville, Pa., on November 5, 1898.



JAMES LAFAYETTE WELLS

He published the following: *Great Memorial, or Sabbath Question*, 1856, 323 pages; *Man Not a Mystery*, 1896, 429 pages; *The Republic of the United States in the Prophecy of God*, a pamphlet. He also published several sermons, and was a frequent contributor to the Church papers.

After superannuation he settled in Binghamton, N. Y., where he resided until his death, on July 15, 1902. He was buried in Stockbridge, N. Y.

His pastoral record is as follows: 1849, Nichols; 1850-51, Augusta; 1852-53, Warren; 1854-55, West Winfield; 1856-57, Utica, Corn Hill; 1858, New Hartford; 1859-60, Cooperstown; 1861, Homer; 1862-63, Stockbridge; 1864-66, Ames; 1867-68, Milford; 1869-70, Candor; 1871, Hartwick; 1872, Westville; 1873, Spencer; 1874-75, Schenevus; 1876-77, Corresponding Secretary of Conference Temperance Society; 1878-79, Cherry Ridge; 1880-81, New Milford; 1882, Smyrna; 1883-84, Coventry; 1885-1902, sd.

WESTON, JONATHAN H., was born in Vestal, N. Y., on May 25, 1835, and died in Vestal on September 26, 1899.

His conversion occurred in 1862, and in the following year he received a local preacher's license from the Montrose Quarterly Conference. In 1865 he joined Wyoming Conference.



JONATHAN H. WESTON

On March 25, 1855, he married Miss Elizabeth Serruja Pattison, of Owego, N. Y., who died in Kirkwood, N. Y., on July 14, 1884. His second marriage was to Miss Clara M. Courtright, of Meshoppen, Pa., on September 28, 1885, who with two daughters, Ella Apphia and Rose Marlene, survives him.

About one year and a half before he died he suffered from a paralytic stroke, which terminated his active work in the ministry. After superannuation he settled in Vestal, opened a jewelry store, and seemed quite like himself, and thought the prospect good for several years of life. A second shock terminated his life within four days after he received it. He was buried in Vestal.

His ministry was accompanied by revivals on almost every charge he served.

His appointments were as follows: 1865-67, Auburn; 1868-70, Mehoopany; 1871-73, Meshoppen; 1874-76, Brooklyn; 1877-79, New Milford; 1880, Nicholson; 1881, Wyalusing; 1882, sy.; 1883-85, Kirkwood; 1868-88, Sterling; 1889-91, Forest City; 1892-94, Springville; 1895-96, Hawleyton; 1897-98, McClure; 1899, sd.

WILLIAMS, JOHN F., was born in Carbondale, Lackawanna County, Pa., on September 27, 1844, and died in the city hospital of Wilkes-Barre, whither he had gone for a surgical operation, on February 18, 1896.

He early became an orphan, and at the age of seventeen, in 1861, he enlisted in the 58th Regiment of Illinois Volunteers, and, by subsequent reenlistment on the field, continued in his country's service four years and four months.

After returning from the war he took a commercial course in the Eastman Business College.

He is believed to have been converted and to have joined the Methodist Episcopal Church at Poughkeepsie, N. Y., under the ministry of Rev. John Cookman. Believing himself called by God to the ministry, he entered Wyoming Seminary in the fall of 1869, where he remained three years. He maintained himself about half of this time by teaching in the College of Business as an associate of Rev. L. L. Sprague.

During the winter of 1871-72 he was called to fill a vacancy at Dunmore, Pa., and in the spring of 1872 he joined Wyoming Conference.

On December 13, 1871, he married Miss Mary Elizabeth Peck, daughter of Rev. Luther W. Peck, D.D. Three children were born to them—Luther P., Mary Emma, and Edward G. The last-named died while the family was living at Schenevus, and was buried there. When the father passed away he was taken to Schenevus and buried by the side of his boy.

His pastoral record is as follows: 1872, Spencer; 1873-74, Windham; 1875, Sterling; 1876-77, Jermyn; 1878-79, Hawley; 1880-82, Afton; 1883-85, Schenevus; 1886-88, Smyrna; 1889-92, Plains; 1893, Dallas; 1894-95, Luzerne.



JOHN F. WILLIAMS

WOOD, ALONZO, was born in Groton, Tompkins County, N. Y., January 15, 1808. He was led to Christ in the town of Palermo, Oswego County, N. Y., in 1822, and united with the Methodist Episcopal Church. Zachariah Paddock gave him exhorter's license in 1829, and John Dempster gave him local preacher's license in 1830. From 1830 to 1833 he did supply work under the presiding elder. In 1833 he joined Oneida Conference. In 1853

his health failed, and by advice of physicians he moved to Michigan, where he partially gained what he sought. He was not idle in Michigan, as he preached when he had opportunity, and with soul-winning success. He died at Chesaning, Mich., May 14, 1874, after a short illness.

His ministry was preeminently evangelistic. During the years in which he did supply work over one thousand people were led to Christ. During the years of his active work in the Conference revivals which brought one hundred and fifty to two hundred souls into the kingdom were of frequent occurrence, and on Cayuga Circuit five hundred conversions were reported. As a result of his revival work the ministry was enriched. Revs. J. M. Grimes, H. R. Clarke, D.D., Joseph and John Boswell, W. N. Cobb, B. I. Ives, D.D., S. H. Brown, F. Humphreys, and several not named were led to Christ and his ministry.

In 1832 he was married to Miss Angeline Mallory, daughter of Judge Mallory, of Cortland, N. Y., who survived him. They had a somewhat numerous family of children, who were a credit to their parents.

He became a member of Wyoming Conference by the accession of Oneida territory.

His appointments were as follows: 1833, Speedsville; 1834-35, Broome; 1836, Slaterville; 1837-38, Groton; 1839-40, Owasco Mission; 1841-42, Cayuga; 1843-44, Mentz and Sennett; 1845-47, Chaplain in Auburn Prison; 1848-49, Groton; 1850, Cayuga; 1851-52, Ledyard; 1853, North Lansing; 1854-74, sd.

WORRALL, DAVIDSON, was born in Eastchurch, England, March 1808, and died in Factoryville, Pa., August 23, 1866. He began his religious life in 1833, and was soon appointed class leader and made a local preacher. He filled these positions acceptably until he came to this country about 1851. He settled in Rome, Bradford County, Pa., upon a farm. He was not allowed to work the farm long, as the Church discovered his gifts and gave him work to do. In 1852 he supplied as junior preacher on Orwell Circuit, and in 1853 joined Wyoming Conference on trial. He had received local deacon's orders before joining the Conference, and received elder's orders at the completion of his studies in 1857.

His appointments were as follows: 1853-54, Speedsville; 1855-56, Abington; 1857-58, Nicholson; 1859-60, Gibson; 1861-62, Skinner's Eddy; 1863, Springville; 1864-66, Nicholson. He left a wife and four sons.

WILLIAMS, DAVID, was born on September 2, 1819, in Merthyr, South Wales. He commenced preaching when about eighteen years old. In 1852 he came to America, and in 1853 went to Carbondale, where he served as pastor of the Welsh Church, and during the following year succeeded in building a church for that society. He was admitted to Wyoming Conference on trial in 1854, receiving deacon's orders in 1855 and elder's orders in 1858. He served the Welsh Mission in Carbondale from 1854-57; Welsh Mission at Blakely, 1858-59; 1860-61, Damascus; 1862-63, Beach Pond; 1864, Ararat; 1865, Oregon; 1866-67, Cherry Ridge; 1868-70, Sanford; 1871-79, superannuated. In 1879 he transferred to the Northern New York Conference and removed to Utica, where he served the Welsh Church of that city until the spring of 1881 when he transferred back to Wyoming Conference and moved to Elmira. While residing there he was appointed as supply to Carbon Run, Northumberland County, Pa.



DAVID WILLIAMS

On Tuesday, March 28, 1882, he returned from his work to see his family in Elmira. A cold terminated in pneumonia, which took him away on Sunday, April 2. He was buried in Woodlawn Cemetery, Elmira.

WORTHING, JONATHAN, was born in 1791. He joined the New England Conference in 1810. He served three charges in that Conference, to wit: 1810, Tuftonboro and Rochester; 1811, Industry; 1812, Falmouth. In 1812 he was admitted into full connection with the Conference and ordained deacon. He located in 1813, and received elder's orders in 1816. By becoming surety for a friend he lost what property he had and became overwhelmed with debt. He was so much involved that he could not expect to pay his obligations and remain in the ministry. To face the public as a bankrupt was inconsistent with his idea of propriety. He therefore located and began the task of extricating himself from debt, which he finally accomplished.

By advice of Bishop Hedding he sought connection with the Genesee Conference and was received in 1825. As the territory was divided and the Oneida Conference organized, and as the

Oneida Conference was divided and the Wyoming Conference organized, he became a member of these Conferences.

During the years of his active ministry he received about twelve hundred members into the Church. After his superannuation he settled in Binghamton, where he lived until his death, August 11, 1874.

His appointments were as follows: 1825-26, Camden; 1827-28, Westmoreland; 1829-30, Herkimer; 1831, Fulton; 1832, Fabius; 1833-34, Onondaga; 1835-36, Madison; 1837-38, Scipio; 1839, Scott; 1840, Spafford; 1841, Scipio; 1842-43, Owasco; 1844, Ledyard; 1845, sd.; 1846, Groton; 1847, Dryden and Virgil; 1848; sd.; 1849-50, Freetown; 1851-74, sd.

WOODRUFF, JAMES O., D.D., was born in Connecticut Farms, N. J., on February 27, 1837, and died in Binghamton, N. Y., on March 30, 1896. He was buried in the Forty Fort cemetery.



JAMES O. WOODRUFF

His boyhood was spent on his father's farm. As he grew into manhood his hunger for knowledge increased. The rudiments of an education he received at the academy in Westfield, N. J. He further furnished his mind by diligently grasping the intervals in farm work to gain a knowledge of Hebrew and Latin. He was led to seek Christ as his Saviour when about sixteen years old.

In 1860 he joined Wyoming Conference.

He had a brother, Rev. J. D., who was a member of Wyoming Conference for a few years. He left us and joined the Congregationalists. After preaching for that body a short time he studied medicine. However, he did not live long after graduation to practice it. Pneumonia cut him down.

In 1855 he married Miss Eliza J. Townley, of Westfield, N. J. The wife, three daughters, and two sons survived him, one of whom, Wesley E., is editor of the *Wilkes-Barre News*.

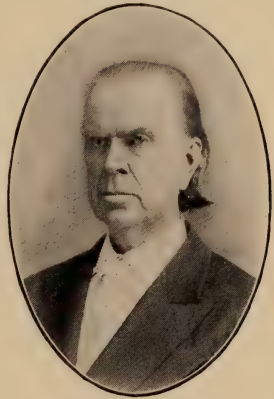
In 1893 Grant University conferred the degree of D.D. upon him, but he did not accept it. The following year Wesleyan University conferred the degree, which was accepted.

His pastoral record is as follows: 1860-61, Blakely; 1862-63, Sterling; 1864-66, Salem; 1867-69, Carbondale; 1871-72,

Honesdale; 1873-75, Owego; 1876-78, Pittston; 1879-80, Norwich; 1881-82, Kingston; 1883-85, Franklin Street, Wilkes-Barre; 1886-88, Waverly, N. Y.; 1889-93, Plymouth, Pa.; 1894-95, Presiding Elder on Binghamton District.

WYATT, WILLIAM, was born on February 20, 1812, quoting himself, "amid the tall pines and uncultivated fields of Danby, Tompkins County, in the State of New York." His father was of English descent, and his mother from French stock. His parents were among the pioneers in that section of the State. Their character may be seen from the following by the pen of our subject. "Thanks be to early Christian training that I am out of prison, and out of a drunkard's grave, and out of hell, to-day."

He was born again in his thirteenth year, in the month of June, at a camp meeting held in the town of Lansing, Cayuga County, N. Y. So complete was his consecration, and so clear the witness to adoption, that for a half century he never entertained a doubt concerning his adoption into God's family.



WILLIAM WYATT

His educational advantages were few. He states that he only received three months' instruction in a common school—advanced as far as the word "baker" in Dilworth's *Spelling Book*, and the rule of three in arithmetic. He, however, became well read in history and English literature, by perseverance.

He was licensed an exhorter in 1831, and the year following he received local preacher's license. In 1835 he joined Oneida Conference, transferred to Black River Conference in 1842, returned to Oneida in 1847, and became a member of Wyoming at its organization.

He was strikingly original, and never lost his individuality; a prodigious worker, and a really talented preacher; wherever known, distinctly remembered.

He married a daughter of Rev. Reuben Reynolds, Mary Almena, who proved a superior help to him in all his work. She died February 28, 1898. Their daughter Lizzie became the wife of Rev. William Penn Abbott, and their son Albert H. entered the ministry. He was for some time a member of Wyoming, is

now a member of New York East Conference, and bears the title of D.D.

After his superannuation he published a volume called *Life and Sermons of William Wyatt*. It is not only a very readable book, but of historical value. We are indebted to it for many facts in this volume.

His controversy with the spiritualists in Carbondale, and the revival in the same place in which over two hundred were brought to Christ, are among the great victories of our Church in this territory.

He died in Albany, N. Y., March 19, 1879, and was buried in the cemetery in Wilkes-Barre, on the banks of the Susquehanna.

His pastoral record is as follows: 1835, Windsor; 1836, Slaterville; 1837, Barton; 1838-39, Speedsville; 1840-41, Candor; 1842-43, Adams (Black River Conference); 1844, Watertown; 1845-46, Lowville; 1847-48 (Oneida Conference), Oxford; 1849-50, Bleecker Street, Utica; 1851, Honesdale; 1852-53, Carbondale; 1854, Franklin Street, Wilkes-Barre; 1855-58, Presiding Elder on Wyoming District; 1859-61, Presiding Elder on Honesdale District; 1862-63, Henry Street, Binghamton; 1864, Chaplain of the 109th Regiment of New York Volunteers; 1865-78, sd.

WORDEN, PETER S., A.M., was born in Smyrna, N. Y., on March 27, 1817, and died in Binghamton, N. Y., on July 28, 1889, and was buried in Spring Forest Cemetery, in the city where he died.



PETER S. WORDEN

Reared with meager advantages, early crippled and always feeble, he nevertheless attained a goodly degree of scholarship and was broadly read.

In his anxiety to save Susquehanna Seminary he gave four years of heroic, unrequited toil, and \$1,000 from his hard-earned savings. This hardly tells the story. He was principal and his wife preceptress of the school five years. Both gave their services for four years, in addition to the money. It was a great fight for a losing cause.

He was twice married: first, in January, 1839, to Miss Sarah Green, who was born in German, Chenango County, N. Y., and who died in Bing-

hamton, December 24, 1885; second, to Mrs. Boyce, who survived him.

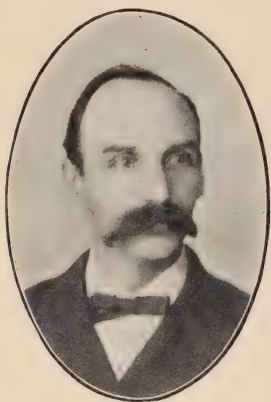
His pastoral record is as follows: 1839, Greene; 1840, Page Brook; 1841-42, Berkshire; 1843-44, Waverly and Athens; 1845-46, Tunkhannock and Wyoming; 1847, Carbondale; 1848-49, Berkshire; 1850-51, Newark; 1852, sd.; 1853-54, Speedsville; 1855, Berkshire; 1856, Court Street, Binghamton; 1857-61, Principal of Susquehanna Seminary; 1862, Maine; 1863, Court Street, Binghamton; 1864-65, Broome; 1866, Chenango; 1867, Page Brook; 1868-69, Union, N. Y.; 1870, Port Dickinson; 1871-89, sd.

CHAPTER X

LIVING PREACHERS

ADAMS, WALTER SCOTT, was born on August 20, 1863, at Redfield, Oswego County, N. Y. He was converted on February 15, 1891, in a revival service which was being held in the Methodist

Episcopal Church at Otego, N. Y., and at once felt called to the ministry. He left a lucrative position in the Bowe Casket Factory to enter our ranks. His education was such as the common schools could give him. Exhorter's and local preacher's licenses were given him by the Otego Methodist Episcopal Church.



WALTER S. ADAMS

On May 21, 1884, he married Miss Georgianna Gee.

Conference received him on trial in 1898.

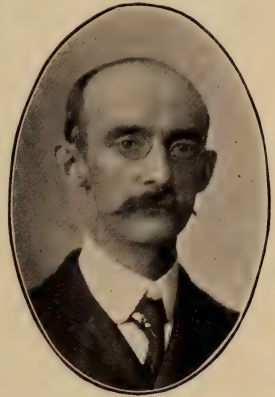
His pastorates have been the following: 1898-99, Decatur; 1900-02, Laurens; 1903, East Worcester.

ALEXANDER, CHARLES S., was born on June 15, 1843, at Hale's Eddy. He was educated in the village school at Hale's Eddy, and after his father's death his mother with her sons moved to Kingston, where he attended Wyoming Seminary four years. His father was a local preacher, and his brother Almus D. became a member of Wyoming Conference. He was converted when a small boy, and early felt called to the ministry, receiving exhorter's license in his eighteenth year, and local preacher's license about five years later. Before joining Conference in 1870 he supplied Mill Hollow (now Luzerne) and Mountain Top. He spent two years in the United States service. He says he was brought up on a farm, and since he retired from the active work of the ministry "has been engaged in market gardening on a small scale."

On November 17, 1869, he married Miss Mary E. Allen, daughter of Rev. A. P. Allen.

His pastorates have been as follows: 1870-71, Spencer; 1872, Newark; 1873-74, Tioga Center; 1875-76, Great Bend; 1877-79, Slaterville; 1880, Triangle; 1881, sy.; 1882, Oakland; 1883-1903, sd.

ALGER, WILLARD H., was born on April 3, 1861, at Fly Creek, Otsego County, N. Y., and did his school work largely in the village school at Fly Creek. He was converted in the Methodist Episcopal church at Fly Creek, and joined the church there. Subsequently he united with the Presbyterian church of Cooperstown, N. Y. He is a painter and paper-hanger by trade. He felt called for some time to preach the Gospel, but found no encouragement in the church to which he belonged. A revival which was being held in the Cooperstown Methodist Episcopal church made manifest his call. Subsequently he joined the Methodist Episcopal church at that place. He was given local preacher's license by the Otsego District Conference March 24, 1886; supplied Portlandville in 1888 and Portlandville and Westville in 1889, and joined Wyoming Conference in 1890. He was ordained deacon in 1892 and elder in 1894.



WILLARD H. ALGER

On September 20, 1882, he married Miss Genevieve Colburn, of Fly Creek, N. Y., who went to her reward on July 24, 1902. On August 16, 1903, he married Miss Carrie M. Harrington, of Milford, N. Y.

His pastoral record is as follows: 1890, West Nicholson; 1891-93, Laurens and Oneonta Plains; 1894-97, Sherburne; 1898-1901, Greene; 1902-03, Milford.

AUSTIN, SAMUEL J., was born in 1847, at South Danby, N. Y. His father was a lifelong Methodist, and felt a distinct call to preach, but was prevented by early marriage and a rapidly increasing family. The subject of this sketch was the youngest child, and the only issue of a second marriage. He was converted at seven years of age, and a year later joined the church. At about sixteen years of age he received his call to the ministry. Shortly after this he received local preacher's license. At nineteen he was recommended to the Wyoming Conference for admission on trial.

Instead of joining at once, he took Dr. H. R. Clarke's advice and went to Wyoming Seminary, arriving at school with about fifty dollars in his pocket. He roomed with Professor R. B. Howland, then a student, boarding himself at an expense of eighty cents per week. The following year he was made professor of common English, and thus paid his way through the year. At the same time he supplied Forty Fort, preaching twice each Sunday in the historic old church.

Just before joining Conference in 1870 he suffered a strong temptation from the offer of a home with an aged and wealthy couple, with the promise of receiving their whole property if he would remain with them and care for them.

After retiring from active work in 1890 he moved to a farm in Wallsville, Pa. While living here he has done some preaching, as his record will show. The Fleetville Methodist Episcopal Church was organized and built by him.

His pastoral record is as follows: 1870, Hyde Park; 1871-72, North Abington; 1873-74, Clark's Green; 1875-76, Moscow; 1877-79, Nicholson; 1880-82, Union; 1883-84, Waverly and Clark's Green; 1885-87, Dallas; 1888-89, Parsons; 1890, sy.; 1891-95, Glenwood; 1896, Wallsville (supply); 1897, sy.; 1898, Chaplain Hillside Home; 1899-1903, sy.

ALLEN, JOHN R., was born on December 20, 1838, at Newark Valley, N. Y. He attended school in Newark Valley, Flemingville, and Speedsville. He was converted in the fall of 1858 in the Methodist Episcopal church at Flemingville, and joined the church at once. He received exhorter's license October 17, 1870, from his pastor, S. B. Keeney, and local preacher's license November 11, 1871. After serving two years as supply preacher under the presiding elder he joined the Conference in 1874, receiving deacon's orders in 1875 and elder's orders in 1878.



JOHN R. ALLEN

On September 29, 1859, he married Miss Roxana Pritchard, who died on April 21, 1884, from injuries received from the running away of Mr. Allen's horse. She was buried at Beach Lake, the place of her death. On April 8, 1885, he married Miss Bertha D. Dunn, of Beach Lake.

His pastorates have been as follows: 1872, Litchfield; 1873-74, Campville; 1875-77, North Barton; 1878-79, North Tioga; 1880-82, Windham; 1883, Hale's Eddy; 1884, Beach Pond; 1885, Oregon; 1886, Oregon and Rileyville; 1887-89, North Abington; 1890-91, Centermoreland; 1892-94, Danby; 1895, Apalachin; 1896-1903, sd.

Since his superannuation he has resided in Flemingville.

ARMSTRONG, EDMUND V., was born on February 3, 1837, in Albany, N. Y. His conversion occurred at fourteen years of age. His education was received in the public schools of New York city and Talmage's Lay College, in Brooklyn, N. Y. In early life he learned the printer's trade, and from 1866 to 1876 was superintendent of a printing office in New York. He gave his country three years' service as cavalryman, under Generals Kilpatrick, Custer, and Sheridan.



EDMUND V. ARMSTRONG

In early life he felt that he was called to the ministry, but did not respond until he was past thirty years of age. Exhorter's and local preacher's licenses were given him in 1876, and he joined the Michigan Conference in 1877, receiving deacon's orders in 1879 and elder's orders in 1881. He was transferred to Wyoming Conference in 1896.

The following are his pastorates: Michigan Conference, 1876-78, Byron Center; 1879-80, Sparta; 1881-82, Grand Haven; 1883-85, Bloomingdale; 1886-88, Mendon; 1889-90, Kalamazoo; 1891-93, St. Joseph; 1894-95, Union City; Wyoming Conference, 1896-1900, Forty Fort; 1901-03, Marathon.

ANDREWS, WILLIAM W., was born on February 19, 1830, in Morris, Otsego County, N. Y. He was converted in Norwich, N. Y., on January 18, 1854, and joined the church at once. He received exhorter's license in 1855 and local preacher's license a year later. He joined the Oneida Conference in 1858, and became a member of Wyoming in 1869 by accession of Oneida territory. In his younger days he learned the blacksmith trade. This served him well during his life in the ministry, as by it he was able to supplement his income on several occasions.



WILLIAM W. ANDREWS

On December 31, 1852, he married Miss Mary S. Thompson, of East Pharsalia, Chenango County, N. Y.

In 1866 he was supernumerary, and was assistant to Rev. Samuel Moore, the pastor at Mount Upton. Since his superannuation he has lived at Athens, Pa.

His pastoral record is as follows: 1858-59, McDonough; 1860-61, Preston; 1862-63, New Berlin; 1864-65, Mount Upton; 1866, sy.; 1867-69, Afton; 1870-71, Windsor; 1872, Thompson; 1873-74, North Barton; 1875, Ellistown; 1876-83, sy.; 1884-1903, sd.

AUSTIN, ANDREW ORTHELLO, was born on November 9, 1864, in Brookfield, Madison County, N. Y. He was converted and joined the church about 1880. He attended the district school near his home for some time, and later the Brookfield Union School for several years. He attended Colgate Academy, at Hamilton, one year, and graduated in 1886. He taught school until 1892, when he took a course in Eastman's Business College, Poughkeepsie, N. Y., graduating in 1892. After leaving the Business College he followed teaching until 1895, when he entered Drew Theological Seminary, from which he graduated in 1898. During the last three years of his teaching he was principal of the village school in Guilford, N. Y.

In 1888 he was married to Miss Frances B. Sprague, of Brookfield, N. Y.

He received local preacher's license in 1894 and joined our Conference in 1898, receiving deacon's orders at the same session of Conference, and elder's orders in 1900. His pastorates have been as follows: 1898-1900, Union Center; 1901-02, Foster; 1903, Chenango Bridge.



ANDREW O. AUSTIN

AUSTIN, JOHN R., was born on February 1, 1873, at Muhlenberg, Luzerne County, Pa. He is a nephew of Rev. Isaac Austin,

for many years a member of this Conference. During his boyhood he lived with his parents on the farm, working summers and going to school winters. When fourteen years of age, while attending the Patterson Grove Camp Meeting, he was converted. Soon after his conversion he believed himself called to the work of the ministry. In 1894, while teaching school near Benton, Columbia County, Pa., he was given exhorter's license, and on January 26, 1895, he was given local preacher's license by E. H. Yocum, D.D., of Central Pennsylvania Conference. In the fall of 1895 he entered Wyoming Seminary, where he spent more than three years in study, struggling to pay his way, serving as janitor in the Methodist Episcopal church, tending gardens, and caring for lawns. In the spring of 1899 he was asked to supply Ash Street and Nay Aug, Scranton, Pa. After supplying this charge two years he asked for and received admission into Wyoming Conference. He served Ash Street until 1903, when he was appointed to Laurens.



JOHN R. AUSTIN

BAILEY, JUDSON N., was born on November 30, 1868, at Chinchilla, Lackawanna County, Pa. He was converted in 1884 at Chinchilla, in a revival conducted by Rev. S. J. Austin. From early childhood he had a desire to preach, which was renewed and enforced at conversion. He attended the district school in early boyhood, and subsequently graduated from Wyoming Seminary and Dickinson College. He was licensed as a local preacher in 1890, and in 1897 joined Wyoming Conference, having been recommended by the Waverly, Pa., Quarterly Conference. On August 19, 1896, he married Miss Addie M. Tingley. He is a member of the Phi Beta Kappa Society, having been initiated in 1897.



JUDSON N. BAILEY

His pastoral record is as follows: 1897-98, Centermoreland; 1899-1902, Moosic; 1903, Askam.

BAIRD, JOSEPH, was born in 1854 in the county of Monaghan, Ireland. His ancestors on both sides were Scotch, and members of the Church of England in Ireland.



JOSEPH BAIRD

His early education was in the national schools, and the schools of "The Church Education Society," and his classical knowledge was received from private tutors until he entered the Wesleyan Normal Institution of Dublin.

He was converted in his seventeenth year and united with the Methodist Church, becoming a local preacher the following year.

He came to America in 1873, and took work as supply in the Northern New York Conference, joining that Conference in 1874. In 1884 he transferred to New York East Conference, and in 1902 transferred to this Conference, and was stationed at Worcester, N. Y., on the Oneonta District, where he is now working.

BARKER, ELBERT ELLINGTON, JR., was born on July 4, 1876, at Durhamville, Madison County, N. Y. His parents moved to Oneida in 1882. He graduated from the Oneida High School in 1895, from Cazenovia Seminary in 1896, and from Syracuse University in 1902. He entered Syracuse in 1896 and remained until 1899, during which time he was advertising manager of the college weekly, the *University Forum*, and also conducted an advertising bureau in the city.

He was converted at twelve years of age, and realized a call to the ministry during his freshman year in college. Exhorter's license was given by his home church, in Oneida, April, 1897, and local preacher's license in June of the same year. He left college in January, 1899, and joined the Conference in the next spring, receiving deacon's orders in 1901. In September, 1901, he again entered Syracuse University.

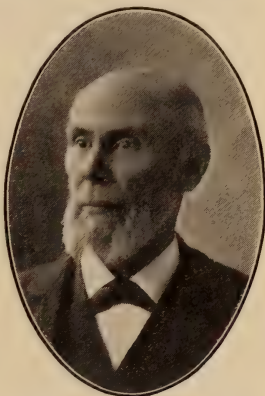


ELBERT E. BARKER, JR.

On August 5, 1903, he married Miss Laura J. Marshall, of Pratt's Hollow, N. Y.

His pastorates have been as follows: 1899-1900, Heart Lake; 1901-03, North Norwich.

BARNES, DAYTON C., was born on September 14, 1834, in Bradford County, Pa., and was reared upon a farm. He was converted in 1848, during a series of revival services conducted by Rev. Levi Pitts. He was educated in the common schools and Le Raysville Academy. He taught school for some time, and for four years from seven to ten months in the year. On August 18, 1859, he married Miss Sarah E. Woodruff, of Orwell, Pa. In 1863 he responded to Governor Curtin's call for volunteers to defend the State, and served forty days in the State militia. In September, 1864, he was drafted into the United States service, and served in the army until the close of the war, being mustered out on May 5, 1865.



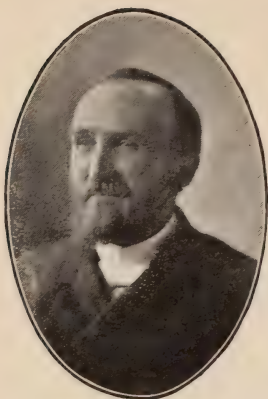
DAYTON C. BARNES

In 1857 the class of which he was a member voted him an exhorter's license, which he refused, feeling unable to do the work. In 1869 he exercised his gifts in some special meetings, which led to his being licensed as a local preacher by the Wyalusing charge. In 1872 he supplied Wyalusing charge, and in 1873 joined Wyoming Conference. His brother, N. W. Barnes, has been a local preacher for many years, and has rendered exceptionally valuable service as supply within the bounds of our Conference.

In 1900 he took a supernumerary relation, on account of the failing health of his wife, and now resides at Montrose, Pa.

His pastoral record is as follows: 1873, Nicholson; 1874-75, Gibson and Harford; 1876-78, Factoryville; 1879, Orwell; 1880, Mount Upton; 1881-83, New Berlin; 1884-86, Little Meadows; 1887-89, Vestal; 1890, Marathon; 1891-92, Brooklyn; 1893-94, Auburn; 1895-97, Falls; 1898-99, Lanesboro; 1900, sy.; 1901-02, Conference Evangelist; 1903, sy.

BEERS, GEORGE O., was born on November 7, 1846, in the parsonage in Middlebury, Conn., his father being a member of the New York Conference. When he was about three months



GEORGE O. BEERS

old his father died. In about three years his mother married Mr. William Bowker, and moved to Herrick, Bradford County, Pa. There he was brought up on a farm. In November, 1856, in a meeting held in a schoolhouse, of Herrickville, Pa., he was converted. He attended common school, had one term in a select school, and was five terms in Wyoming Seminary. He taught public schools a number of terms, and conducted a select school two terms. When about twenty years old he received exhorter's license and one year later local preacher's license. Before his conversion he thought he would some day be a preacher, and after

conversion the conviction grew upon him until it clearly became his duty.

On July 5, 1872, he married Miss Clara M. Taylor, of Standing Stone, Pa. In the spring of 1873 he went to Rush, as a supply, and the following spring joined the Conference.

His pastorates have been as follows: 1874, Rush; 1875-76, Jenningsville; 1877-79, West Nicholson; 1880-82, Springville; 1883-85, Maine; 1886-88, Berkshire; 1889-92, Skinner's Eddy; 1893-95, Candor; 1896-98, Hornbrook and Ghent; 1899-1903, Le Raysville.

BELL, GEORGE M., was born on September 22, 1871, at Framwellgate Moor, a village just north of Durham City, England. At five years of age he began school in the above-named village, and ultimately graduated there. His father, having a large family, needed his assistance. He, therefore found employment, and at the same time began study in a private school in Durham, where he studied four years. His family were Methodists and gave him religious training. It was at a Monday evening class meeting, when he was thirteen years old, that he gave himself to the Lord. There are seven children of this family now living, two daughters and five sons, all of whom are members of the Methodist Church. Of the sons,



GEORGE M. BELL

three are itinerant preachers and one a local preacher. At the age of eighteen he was a local preacher.

On October 22, 1894, he left home for America, sailing from Queenstown on the 28th, and arriving in New York on November 4. He at once went to Binghamton, where he spent the winter, uniting with the Clinton Street Methodist Episcopal Church. In 1895 he was sent as supply to Lackawaxen, Pa., and joined the Conference in the following year.

On November 20, 1895, he married Miss Nellie Griswold, of Rowlands, Pa.

His pastoral record is as follows: 1896, Lackawaxen; 1897-1900, Narrowsburg; 1901-03, Ariel.

BENEDICT, HASKELL BYRON, was born on November 21, 1858, at Schenevus, N. Y. When about three years of age the family moved to Albany. On August 3, 1863, his father enlisted in Company C, 7th Regular New York Heavy Artillery, and was honorably discharged on June 17, 1865, for wounds received at Cold Harbor. His education was received in the public schools of Albany. While living in this city he learned the trade of fresco painter, working for the same firm about ten years. His parents were both Methodists, and for years he was a member of Grace Methodist Episcopal Sunday School. In the fall of 1877 he became a member of the Second Presbyterian Sunday School, of the same city. Soon after, through the efforts of a faithful teacher, he was converted, while alone in a studio on North Pearl Street. He was baptized and received into the Second Presbyterian Church by Dr. Anson J. Upson soon after his conversion. Returning to his native town in 1884, where he had become a law student in the office of Philor Benedict, he united with the Methodist Episcopal Church by letter.

His call to the ministry came with his conversion, but the way into service did not open until going back to Schenevus. Here the Church gave him an exhorter's license on August 5, 1884, and the Otsego District Conference gave him license as local preacher on March 25, 1885. During the time he was exhorter he supplied South Hill, an out-appointment of Schenevus charge.



HASKELL B. BENEDICT

In 1885 he was sent as supply to Laurens, N. Y., and the following spring joined the Conference.

On March 25, 1883, he married Miss Rebecca Van Zandt, of Schenectady, N. Y. Two daughters have been born to them, Bertha and Grace. The last died at Sidney, N. Y., in December, 1890.

His pastoral record is as follows: 1886, Laurens and Oneonta Plains; 1887-90, Sidney; 1891, Hampton Street, Scranton; 1892-93, Otego; 1894-95, Worcester; 1896-97, Unadilla; 1898-1901, Montrose; 1902-03, Owego.

BENJAMIN, CHARLES A., was born on January 27, 1858, in Providence, city of Scranton, Pa. When thirteen years of age he found Christ in the pastor's study at four o'clock on January 21, 1871, and at once identified himself with the Church, becoming an active Christian. He was early convinced of his duty to preach the Gospel. In his early days he worked in the lumber woods, his father being a lumberman, attended the public schools, and also clerked in the store of his uncle, Mr. A. Mulley, in Providence. While working in the store he usually had a text-book about, so as to lose no time.



CHARLES A. BENJAMIN

He began exercising his talents as a speaker during the Francis Murphy temperance movement. In 1875 he entered Wyoming Seminary, where he remained two years. He was given local preacher's license when seventeen years of age, and as the "Boy Preacher" was in demand, specially in revival work. In 1879 he became assistant to Rev. H. M. Crydenwise at Norwich, where the pastor was making a great effort to free the church from debt, and the following year he went to Lisle as supply, carrying on studies in Cazenovia Seminary during the year. In 1881 he joined the Conference.

Since entering the ministry he has done special work in the Greek, Latin, and German languages.

On June 30, 1881, he married Miss Minnie Newton Jansen, of Kingston, N. Y. Three sons and two daughters have been born to them. The oldest son is now a student in Syracuse University, and is preparing for the ministry.

His pastoral record is as follows: 1881-82, Whitney's Point; 1883-85, Sherburne; 1886-89, Schenevus; 1890-92, West Pittston; 1893-97, Honesdale; 1898, Jermyn; 1899-1901, Athens; 1902-03, Asbury, Scranton.

BLAIR, HIRAM G., was born in Waymart, Wayne County, Pa., in 1836. Soon after his birth the family moved to Carbondale, where he lived until seventeen years of age. While living in Carbondale he learned the printer's trade with an uncle who was publishing a newspaper in the place. From that time he was engaged in newspaper work in various places, notably in Deposit and Franklin, N. Y., Nashua and Manchester, N. H.

On October 23, 1860, he married Miss Caroline E. Morgan, of Nashua, N. H., who died in Lisle, N. Y., on May 30, 1895. Shortly after marriage he moved to Scranton, Pa. In August, 1862, he enlisted in Company E, 149th Regiment (the famous Bucktails), and served until the end of the war. Was engaged in all of the battles of the Army of the Potomac from Chancellorsville to Hotchkiss Run. At the close of the war he settled in Scranton and was engaged on the *Republican*, then a weekly paper, and was foreman in the office when the first *Daily Republican* was published.

He was converted in the Adams Avenue Methodist Episcopal Church in 1872. He was a member of a praying band in Scranton which was very helpful to many churches in revival work. His first exhortation was in the Moscow Methodist Episcopal Church, in which the praying band was assisting the pastor, Rev. G. A. Severson, in revival work. He did considerable work as a singing evangelist for several years. In 1875 the Simpson Church, of Hyde Park, gave him an exhorter's license. In 1876 he was sent to South Danby, N. Y., as a supply, and was licensed by that church as a local preacher. In 1877 he joined the Conference.

As will be seen by the above, his school days were limited. On September 14, 1897, he married Sarah Sherwood, of Hornbrook, Pa. In 1897 he superannuated and settled in Hornbrook, where he now resides.



HIRAM G. BLAIR

His pastoral record is as follows: 1877-79, Harford; 1880, Flemingville; 1881, Litchfield; 1882, Hornbrook; 1883, Union Center; 1884-85, Jackson; 1886-88, Kirkwood; 1889-90, Plymouth, N. Y.; 1891-92, Greene, 1893-94, Castle Creek; 1895, Lisle; 1896, Smyrna; 1897-1903, sd.

BLOODGOOD, JOHN D., was born in Litchfield, Pa., February 3, 1843, and was the sixth son and seventh child of Rev. Cyrus and Catharine Bloodgood, early settlers of that region. He attended



JOHN D. BLOODGOOD

the common schools until sixteen years of age, when he attended select schools, until August 12, 1862, when he enlisted as private in Company I, 141st Regiment Pennsylvania Volunteer Infantry, and was discharged as sergeant June 28, 1865, when he immediately resumed his studies, entering the Waverly, N. Y., Institute, where he pursued his studies for some two years, after which he began teaching, which profession he followed up to the time he entered the ministry in April, 1868.

In 1878 he matriculated at Illinois Wesleyan University, and in 1881 graduated with the degree of Ph.B.

In September, 1866, while attending a camp meeting at Spencer, N. Y., he was convicted of sin and converted. The call to the ministry soon followed, and was as clear and definite as the call to repentance. His first license was as a local preacher, and was granted by the Quarterly Conference of Van Etnenville, N. Y., and dated in January, 1868. In April, 1868, he was employed by Dr. Clarke as supply on the Tioga charge, Owego District, and in April, 1869, was admitted into the Wyoming Conference. He was ordained deacon in 1871 by Bishop Janes and admitted into full membership, and in 1873 was ordained elder by Bishop Ames.

November 17, 1867, he was united in marriage with Miss Belle Rogers, of Waverly, N. Y., the fruit of this union being two daughters—Lyllian M., born May 15, 1873, and Ethelyn M., born May 22, 1880. After suffering a number of years from consumption she fell asleep in Jesus on February 26, 1899.

In 1892 he published a volume entitled *Personal Reminiscences of the War*, which has had an extensive circulation.

In 1894, after twenty-five years of active service and feeling increasingly the burden of disabilities contracted while in the army, he took a supernumerary relation and accepted a position in the Pension Bureau at Washington, D. C., which he now (1903) holds.

His pastoral record is as follows: 1869, Tioga; 1870-71, South Danby; 1872, Vestal; 1873, sy.; 1874-76, Sanford; 1877-78, Lisle; 1879-81, Gilbertsville; 1882-83, Wyalusing; 1884-85, sy.; 1886-88, Gibson; 1889-91, Lockwood; 1892-93, Tioga; 1894-98, sy.; 1899-1903, sd.

BICKFORD, JOHN HELPS, A.M., was born November 21, 1859, in Lancaster, O. He attended the public schools, prepared for college at Jennings Seminary, Aurora, Ill., graduated from De Pauw University, after pursuing the classical course therein four years, in 1888, and in due time received the degree of A.M. from his *alma mater*.

He was converted at Constantine, Mich., where his family was then living, and joined the Church on probation in March, 1874. He became a local preacher in 1879. He joined the Southeast Indiana Conference in 1887. From his pastoral record it will be seen that he did considerable supply work while pursuing his studies in preparatory school and college.



JOHN HELPS BICKFORD

On October 24, 1888, he married Miss Alice Hovey Dean, of Mendota, Ill. Two children have been born to them, John Dean and Elizabeth.

His pastoral record is as follows: 1879, Truit's Chapel (supply), Michigan Conference; 1879, Big Rock Circuit (supply), Rock River Conference; 1880, Somonauk; 1881-82, Little Rock and Jericho; 1883, La Moille; 1884 (in college); 1885, Malden and Arlington; 1885, Harmony and Knightsville, Northwest Indiana Conference; 1886-90, Rushville, Southeast Indiana Conference; 1891, Parkersburg, West Virginia Conference; 1892-95, Meridian Street, Anderson, North Indiana Conference; 1895, Wayne Street, Fort Wayne; 1895-97, First Church, Akron, East Ohio Conference; 1897-1901, Smithfield Street, Pittsburg, Pittsburg Conference; 1901-03, First Church, Wilkes-Barre, Wyoming Conference.

BLAIR, WILLIAMS T., was born on April 26, 1861, at Kingston, Pa. His schooling was largely in the Carbondale High School. He was converted on March 3, 1883, and at once felt called to the ministry. He united with the Carbondale Methodist Episcopal Church, which subsequently gave him exhorter's and local preacher's licenses. He worked as shipping clerk for the Delaware and Hudson Canal Company in Carbondale eleven years. He served the Sunday school of the Carbondale Methodist Episcopal Church as superintendent two years, and also was president of the Carbondale Young Men's Christian Association two years.



WILLIAMS T. BLAIR

On September 13, 1883, he married Miss Mary Strickland, of Carbondale.

He supplied Bainbridge charge part of 1889, in place of Rev. H. B. Cook, who went West in search of health, and in 1890 joined the Conference.

His pastoral record is as follows: 1890, Bainbridge; 1891-93, Cooperstown; 1894-98, Mount Upton; 1899-1900, Whitney's Point; 1901, Lehman; 1902-03, Wyoming.

BENNINGER, JAMES, A.M., was born January 1, 1867, at Auburn Center, Susquehanna County, Pa. He entered Wyoming Seminary in 1886, where he spent four years in study, and entered Drew Theological Seminary in 1890, where he remained two years. During his studies in Drew he supplied the Alderson charge. In 1892 he joined the Conference. During the time he was pursuing his Conference course of studies he was also taking a course in literature with the National University. On completing his Conference studies he matriculated at Illinois Wesleyan University, and pursued the studies leading to the Ph.B. degree, which was duly received. In 1901 he received the degree of A.B. from Soule College, of Dodge City, Kan. He has since received the degree of A.M. from Illinois Wesleyan.



JAMES BENNINGER

He was converted when eighteen years of age, and immediately joined the Methodist Episcopal Church at Ashley, Pa. Shortly after joining the church he received his call to the ministry, which was visible to pastor and church.

On December 23, 1890, he married Miss Emma V. Colburn, of Ashley, sister of Dr. C. W. Colburn, of Carbondale.

Several articles have been furnished by him for the public press, among which were a series of controversial letters upon the subject of future punishment, and an article before the Wyoming District Preachers' Association, in 1893, on "Should Our Benevolences and Church Support Suffer from the Financial Depression?" which was published by request of the Association.

His pastoral record is as follows: 1890-91, supply at Alderson; 1892-94, Alderson; 1895-97, Lehman; 1898-1903, Embury, Scranton.

BLOOMFIELD, ARTHUR G., was born on November 4, 1845, in London, England. His educational advantages were such as the common schools afford, and two terms at Knox's Academy, in Toronto, Canada, and three terms in Victoria University, Ontario. He was converted at eight years of age, and felt at the time of conversion that his lifework was in the ministry. He received exhorter's license when eighteen years old, and the following year local preacher's license—this while in Ontario, Canada. For three years he was kept busy preaching, and usually three times each Sunday. In 1867 he joined the Wesleyan Methodist Conference of Canada, and was stationed at Brock, a circuit of fourteen appointments, with twenty local preachers to assist him. In 1868 he served Millbrook.



ARTHUR G. BLOOMFIELD

In 1869 he came to the United States, settling in Illinois, and casting his lot with the Methodist Protestant Church. He served successively Marseilles, Kendall, New Bedford, and East Bench. In 1875 he transferred to the Genesee Conference of the Methodist Protestant Church, and served the Corfu and Kendall charges. In 1879 he was transferred to the Pennsylvania Conference and served Auburn charge five years.

In 1886 he joined the Wyoming Conference, and in it he has served the following charges: 1886, Franklin Forks; 1887-89, North Tioga; 1890-91, Speedsville.

Increasing deafness prompted him to retire from active work in 1892, since which time he has lived at Corfu, N. Y. In 1895 he superannuated.

In 1869 he married Miss Esther E. Wakelin, of Cartwright, Ontario.

BOYCE, JACOB H., was born on December 28, 1845, in the town of Apalachin, N. Y. He was reared on a farm, and attended the district school of his neighborhood. He attended the Owego Academy in the winter and spring of 1865-66, and taught school in the winter of 1866-67. He alternated attending Wyoming Seminary and teaching in Kingston and Forty Fort from 1867 to 1872. Since entering the ministry he has taken the Chautauqua Literary and Scientific course of reading, and has the Chautauqua diploma.



JACOB H. BOYCE

He was converted in the district schoolhouse when about ten years old, and soon afterward felt called to the ministry. He was licensed to exhort in 1866, and received local preacher's license in 1868 by the Kingston Quarterly Conference. He served as supply at

Athens from October, 1872, to the Conference in 1873, when he joined the Conference.

He served in the civil war as private, first in the 109th Regiment of New York Volunteers, second in the 51st Regiment of New York Veteran Infantry, from January 1, 1864, to August, 1865.

On September 30, 1874, he married Miss Christine E. Stevens, of Elkdale, Pa. They have seven children. The oldest, Robert, has graduated from Syracuse University, and is a member of Central New York Conference.

His pastoral record is as follows: 1873, West Danby; 1874, Flemingville; 1875-76, Middlefield; 1877-78, South New Berlin; 1879-81, Edmeston; 1882, Triangle; 1883-84, Willet; 1885-86, Lisle; 1887-89, Clifford; 1890-93, Canaan; 1894-97, Sterling; 1897-1901, Pleasant Mount; 1902-03, Damascus.

BONE, JOHN E., was born in Quethiock, Cornwall, England, on June 25, 1856. At eleven years of age he was apprenticed to a shoemaker, and served seven years in learning his trade. At about eighteen years of age he came to this country. For a while he worked on a farm in Wayne County, and later at his trade in Peckville, Pa.

In 1875 he was converted at Mount Pleasant, Pa. He graduated from Wyoming Seminary in 1883, and from Drew Theological Seminary in 1886. In the same year he joined Wyoming Conference.

He married Miss Ella Thomas, of Peckville, Pa.

His pastoral record is as follows: 1886-87, Yatesville; 1888-90, Assistant First Church, Wilkes-Barre; 1891-92, Derr Memorial Church, Wilkes-Barre; 1893-97, Oneonta; 1898, Honesdale; 1899-1900, Union; 1901-02, sy.; 1903, Glen Lyon.



JOHN E. BONE

BOUTON, WEBSTER M., was born on June 23, 1872, in Stamford, Delaware County, N. Y. He received an academic education and taught school eleven years. He was converted when the work of the ministry in 1897. He received exhorter's license April 5, 1899, and local preacher's license on September 26 of the same year. He supplied Rockdale charge from July, 1899, to the end of the Conference year, when he was sent as supply to Oakland. He joined the Conference in 1901, and is still serving Oakland charge. His grandfather was a local preacher.



WEBSTER M. BOUTON

On August 21, 1902, he married Miss Bernice R. Carrier, of Oakland, Pa.

BRADSHAW, JOHN, Ph.D., was born in the north of Ireland about 1850. He came from Belfast to New York city when just entering manhood.



JOHN BRADSHAW

On July 16, 1873, he married Miss Isabella Morrison, of New York city.

He was converted in the Eleventh Street Methodist Episcopal Church in the winter of 1873. He was called to the ministry while occupying a lucrative position in New York. He went as a missionary to the poor white people of the South in 1875, and in 1876 joined the Blue Ridge Conference. He remained in that work until 1880, when he entered Drew Theological Seminary. While in the South his highest salary was \$150 per year, and that was paid by the Missionary Society. After joining Wyoming Conference in 1883, he being

admitted on certificate of location from Blue Ridge Conference, he pursued a course of study in, and graduated from, Hamilton College, Clinton, N. Y. He has since pursued a course of study leading to the degree of Ph.D., and received the degree.

His pastorates have been as follows: 1883-85, Mount Upton; 1886-88, Ashley; 1889-93, High Street, Binghamton; 1894-95, Norwich; 1896-98, Pittston; 1899-1901, Nanticoke; 1902-03, Plymouth, Pa.

BRONSON, IRA LINCOLN, was born on May 20, 1865, at Orwell, Pa., and is the son of a Presbyterian elder. He attended graded school, was a short time in college, and was three years at Moody's Bible Institute, Chicago. He received local preacher's license in November, 1894, and in December, 1894, joined the Louisiana Conference of the Methodist Episcopal Church, South. In 1900 he united with Wyoming Conference, his credentials being recognized.

During his younger days he was salesman in a hardware store in Fremont, Neb., two and a half years, and taught school one and a half years.

On September 2, 1896, he married Miss Leila J. Howe, of Orwell, Pa.

His pastoral record is as follows: 1900-01, Wells Bridge; 1902-03, McClure.



IRA L. BRONSON

BRIGGS, E. R. D., was born in the town of Oxford, N. Y., September 30, 1853, his parents soon after removing to a small farm in the town of Smithville, N. Y. Here school opportunities were very meager. The parents took great interest in their children acquiring an education, and special lessons were given evenings through the year. His first three terms of school away from home were obtained, the first at South Oxford, the others at the Oxford Academy, and all this received by "doing chores for board." Several terms were spent at the academy; one year followed in Colgate, at Hamilton, N. Y. Six winters were spent in teaching, one year being in Oxford. After completing his Conference course of study, he took up Chautauqua work, taking two years in the "Chautauqua School of Theology," and also the complete four years' "C. L. S. C." course.



E. R. D. BRIGGS

He was converted November 18, 1875, in the Baptist Church of Oxford, during a great revival conducted by Dr. and Mrs. Patterson, of Binghamton, and united with the Baptist Church. He joined the Methodist Episcopal Church in Oxford in 1877, and was soon after given a local preacher's license. In the spring of 1878 he joined Wyoming Conference.

On October 16, 1878, he married Miss Laura H. Arnold, of McDonough, N. Y.

His pastoral record is as follows: 1878-79, Park Place and Green Ridge, Scranton; 1880, North Fenton; 1881, Lisle; 1882-84, Berkshire; 1885-87, Greene; 1888-90, Morris; 1891-95, Marathon and Killawog; 1896-98, Whitney's Point; 1899-1900, Mount Upton; 1901-03, Unadilla.

BROWN, ALBERT FARGO, was born on July 12, 1837, in the town of Lenox, Madison County, N. Y. He attended school at McGrawville, N. Y., and was at Cazenovia for a while. He was converted when about fourteen years of age, in a meeting conducted by Rev. Abijah Brown in a schoolhouse near Catlin Settlement, on the Taylor charge, Oneida Conference, and soon after was called into the ministry. He received exhorter's license in 1855 and local preacher's license in 1857. In 1858 he was sent as supply to East Homer, where he labored nine months, and in 1859



ALBERT F. BROWN

he joined the Oneida Conference, and became a member of Wyoming Conference in 1869 by the accession of Oneida territory.

He married Miss Mary Etta Culver, of Cuyler, Cortland County, N. Y., on October 17, 1857. They have had three children, one son and two daughters, the daughters dying in infancy.

He has married over two hundred and fifty couples, officiated at about four hundred and twenty-five funerals, and preached over six thousand times.

His pastoral record is as follows: 1858, East Homer; 1859, North Summer Hill; 1860, Summer Hill; 1861-62, Harford; 1863-65, Virgil; 1866-67, De Ruyter and Shedd's Corners; 1868-70, Willet; 1871-72, Greene; 1873-74, Smyrna; 1875-77, Westford; 1878, Bainbridge; 1879-80, Hartwick; 1881-82, Schenevus; 1883-85, Salem; 1886-89, Waymart; 1890-91, Barton; 1892-94, Speedsville; 1895-96, Lockwood; 1897-98, Litchfield; 1899-1900, Danby; 1901-02, Flemingville; 1903, Harford.

BRUNDLE, JOSHUA, was born on May 6, 1862, in the county of Suffolk, England. His father has been a local preacher in the Wesleyan, Primitive Methodist, and Methodist New Connection bodies over fifty years. He is one of twelve children, all of whom are living. He was converted in a prayer meeting when seventeen years of age, and very soon afterward was made a local preacher. He did considerable evangelistic work before coming to the United States, at Devonshire, Cornwall, Newcastle-upon-Tyne, Scilly Islands (for the Bryonites), county of Cork, Ireland, Isle of Man, and other places. In 1892 he came to the United States. He was at Moody's school in Chicago one term. After preaching one summer in Detroit he went to Simpson's school in New York. In 1893 he was sent as supply to Rockdale, on Oneonta District, and in 1894 joined Wyoming Conference.



JOSHUA BRUNDLE

In July, 1894, he returned to England, and on the 19th of the month married the third daughter of Mr. John Lucas, of Foxdale, Isle of Man. John Lucas was a local preacher in the Wesleyan body sixty-two years.

His pastoral record is as follows: 1894, Harpursville; 1895, Harpursville and Nineveh; 1896-98, Masonville; 1899-1902, Davenport; 1903, Lehman.

BURGESS, THOMAS, was born on November 15, 1826, at Newport Pagnell, Buckinghamshire, England. He had the advantage of the school in his native town for seven or eight years. His father and grandfather were members of the Wesleyan Methodist Church, the latter being a class leader many years. He does not remember the time when he did not pray, but at eighteen years of age he made a full consecration of himself to God. From childhood he had the impression that he would be called to the work of the ministry. At nineteen years he was given exhorter's license, and one year later local preacher's license. He served the Church ten years in that capacity, preaching almost every Sunday. In 1856 he and his family came to the United States, and went at once to Athens, Pa. In September of that year Rev. T. D. Walker, of Berkshire, resigned his pastorate, and Mr. Burgess was sent, in October, to fill out the balance of the year. In May, 1857, he joined the Conference on trial and was ordained deacon at the same Conference.

In 1847 he married Miss H. S. Davis, of London, England, who died at Pleasant Mount, Wayne County, Pa., on February 3, 1883. On April 3, 1885, he married Miss Hattie Pentecost, of Forest City, Pa.

Since his retiring from active work he has lived at Kirkwood, N. Y.

His pastoral record is as follows: 1857, Spencer; 1858-59, South Danby; 1860-61, Flemingville; 1862-63, Van Ettenville; 1864-65, Caroline; 1866-67, Vestal; 1868-70, Maine; 1871-73, North Fenton; 1874-75, Kirkwood; 1876-77, Castle Creek; 1878, Willet; 1879-80, Hawleyton; 1881-82, Gibson and Harford; 1883-84, Thompson; 1885-86, Randolph; 1887, Rush; 1888-90, North San-



THOMAS BURGESS

ford; 1891, sd.; 1892-93, Pleasant Mount; 1894, Hale's Eddy; 1895-1903, sd.

BURKE, ALFRED RICKARD, was born on June 27, 1875, at South New Berlin, Chenango County, N. Y. He joined the Church at ten years of age, but passed through an experience which he calls his conversion in his nineteenth year, while a student in Hamilton College, Clinton, N. Y. He graduated from Oxford Academy, and attended Hamilton College two years.



ALFRED R. BURKE

He married Miss Fanny H. Manning, of Oxford, N. Y., on August 22, 1900.

He held local preacher's license two and a half years, and did supply work one year before joining Conference in 1900. His pastorates have been: 1900-02, Exeter; 1903, Edmeston.

BUTTS, BURTON N., was born on May 2, 1864, in the town of Masonville, Delaware County, N. Y. He was brought up in a Christian home and early began a life of prayer. At the age of ten he sought pardon in Christ. Being misguided by his religious instructors, he did not find the peace he longed for until he was sixteen years old. He began working out by the month when he was eleven years old. Nearly every summer after that found him in the employ of some farmer, and he usually served about eight months of the year. In the winter season he attended school. By this method he earned his living, and advanced in the English branches sufficiently, so that when nineteen he began teaching district school, and taught seven terms. In the spring he was twenty he had a long siege of rheumatic fever, during which he had severe spiritual struggles, the result of which was his covenanting with God to enter the ministry. He received exhorter's license in July, 1884, and local preacher's license in March, 1885.



BURTON N. BUTTS

On April 6, 1885, he married Miss Della A. Booth, of North Sanford. The same spring he took work as supply assistant pastor on the McClure and North Sanford charge, living at North Sanford, Rev. Emory Baldwin being the pastor. During 1886 and 1887 he supplied the Cherry Ridge charge, and joined the Conference in 1888. During his pastorate at Wallsville he was severely sick with a complication of diseases, so much so that for two years he was forced to cease work in the ministry.

His pastoral record is as follows: 1888-89, Lackawaxen; 1890-91, Herrick Center; 1892-95, Wallsville; 1896, sy.; 1897, sd.; 1898, Rockdale; 1899-1902, Garrattsville; 1903, Foster.

CALENDAR, CLARK, M.A., was born on August 2, 1867, in Fairmount township, Luzerne County, Pa. His early education was acquired in the common schools, and from diligent study whenever opportunity afforded. At the age of eighteen he began teaching. During summer vacation he attended the New Columbus Academy. This he did for three years. In 1888 he entered the junior class of the Bloomsburg State Normal School, and graduated in 1890. Subsequently he earned the degree of M.A., which was granted him by the Bloomsburg school in 1892. He entered Dickinson College, but was compelled to quit on account of illness. He has since completed the course for Ph.B. with Illinois Wesleyan, and secured the degree. He has also completed one year's course of study with a Boston Correspondence School. He is one of six brothers, all of whom have taught school.



CLARK CALENDAR

While attending school at Bloomsburg he became acquainted with Miss Ida M. Miller, whom he married on August 19, 1891.

Early in youth he became impressed with the idea that he ought to be a preacher of righteousness. His own convictions were indorsed by his home church, which gave him a local preacher's license on August 22, 1891. In April, 1892, he was sent as supply to the Shavertown charge. At the time he accepted this work he was principal of the Luzerne borough schools, receiving twice the salary the charge paid. In 1893 he joined Wyoming Conference.

His pastoral record is as follows: 1893-94, Trucksville; 1895-97, West Nanticoke; 1898-1902, Carverton; 1903, Sidney.

CALLENDAR, ASA A., was born on August 25, 1869, in Fairmount township, Luzerne County, Pa. He is a graduate of the Bloomsburg State Normal School, and has been a very successful school-teacher for a number of years. He has covered fully two thirds of the studies necessary for admittance to the bar.



ASA A. CALLENDAR

He was converted in 1895, and soon after became convinced that it was his duty to preach. This conviction grew upon him until he yielded.

On October 11, 1899, he married Miss Margaret Foxcroft, of Kingston, Luzerne County, Pa.

He was a local preacher about four months before joining Conference in 1902, when he was stationed at Decatur. In 1903 he was appointed to Masonville.

CARRUTH, BISHOP B., was born on April 30, 1827, at Lorraine, Jefferson County, N. Y. He was educated in the common schools, and attended the Norwich Academy three years. In his younger days he taught school fourteen terms.

He was converted in a meeting held in a Baptist church in his native town when twelve years of age, and wanted to unite with the Church, but his father and his pastor thought he ought to wait a while, considering him too young to enter the Church. As he waited he wandered until he became an infidel. In the winter of 1849-50, while teaching school in Guilford, N. Y., in a revival meeting which was held in the Methodist Episcopal church, he renewed his covenant with God. Shortly after this he became convinced that it was his duty to preach the Gospel. While teaching school in Sherburne, N. Y., in 1851, he received exhorter's license, and the following year local preacher's license.



BISHOP B. CARRUTH

In July, 1852, he united with the Oneida Conference, and became a member of Wyoming Conference by the accession of Oneida territory.

On June 7, 1853, he married Miss H. Elizabeth Leonard, of Smithville Flats. Mrs. Carruth was raised in Guilford and spent her early life there, except the two years she lived at Smithville Flats.

Since he quit the active work of the ministry he has lived at Afton, N. Y.

His pastoral record is as follows: 1852, Bainbridge; 1853, Triangle; 1854, Edmeston; 1855-56, Worcester; 1857-58, Monticello; 1859-60, Westford; 1861-62, Starkville; 1863-64, Exeter; 1865-66, Laurens; 1867-68, Frey's Bush; 1869, Mount Upton; 1870-72, Afton; 1873-74, Willet; 1875-76, North Norwich; 1877-78, Gilbertsville; 1879, South New Berlin; 1880-81, Osborne Hollow; 1882, Broome; 1883, Choconut Center; 1884, Lackawaxen; 1885, Bethany; 1886, Sanford; 1887, Portlandville; 1888-89, West Danby; 1890, South Danby; 1891, North Tioga; 1892, Litchfield; 1893-1903, sd.

CAVANAUGH, EDWIN DE WITT, was born on April 5, 1864, in the town of Newfield, Tompkins County, N. Y. He is a graduate of the Spencer Union School, and spent six years in teaching before entering the ministry. He was converted in December, 1877, when less than fourteen years old. He felt called to the ministry three years before he would enter work, and struggled against the call. He was licensed as local preacher by the Spencer Quarterly Conference in March, 1892. In 1895 he joined the Conference.

On January 16, 1894, he married Miss Amanda Slocum, of Candor, N. Y.

His pastoral record is as follows: 1894, supply at Preston; 1895, Eaton; 1896-98, Wallsville; 1899-1901, Cherry Ridge; 1902-03, North Tioga.



EDWIN D. CAVANAUGH

CHAPMAN, ALBERT J., was born on April 30, 1878, in Avoca, Pa. In 1886 his family moved to Nanticoke, Pa., where he was converted in 1888, and received into the Church. In 1891 he



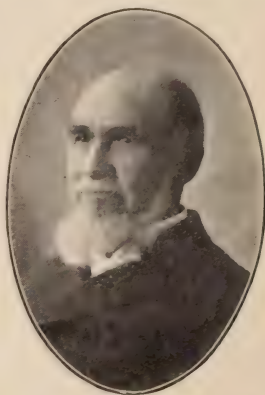
ALBERT J. CHAPMAN

moved to Winton, Pa., where he worked in and around the mines. The year 1892 found him living in Peckville, Pa. Here he received a license as local preacher in 1894 from the Peckville Quarterly Conference. He entered Wyoming Seminary in 1896, graduating in 1901. During 1900 he supplied the Douglass Presbyterian Mission, in Wilkes-Barre, Pa. In 1901 he entered Syracuse University, where he studied two years. From April, 1902, to April, 1903, he supplied West Monroe Methodist Episcopal Church, in the Northern New York Conference. In 1903 he entered

this Conference, and was appointed to West Exeter.

On August 4, 1903, he married Miss Maude A. Trevorton, of Peckville, Pa.

COCHRANE, WILLIAM ROSS, was born on October 14, 1829, in Edinburgh, Scotland, and came to America in 1831, with his parents. He was converted at Cooperstown, N. Y., in 1856, and joined the Methodist Episcopal Church. For a season he attended the Cooperstown Seminary, and afterward taught school for several years. In his younger days he learned the tanner's trade. He was first licensed to preach by the Cooperstown Church. In 1860 he supplied the Hope and Benson charge in the Troy Conference; in 1861 supplied Hyde Park, at that time a part of Cooperstown charge, and in 1862 supplied Guilford charge a part of the year. In 1863 he was received into Oneida Conference on trial, and became a member of Wyoming Conference in 1869 by accession of territory.



WILLIAM R. COCHRANE

On December 18, 1860, he married Miss Phrocene D. McFarland, of Fly Creek, N. Y., who died suddenly, without warning, on May 28, 1893. On November 26, 1894, he married Mrs. Sarah N. Rommell, of Newark, N. J.

His pastorates have been as follows: 1863, Mount Upton; 1864-

65, McDonough, 1866-67, Plymouth, N. Y.; 1868, Sidney; 1869-71, Exeter; 1872-74, Decatur, 1875-77, Vestal; 1878-80, Jackson; 1881-83, Little Meadows; 1884-86, Castle Creek; 1887-91, Pleasant Mount; 1892-93, Centermoreland; 1894-95, Stewart Memorial Church, Rendham; 1896-97, Oakland; 1898-99, Falls; 1900-03, Fairdale, Pa.

CHAFFEE, AMASA FRANKLIN, was born on February 23, 1855, in Dayton, Cattaraugus County, N. Y. He attended the village schools in the various towns where the family lived until they moved to Randolph, N. Y. Here he entered Chamberlain Institute, the Conference seminary of Erie Conference, and prepared for college. While his father offered to send him to college, he became convinced that such was not his father's desire, and therefore turned his attention in other directions. In the winter of 1872, while he was teaching the village school at Napoli, N. Y., he was converted. One of the prime factors in bringing him to a decision was the reading of Holland's *Bitter Sweet*. In the spring of 1873, after his winter's work in teaching was over, he went to Jamestown, N. Y., where his family had moved in the preceding November. Here he entered the employ of a hardware merchant, he having considerable knowledge of that business, his father having been a hardware merchant for years. In 1875 he went to Gowanda, N. Y., and established a fire and life insurance agency.



AMASA F. CHAFFEE

The summer of 1877 saw the ripening and completion of years of thought concerning his lifework. Shortly after his going to Jamestown he united with the Church. Active work in the Church prompted the Church to urge the ministry as a lifework. Some time prior to this he had heard God's voice calling. This was stubbornly resisted for some years, as his training and taste inclined him to business. In June of 1877 he settled the question, sold his agency, and turned his face toward the ministry. During two and a half years he had pursued studies in the college course, thinking that perhaps some day he might gratify his desire for a collegiate course of study. Upon the advice of his cousin, Dr. L. H. Bugbee, president of Allegheny College, he entered Drew

Theological Seminary, expecting to finish the college course at some later day. He paid his way through the theological seminary one year by printing Dr. Strong's lectures on Old Testament history, and the other three years by preaching. He graduated in 1881, the last year of his work at Drew being almost wholly post-graduate. In 1882 he joined Wyoming Conference, at the suggestion of Bishop Hurst. Since entering Conference he has completed his college course. From these schools he has Ph.B. and B.D.

He was licensed as local preacher in the fall of 1877 and 1878 by the Jamestown church, and the subsequent renewals were by the churches in New Jersey which he supplied.

On October 20, 1881, he married Miss Maria Ann Manners, of Milburn, N. J.

His pastoral record is as follows: 1882, Laurens; 1883-84, Afton; 1885-87, Cooperstown; 1888-92, Union; 1893, Derr Memorial, Wilkes-Barre; 1894-98, Asbury, Scranton; 1899-1903, Carbondale.

CLARK, ROBERT LINUS, was born on August 9, 1868, in Forestport, N. Y. After some time spent in district schools he was for a season in the Bainbridge High School. He did not graduate, but instead went to New York city to study art, intending to devote his life to it. He was converted at Bainbridge, N. Y., during the winter of 1888-89. This changed the course of his life, as he soon realized a call to the ministry. He entered Wyoming Seminary and graduated in 1902. After one year's work in Syracuse University he entered the School of Theology in Boston University, graduating in 1896. During the four years he spent in Boston he established a mission at Forest Hills, a suburb of Boston, which is now known as the Upham Memorial Church. He also worked two years as superintendent



ROBERT LINUS CLARK

of the University Settlement at 34 Hull Street.

He received exhorter's license from Bainbridge Church in 1889, and local preacher's license a year later. He received local deacon's orders in the spring of 1896. In 1897 he joined Wyoming Conference.

On July 5, 1893, he married Miss Eloise Newton, of Bainbridge. His pastoral record is as follows: 1897-99, Gilbertsville; 1900-03, Forest City.

COOK, AMBROSE J., was born on March 29, 1842, at Westford, Otsego County, N. Y. He is the youngest of six children who were reared in a Christian home where prayer was daily offered and the itinerant of fifty years ago ever welcomed. At the age of fourteen he was so burdened with a consciousness of sin that, during the noon hour of the village school, he called upon the pastor and sought advice. Two days afterward he found peace, and subsequently joined the Church.

He was educated in the common schools, and spent two years at Cazenovia Seminary.

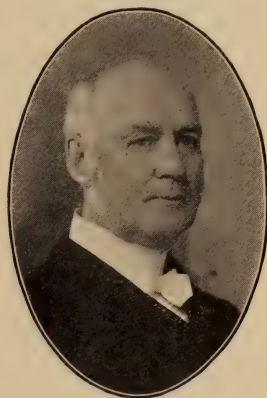
In the fall of 1860 he withdrew from the Church because of conscious unworthiness.

At the outbreak of the rebellion he responded to the first call of the President for troops, enlisting on May 10, 1861, for two years in the 34th Regiment New York State Volunteers. At the expiration of this term he enlisted in the 13th Regiment New York Heavy Artillery, and served until the close of the war, never once being excused from duty on account of sickness.

In the winter of 1866 he listened to the voice of God, and again united with the Methodist Episcopal Church, at Middlefield, N. Y. The following August he was received into full membership and given a local preacher's license. In April, 1866, while still a probationer at Middlefield, he was sent as supply to Schuyler's Lake, by Presiding Elder William Bixby. In 1867-68, he supplied Sharon Springs, and in 1869 joined the Conference.

On October 11, 1869, he married Miss Louisa Harper, of Sharon Springs, N. Y. Four children have been born to them, one dying in childhood. Two sons and one daughter are living.

His pastoral record is as follows: 1869-71, Bainbridge; 1872-74, Westford; 1875, Fly Creek; 1876-78, Hartwick; 1879-81, Factoryville; 1882-84, Cooperstown; 1885-86, Afton; 1887-88, Worcester; 1889-91, Mehoopany; 1892-96, Berkshire; 1897-1903, Wyalusing.



AMBROSE J. COOK

CHAMBERLAIN, GILBERT M., was born on September 14, 1830, in Wyalusing, Pa. He attended Wyoming Seminary one year, when about twenty years of age. Thirteen years later he again entered the seminary and studied two and a half years.



G. M. CHAMBERLAIN

He was converted in 1852 at Lime Hill, Pa., and joined the Church at once. In 1854 he received local preacher's license. He joined Wyoming Conference in 1866, receiving deacon's orders at the same Conference.

On September 29, 1853, he married Miss Amanda M. Bunnell, of Tunkhannock, Pa.

Since retiring from active work he has lived at Tunkhannock.

His pastoral record is as follows: 1866-68, Moscow; 1869-70, Peckville; 1871-72, Wyalusing; 1873, Salem; 1874-75, Parsons; 1876-77, Tioga; 1878-79, Athens; 1880-82, Meshoppen; 1883-85, Skinner's Eddy; 1886-87, sy.; 1888, Falls; 1889-91, sy.; 1892-93, West Nicholson; 1894, Glen Lyon; 1895, sy.; 1896-1903, sd.

CLARKE, ALBERT, was born on March 10, 1867, at Wooton, Northamptonshire, England. Three years later his parents moved to Northampton, in same county, where he afterward attended the St. Edmund's Schools and the Northampton Science and Art School. He was raised in a religious home, and was converted in the quiet of the home at fifteen years of age, and at once joined the Wesleyan Methodist Church. At sixteen he was a teacher in the Sunday school, and shortly after this became a local preacher. For eight years he was a local preacher, exercising his gifts on Sunday and working week days on the *Northampton Mercury* and *Northampton Daily Reporter*. In 1891-94 he edited the *Northampton Methodist Monthly*.



ALBERT CLARKE

On July 21, 1892, he married Miss Mary Elizabeth Denton.

The latter part of 1894 he felt called to give himself wholly to the work of the ministry. He could not do this in the Wesleyan Church because of their rule requiring candidates to be unmarried. He therefore came to America, with the purpose of entering the ministry of the Methodist Episcopal Church, in 1895. He took work as supply at Preston, N. Y., and the following year (1896) joined Wyoming Conference, receiving his first appointment to the charge he was supplying.

His pastorates have been as follows: 1896-97, Preston; 1898-1901, Plymouth, N. Y.; 1902-03, Westford.

COLE, LEONARD, was born in Lancaster, Pa., on November 26, 1825. He was left an orphan at six years of age, when he found a home with his mother's sister, Mrs. Otto, who lived near Carlisle, Pa. While quite young he began to support himself. He learned the shoemaker's trade and supported himself at this for a few years. It was while working at his trade in Columbia in 1844 that he was converted. He joined the Church at once. It was soon discovered that he had gifts, and he was accordingly licensed.

On May 26, 1847, he married Miss Lucia A. Weeks, who was born near Burlington, Vt., but who was teaching school in the vicinity of Columbia, Pa., at the time of her marriage. Several children were born to them, only three of whom grew to maturity—one son and two daughters. Mrs. Cole died at the residence of a son-in-law, Mr. James Rittenhouse, in Scranton, Pa., on April 21, 1894, and was buried in Forest Hill Cemetery. On November 6, 1895, he married Miss Mary Cooper, of Waymart, Pa., since which time he has resided in Thompson, Pa.

He joined Wyoming Conference in 1853. His pastoral record is as follows: 1853, Lehman; 1854, Abington; 1855, Pittston; 1856-57, Plymouth, Pa.; 1858-59, Hawley; 1860, Spencer; 1861, Nichols; 1862-63, Wyoming and Kingston; 1864-66, Honesdale; 1867-68, Newark; 1869-70, Hartwick; 1871, Bethany; 1872-74, Plymouth, Pa.; 1875-76, Providence; 1877, Montrose; 1878-80, Wyalusing; 1881, Jermyrn; 1882-83, Waymart; 1884, Bethany; 1885-87, Narrowsburg; 1888-89, Thompson; 1899-1903, sd.



LEONARD COLE

COLEMAN, JOSEPH M., was born on May 3, 1870, at South Sterling, Wayne County, Pa. He has attended the common schools, and is a graduate of Wood's Business College. He was



JOSEPH M. COLEMAN

converted at seventeen under the preaching of Jonathan Weston. Before becoming of age he acquired some knowledge of stone-masonry and carpentering. Since arriving at his majority he has clerked, traveled as salesman, and done office work. The call to the ministry came to him in such a way as to seem unequivocal.

On February 21, 1894, he married Miss Minnie Williams, of Springville, Susquehanna County, Pa.

After supplying Throop two years he joined the Conference in 1902, and was sent to Throop for the third year. About the middle of 1902 he was sent by the presiding elder to Beach Lake, taking the place of L. D. Tyler, whose failing health compelled him to relinquish his work.

COLWELL, ERNEST, was born in 1872 in Manchester, England. His father and grandfather were Methodist preachers. He was educated at the Liverpool College, England. He was converted at the age of sixteen, and at once joined the Church, in which he became an active worker, being Sunday school teacher, class leader, and local preacher before he became of age.

He came to the United States in 1894, and soon after joined the Methodist Episcopal Church. After supplying work in the New York and other Conferences he came to Wyoming Conference in 1897. After supplying East Bridge-water (Alford) one year he joined the Conference in 1898.

In 1896 he married Miss Anna C. Lantz, of Mifflin County, Pa.

His pastoral record is as follows: 1898, Alford; 1899, Franklin Forks; 1900-1901, Hallstead; 1902-03, Mount Vision.



ERNEST COLWELL

CONNELL, GEORGE S., was born on March 2, 1871, at Middletown, N. Y. He is a graduate of Athens High School, and subsequently took a special course of study at Wyoming Seminary. He was converted in a revival at Athens in 1888.

Before joining the Conference in 1900 he served Dundaff two and a half years, Glen Lyon one and a half years, and Dorranceton one year as supply.

On June 6, 1901, he married Miss Lea B. Ruggles, of Dorranceton, Luzerne County, Pa.

His pastoral record is as follows: 1900-01, Dorranceton; 1902-03, Mountain Top.



GEORGE S. CONNELL

COOK, JOHN B., was born on January 19, 1862, in North Norwich, Chenango County, N. Y. He graduated from Cazenovia Seminary in 1882, teaching four classes during his senior year, two in Greek and one each in algebra and geometry. He spent one year in Syracuse University. Failing health forced him to abandon the hope of completing the course and go to Minnesota to regain his health.



JOHN B. COOK

His early life was spent on a farm near Norwich. He later learned the printer's trade, working three years on the *Chenango Telegraph*, of Norwich. He was converted in the Norwich Methodist Church during a series of meetings in which the pastor, W. J. Judd, was assisted by the Troy Praying Band. He was steward, class leader, and Sunday school superintendent in the Nor-

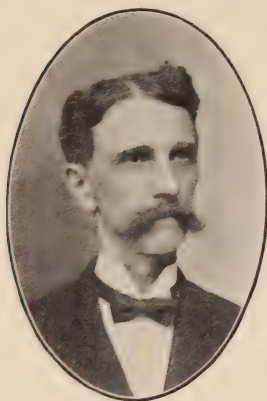
wich church when eighteen years old. He was given local preacher's license by this church in 1881.

He has twice married. The first wife was Miss Nettie V. Hoag, of Norwich, N. Y., who lived only twelve weeks after marriage. She died at Wolcott, N. Y., where her husband was supplying in the absence of Dr. Congdon on a trip to the Holy Land. The second wife was Miss Minnie E. Palmatier, of

Morris, N. Y. Two daughters and one son have been born to them.

In 1885 he went to Morris, as supply, and in 1886 he joined the Conference. His pastoral record is as follows: 1886-87, Morris; 1888-89, Whitney's Point; 1890, Dallas; 1891-93, Sidney; 1894-98, Newark Valley; 1899, Jermyn; 1900-03, High Street, Binghamton.

COOPER, ALBERT WESTERVELT, was born on May 10, 1847, in the township of Whitestown, Oneida County, N. Y. At fifteen years of age he entered Whitestown Seminary, in the village of Whitestown, graduating from the school in 1867. In the fall of the same year he entered the sophomore class in Hillsdale College, Michigan, having borrowed \$300 with which to meet the expenses of the course. In 1869 and 1870 he taught in Holbrook and Bartlett's Military High School in Sing Sing, N. Y. In 1870 he passed his examination for entrance into the senior class at Yale College, and graduated with the class of 1871, with the degree of A.B. In the fall of that year he became principal of the Windsor Academy, at Windsor, N. Y. The next year he accepted the principalship of the public schools at Susquehanna, Pa.,



ALBERT W. COOPER

where he remained two years.

During the pastorate of Rev. Moses L. Kern, at New York Mills, N. Y., he was converted when not quite eleven years of age.

Pastors and friends often predicted that he would become a preacher. This was doubted by Mr. Cooper, until at last the call came from the Church and from God in such a way as to be unmistakable. His pastor, Rev. A. J. Van Cleft, gave him exhorter's license on December 20, 1875. On March 2, 1876, the Binghamton District Conference gave him a local preacher's license, and he was recommended by the same body for admission to Conference. He united with the Conference in 1876.

On July 10, 1873, he married Miss Ada A. Smith, of Windsor, N. Y. Two sons have been born to them, Albert Lloyd, who graduated from Wesleyan University in 1901, and who is now teaching in the Scranton Correspondence School; and Jesse Van

Cleft, who at this writing (1902) is a senior in the college preparatory course at Wyoming Seminary.

His pastoral record is as follows: 1876-77, Franklin Forks; 1878-79, Waverly, Pa.; 1880-82, Damascus; 1883-85, Slaterville; 1886-90, Oxford; 1891-92, Jermyn; 1893-94, Hampton Street, Scranton; 1895-99, Hawley; 1900-01, Dalton; 1902, Montrose; 1903, Union.

CORNELL, FERRIS D., was born on July 17, 1868, in Rush, Susquehanna County, Pa. His early education was in the district schools, and at seventeen years of age he attended the Graded School at Springville, Susquehanna County, Pa., for seven months, and the year following two months. In 1888 he attended the Mansfield State Normal School for one term, making the junior course in the spring term. He taught and worked until the fall of 1890, when he returned to Mansfield and graduated with the class of 1891, with the degree of Bachelor of Elements. He taught school in the fall and winter of 1891, and entered Wyoming Seminary in 1892, taking special work in Latin, Greek, and German. In the spring of 1893 he was sent as supply to Eatonville, Pa., and joined the Conference in the spring following.



FERRIS D. CORNELL

Since joining the Conference he has taken a course in ancient history, manners, customs, geography, biography, and exegesis, with the Christian University, Missouri, receiving the degree of Master of Ancient Literature in 1901.

He was converted at eleven years of age at East Rush, Susquehanna County, Pa. From early childhood he had impressions concerning his lifework. At the age of twenty-one these impressions took positive form, and he decided to enter the ministry, receiving exhorter's and local preacher's licenses soon after.

He has published a pamphlet on *Present Social Dangers*.

On January 24, 1894, he married Miss Luna Evelyn James, a teacher in the city of Wilkes-Barre, Pa. Two children, a boy and a girl, have been born to them.

His pastoral record is as follows: 1894-97, Maple Grove; 1898-1903, Wanamie.

CRAWFORD, WILL H., was born on November 17, 1869, at Masthope, Pa. He is a graduate of Wood's Business College, Scranton, Pa., and spent several years as clerk in retail shoe stores in that city. In 1897 he entered the School of Lackawanna, in Scranton, and completed a special course of study in that school in 1899. In the fall of 1899 he entered Drew Theological Seminary, graduating in the class of 1902.



WILL H. CRAWFORD

He was converted in boyhood. Exhorter's license was given him in 1895, and local preacher's license in 1898.

He joined the Conference in 1899, and was left without appointment to attend school. In 1900 he was sent to Lackawaxen, where he labored until 1902, when he was sent to North Sanford, where he is now laboring.

On October 30, 1902, he married Miss May Elinor Jones, of Scranton, Pa.

CROMPTON, JOHN S., was born in Mehoopany, Wyoming County, Pa., September 14, 1867. He was converted February 6, 1885, at a meeting held in the Mehoopany Methodist Episcopal Church, under the direction of Rev. E. N. Sabin. In the fall of 1886 an exhorter's license was given him by the Rev. J. L. Race. He at once began to hold Gospel meetings in schoolhouses in the vicinity of Mehoopany. In these meetings many were converted, and the seal was fixed to his call to the ministry. He received his first local preacher's license in 1887. In the fall of the same year he was appointed to supply the church in Avoca, Pa., until Conference. Later he entered Wyoming Seminary, Kingston, Pa., at which institution he received his education.



JOHN S. CROMPTON

In the spring of 1891 he united with the Wyoming Conference at its session held in Waverly, N. Y. At the same Conference he was elected and ordained deacon, having been a local preacher four years. He was ordained by Bishop Bowman. In 1893 he joined the

Conference in full connection at its session held in Honesdale, Pa. He was ordained elder at Carbondale, Pa., in 1895 by Bishop Andrews.

The following are the charges he has served : 1890, Eaton ; 1891-92, Kirkwood ; 1893, Hawleyton ; 1894-97, Great Bend ; 1898-1900, Unadilla ; 1901-03, Bainbridge.

CRYDENWISE, HENRY M., D.D., was born in the town of Milford, N. Y., on September 26, 1839. His educational advantages were those of the common school and four terms at the Delaware Literary Institute, of Franklin, N. Y. While attending this school he enlisted in the army in September, 1861, in the 90th Regiment New York State Volunteers, and served four years and five months. He enlisted as a private, but earned promotion to sergeant, orderly sergeant, second lieutenant, and finally captain, in which position he served over two years. He was mustered out of service January 29, 1866. At the close of the war and until mustered out of service he was agent of the Freedmen's Bureau in Alabama. He participated in the battle at Donaldsonville, siege and capture of Port Hudson, Red River campaign, siege and capture of Mobile, and other campaigns of the far South. He distinguished himself for bravery at Port Hudson, being one of the thousand who volunteered to make up the "forlorn hope" or storming battalion for the assault and capture of the enemy's works. Because of the fact that he successfully led this charge he was honored by being permitted to receive the surrender.



HENRY M. CRYDENWISE

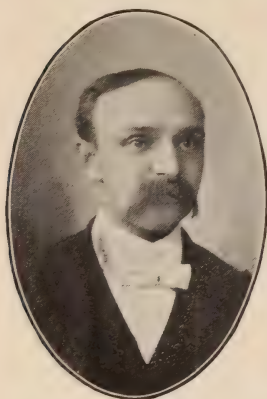
On February 25, 1865, he married Miss Sarah W. Hickox, of Bainbridge, N. Y. The marriage took place on a Mississippi steamer, at Morganza, La., in the ladies' cabin, which was decorated by the regimental flags for the occasion. The ceremony was performed by the regimental chaplain in the presence of the officers of the regiment.

He was converted and joined the Church when ten years of age. Exhorter's license was given him by Rev. A. Griffin, while he was in the army. Local preacher's license was given him by the Laurens Quarterly Conference in 1867. He joined the Conference in 1869.

Dickinson College honored him with the degree of D.D. in 1896.

His pastorates have been as follows: 1869-70, Middlefield; 1871-72, Cooperstown; 1873-75, Honesdale; 1876-78, Norwich; 1879-81, Wilkes-Barre, Central Church; 1882, Newark Valley; 1883-86, Presiding Elder on Owego District; 1887-89, West Pittston; 1890, Tunkhannock; 1891-96, Presiding Elder on Chenango District; 1897-1900, Lestershire; 1901-03, Sayre.

COUNCILMAN, CARL, was born on December 26, 1863, in the town of Newark, Tioga County, N. Y. Soon after his birth his parents moved to Maine, Broome County, N. Y. He attended the



CARL COUNCILMAN

public schools until sixteen years of age, when he moved to Huntington Mills, Pa., and attended the Academic and Normal School of that place, preparatory to teaching. After graduation from this school he taught in the public schools of Luzerne County four years. He then went to Montana, where he remained one year. Upon his return he attended the Wilkes-Barre Business College, completing the course in about two months.

During his residence in Wilkes-Barre he attended evangelistic services in the Franklin Street Methodist Episcopal Church, conducted by Rev. C. H. Yatman. He was convicted, saved, called to preach, but hardly dared entertain the latter thought. He joined Franklin Street Church on probation. Shortly after this he secured a position with a coal company at Pittston, where he became a resident. He was received into the church from probation in the Pittston church. He became active in church work, and became assistant Sunday school superintendent, class leader, president of Young People's Society, steward, and trustee. Seven years he struggled with the call, until in 1895 he surrendered. Shortly after this the Pittston Quarterly Conference gave him local preacher's license. He served Flemingville charge as supply a short time, and in 1896 joined the Conference.

On November 2, 1892, he married Miss Cora M. Phillips, of Pittston, Pa. One son and two daughters have been born to them.

His pastoral record is as follows: 1896-98, Flemingville; 1899-1901, Tioga; 1902-03, Camptown.

CROSBY, GEORGE W., was born on March 25, 1870, at Milford, Hillsboro County, N. H. He attended an academy, took a thorough commercial course, and had about one year's work in college.

He was converted at fifteen years of age, and immediately felt called to the ministry. He received exhorter's license in September, 1895, from the pastor of Seneca Street Methodist Episcopal Church, Buffalo, N. Y., and in September, 1896, the Buffalo District Conference granted him a local preacher's license. He served as supply two years in Genesee Conference, two years in New England Conference, and one year in Wyoming Conference before joining us on trial in 1900. In 1902 he was admitted into full membership.



GEORGE W. CROSBY

Before entering the work of the ministry he was one year in the dry goods business, two years secretary in railroad Young Men's Christian Association work, and four years an accountant and stenographer.

His pastoral record is as follows: 1900, North Tioga; 1901-03, Speedsville.

CUSTARD, JEREMIAH S., was born on November 12, 1862, at Bartonsville, Monroe County, Pa. After the public school he attended the Collegiate Institute at Stroudsburg, and Fairview Academy, of Monroe County, Pa.



JEREMIAH S. CUSTARD

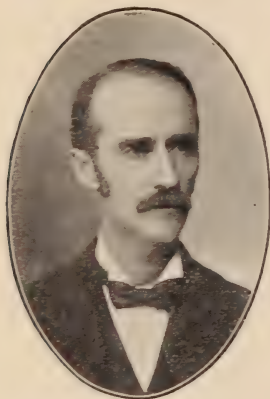
He was converted at eighteen years of age.

On December 10, 1884, he married Miss Lizzie Shiffer, of Hamilton, Jefferson County, Pa.

He served as supply preacher eight years before joining Wyoming Conference in 1894.

His pastorates have been as follows: 1894-97, Little Meadows; 1898-1900, Skinner's Eddy; 1901, Springville; 1902-03, Clark's Summit.

CURE, GEORGE ALVAH, was born on April 10, 1851, in Tompkinsville, Pa. He is a graduate of Dickinson College, class of 1876, receiving the degree of A.B. on graduation.



GEORGE ALVAH CURE

He was converted when eighteen years old, at a revival meeting in Scott Valley conducted by Rev. J. G. Eckman. He taught school for several years, which will explain the fact that he received exhorter's license from the pastor at Jermyn, and local preacher's license in 1877 from the Honesdale District Conference. He united with the Conference in 1880.

On July 30, 1876, he married Miss Helen V. Lewis, of Peckville, Pa.

His pastoral record is as follows: 1880, Union; 1881, Assistant at Carbondale; 1882-84, Lake Como; 1885-87, Moscow; 1888-90, Hawley; 1891-93, Asbury, Scranton; 1894-98, Athens; 1899, Newark Valley; 1900-03, Providence, Scranton.

CORRELL, JOHN M., Ph.M., was born in 1856 in Hamburg, Berks County, Pa. In his younger days he learned the trade of brickmaker, and in later years he spent some time as clerk in a clothing house.

He is a graduate of Dickinson College, receiving on graduation the degree of Ph.B., and later A.M. from the same school. He has also received the degree of Ph.M. from McKendree College.

He was converted when sixteen years of age, in a revival service held in the Methodist Episcopal Church of Hamburg, Pa.

In 1887 he joined the Nebraska Conference, receiving deacon's orders at the same session of Conference. In 1893 he was transferred to Wyoming Conference. He received elder's orders at Binghamton in 1896.

On November 22, 1886, he married Miss Kate B. Lookingbill, of St. Clair, Schuylkill County, Pa.



JOHN M. CORRELL

In the spring of 1902 failing health compelled him to retire from active work.

His pastoral record is as follows: Nebraska Conference, 1887, Ohioa; 1888-89, Doniphan; 1889-91, Ayr; 1891-92, sy.; Wyoming Conference, 1893-94, Gilbertsville; 1895, Willet; 1896, Kirkwood; 1897-98, Harford; 1899-1901, Jackson; 1902-03, sd.

DAVIS, JUDSON WILLIE, was born on December 16, 1865, at Paine's Hollow, Herkimer County, N. Y. He prepared for college at Cazenovia Seminary, and took special work at Syracuse University.

He was converted at his home in Verona, N. Y., in the spring of 1887, during revival services in which Miss Bessie Conway was assisting the pastor. He had attended Sunday school and church, read his Bible and prayed, for some time before this. Before his conversion he believed that his lifework would be in the ministry. After conversion the impression strengthened. For a season he was in spiritual darkness owing to his refusal to preach. When he consented light came again.



JUDSON WILLIE DAVIS

He received local preacher's license in February, 1890, from the Utica District Conference. In the spring of 1894, while he was in Syracuse University, Rev. H. M. Crydenwise secured him to supply South New Berlin, N. Y. The location of the charge was such that he was compelled to leave Syracuse. He joined Wyoming Conference at its session in Carbondale, Pa., in 1895, receiving deacon's orders at the same Conference. He was ordained elder by Bishop Charles H. Fowler at West Pittston, Pa., at the Conference session in 1901.

On September 19, 1894, he married Miss Lois G. Smith, of Verona, N. Y.

His pastorates have been as follows: 1895, South New Berlin; 1896, Chenango Forks; 1897-99, Smyrna; 1900-02, Edmeston; 1903, sy.

DAVIS, G. H. H., was born in St. Johns, Province of Quebec, Canada, and is the son of a Methodist minister who gave forty years of service to the Canadian Methodist Church. He was



G. H. H. DAVIS

educated in private schools, beginning Latin and French when eight years of age, and at thirteen was reading the Greek Testament. Prior to joining the Montreal Conference he served within the bounds of the Troy Conference. In 1897 he joined Wyoming Conference, his credentials from the Methodist Church in Canada being recognized.

On September 12, 1883 he married Mrs. Minnie Fraser, of Perth, Province of Ontario, Canada.

His pastoral record is as follows: 1897-1900, Springville; 1901-02, Skinner's Eddy; 1903, West Nicholson.

DAVIS, JOHN B., was born on August 18, 1843, in Carbondale, Pa. He spent some time in the public schools of his native town. In this place he learned the tinsmith trade. In 1864 he enlisted in the United States service and was sent to the front at once, joining the Army of the Potomac, 5th Corps. He was present at Appomattox and witnessed the surrender of General Lee to General Grant. After returning from the war he spent his bounty in school work at Wyoming Seminary.

On March 6, 1869, he married Miss Frances C. Edwards, of Harford, Susquehanna County, Pa. She died on October 27, 1900, after a number of years of enfeebled health and much suffering. One daughter was born to them, now Mrs. Dr. G. C. Holcomb, of Ulster, Pa. On December 29, 1902, he married Mrs. E. A. Glorius, of Washington, D. C.

He joined Wyoming Conference in 1872. While retired from the active work of the ministry he resided at Ulster, Pa. He supplied as follows before joining Conference: 1866, Harford and South Gibson; 1868-69, Clark's Green; 1871, North Barton.

His pastoral record since joining Conference is as follows: 1872-73, North Barton; 1874-75, Hornbrook; 1876-78, Orwell; 1879-80, Hanover; 1881-83, Mehoopany; 1884-86, Wyalusing;



JOHN B. DAVIS

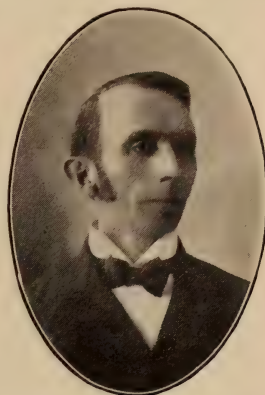
1887-88, sy.; 1889-90, Rome; 1891-95, Camptown; 1896-99, Spencer; 1900-02, Conference Evangelist; 1903, Barton.

DECKER, ALEXANDER D., was born on July 21, 1860, at Portland, Pa. He was converted at Montrose, Pa., in 1875, and joined the Methodist Episcopal Church there.

He graduated from the Montrose High School in 1880, and in the fall of 1882 entered Wyoming Seminary, where he continued his studies nearly three years. In May, 1885, he went as supply to Harford Mills, N. Y., and in the following spring joined the Conference.

On March 10, 1886, he married Miss Ida May Sumner, the oldest daughter of Rev. J. B. Sumner.

His pastorates have been as follows: 1886, Harford Mills; 1887-89, Tioga; 1890-92, Wyalusing; 1893, Newark Valley; 1894-96, Sidney; 1897-1900, Clinton Street, Binghamton; 1901-02, Union; 1903, Susquehanna.



ALEXANDER D. DECKER

DOTY, FRANKLIN P., was born in 1853, in Wantage, Sussex County, N. J. At an early age, with his parents, he moved to Barton, N. Y., and later to Towanda, Pa. He was educated in the Waverly High School, and in the Susquehanna Collegiate Institute, at Towanda, Pa.



FRANKLIN P. DOTY

He was converted in his seventeenth year and united with the Presbyterian Church, becoming a member of the Methodist Episcopal Church in 1873 by letter. He followed the vocation of school-teaching three years.

He early felt called to the ministry, but resisted the call for years. In 1877 he received exhorter's license, and in 1878 local preacher's license. This year he was sent as supply to the Halsey Valley charge, which comprised Halsey Valley, Beaver Meadow, Hamilton's, and Moffit Hill. He joined the Conference in 1879.

In 1879 he married Miss Amelia Harding, of Barton, Tioga County, N. Y. Two children, a daughter and a son, have been born to them.

His pastorates have been as follows: 1870, Hale's Eddy; 1880-81, Oregon; 1882-83, Harpursville; 1884-86, North Abington; 1887, Thompson; 1888-92, Avoca; 1893-94, Peckville; 1895-97, Hampton Street, Scranton; 1898-1903, St. Paul's, Scranton.

DRESSER, H. H., was born on January 1, 1838, in Fort Lee, N. J. From the time he was of sufficient age to attend school until his sixteenth year he was kept at school in his native town.



H. H. DRESSER

After his sixteenth year he attended school in the winter season only, until he entered Wyoming Seminary, from which place he was called in the spring of 1865 to serve the Narrowsburg charge as supply.

He was converted in 1861, and in February, 1862, he received exhorter's license. In September of the same year he received local preacher's license from the Quarterly Conference of McClure Settlement. The civil war furnished him employment which proved remunerative, and furnished him with means so that he could prolong his studies preparatory to his lifework.

He was received in the Wyoming Conference in April, 1866, at its session held in Owego, N. Y., and on September 25 of the same year he married Miss Sophronia Gay.

His pastoral record is as follows: 1866, Lackawaxen; 1867-69, Tallmansville (Lake Como); 1870-71, Clifford; 1872, Bethany; 1873, Salem; 1874-75, Edmeston and Exeter; 1876-78, Plains; 1879-81, Montrose; 1882-84, Pittston; 1885, Green Ridge, Scranton (now Asbury); 1886-87, Athens; fall of 1887, transferred to Dakota Conference and stationed at Huron, S. Dak., where he labored three years; 1890-94, Presiding Elder of Watertown District; transferred to Minnesota Conference, and 1895-96 served Grace Church, Duluth; 1897, Superintendent City Missions in Duluth; transferred to Wyoming Conference, 1898-99, High Street, Binghamton; 1900, Ashley; 1901-03, Presiding Elder of Owego District.

EDWARDS, WALTER A., was born at Pike's Creek, Luzerne County, Pa., on November 6, 1866. He was converted in the Ross Street Church (now Central) of Wilkes-Barre in the winter of 1885, and joined the Ross Street Church at once. The Quarterly Conference of this church gave him a local preacher's license on September 2, 1895.

He was educated in the Wilkes-Barre public schools, the National Normal University of Lebanon, Ohio, and Drew Theological Seminary, graduating from the latter in 1900.

He was connected with the Wilkes-Barre Business College from 1887 to 1890, when he became assistant secretary of the Central Branch Young Men's Christian Association of Philadelphia, Pa. He subsequently engaged in Young Men's Christian Association work in Danville and Wilkes-Barre, Pa.



WALTER A. EDWARDS

In 1899 he united with this Conference on trial, and was stationed at Lackawaxen, Pa. After a year's work here he was transferred to the Colorado Conference, where he served Merino, Brighton, and the Merritt Memorial Church in Denver. He was transferred back to this Conference September 1, 1902, and stationed at Moosic.

On October 25, 1902, he married Miss Stella May Smith, of Wilkes-Barre, Pa.

His father was an enthusiastic Methodist, and did good work as a local preacher for a number of years. His mother was a sister of Rev. P. M. Mott, and planned to go into the foreign missionary work. Her health failing while in Wyoming Seminary caused her to abandon the cherished plan. She subsequently married W. H. Edwards. Six children were born to them, the subject of this sketch being the youngest.

While in Drew Seminary he entered the Student Missionary Campaign Movement and did considerable work on Wyoming District in its behalf.

ELLSWORTH, HERBERT L., was born on January 13, 1865, at Le Raysville, Pa. He spent the early part of his life on his father's farm, and when sixteen years of age began teaching



HERBERT L. ELLSWORTH

school. In 1884 he entered Wyoming Seminary, graduating in 1888 as valedictorian. Kingston Quarterly Conference gave him a local preacher's license in 1884. He was at Drew Theological Seminary during 1888-89, and in Syracuse University during 1890-91. Here his health broke so that he was compelled to quit school. In 1897 he began work with Illinois Wesleyan University, receiving the degree of A.B. from that school in 1900, having spent one year in residence there.

He joined the Conference in 1888; received deacon's orders in 1889 and elder's orders in 1894.

On November 26, 1891, he married Miss May Pembleton, of Tioga Center, N. Y.

His pastoral record is as follows: 1888, student Kingston Seminary; 1889, Newark Valley; 1890-91, at school; 1892-93, Little Meadows; 1894-96, Nichols; 1897-98, Meshoppen; 1899, Conference Evangelist; 1900-01, Alderson; 1902-03, Ashley.

ESTES, IRA C., was born on April 17, 1856, at Garrattsville, Otsego County, N. Y. He was brought up on a farm and lived on a farm until he entered the ministry, and resided in Otsego County during these years with the exception of the years from 1864 to 1868, when he lived at Quaker Street, Schenectady County.

His education was secured in the common schools largely. However, he attended the academy at New Berlin, Chenango County, N. Y., several terms. He taught district school fourteen terms, usually during the winter.

On October 5, 1881, he married Miss Agnes C. Kenwick.

He was converted in the Presbyterian Church at New Berlin in February, 1878, being led to Christ by W. F. Sherwin, the noted singer and composer, and joined the Methodist Church at Garrattsville about a year later.



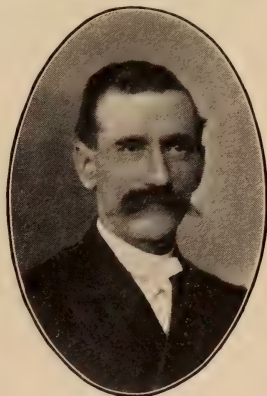
IRA C. ESTES

He received exhorter's license November 8, 1884, and on June 25, 1887, he received local preacher's license.

He joined Wyoming Conference in 1889, and his pastoral record is as follows; 1889-90, North Fenton and New Ohio; 1891-92, McDonough; 1893-97, Harford, N. Y.; 1898-1901, Damascus; 1902-03, Vestal.

EVA, THOMAS, was born on July 16, 1850, at Relubbus Lane, Cornwall, England. He was educated in the public schools. His conversion occurred in March, 1871, when he at once joined the Wesleyan Church at Hallainaning, Cornwall, England.

In the spring of 1873 he came to America, and united with the Primitive Methodist Church at Hazleton, Pa. In 1875 he received local preacher's license, and during the ensuing five years preached as opportunity offered, and acted as class leader and Sunday school superintendent. During these years he studied under the direction of his pastors, Revs. William Bache and Thomas Corburn.



THOMAS EVA

In 1881 he was called by the Church to give himself wholly to the work of the ministry. This was a visible token of what he had some time deemed the call of God. He therefore joined the ministry of the Primitive Methodist Church. He served Danville, Pa., as missionary two years, and Jeddo two years. In 1884 he spent three months in his native land. He continued in the ministry of the Primitive Methodist Church until 1891, when he united with Wyoming Conference, his credentials being recognized.

On August 15, 1876, he married Miss Rose Williams, of Hallainaning, Cornwall, England, at Hazleton, Pa. Two sons were born to them, both of whom died in infancy. On July 14, 1883, she died. On September 17, 1885, he married Miss Julia Rutt, of Butler Valley, Pa. A daughter has been born to them.

His pastoral record is as follows: Primitive Methodist Church, 1881-82, Danville; 1883-84, Jeddo; 1885-86, St. Clair; 1887-88, Seek; 1889-90, Parsons; Methodist Episcopal Church, 1891-93, Edmeston; 1894-96, Harford, Pa.; 1897-99, Fairdale; 1900-01, Auburn; 1902-03, Waymart.

EVANS, DAVID, was born on July 11, 1867, in Llanidloes, Montgomeryshire, Wales. He lived in Wales until he was fifteen years of age, when he came to America, and took up his residence



DAVID EVANS

in Plymouth, Pa. He received his education in the schools of his native town. A number of years after coming to this country, and until entering the ministry, he was employed at mining. In 1882 he was converted in a series of revival meetings held in Plymouth by the Salvation Army. Subsequently he entered the Salvation Army and devoted about four years of his life to the Army work. He was advanced until he became superintendent of the Army work in north-eastern Pennsylvania, and finally had charge of work in the West, having about one hundred and eighty workers under him.

On December 24, 1887, he married Miss Mary Reed, of Scranton, Pa. In the fall of 1888 her health failed, and it was deemed wise to return East. During 1889 Mrs. Evans acted as church missionary for Simpson Church, in Scranton, Pa. During this year her husband joined Simpson Church, and soon afterward received local preacher's license.

After supplying Falls part of one year and Narrowsburg three years he was admitted into Wyoming Conference in 1893.

His pastoral record is as follows: 1893-94, Narrowsburg; 1895-96, Uniondale; 1897-1902, Sterling; 1903, Dallas.

EVANS, ZIBA, was born on May 25, 1835, in Nichols, Tioga County, N. Y. His parents were lifelong Methodists, and his father was a class leader and steward nearly fifty years. He received his education in the public schools, and attended Owego Academy two terms.

In March, 1858, he was converted in a revival service which was being held in the schoolhouse of his neighborhood and conducted by Rev. J. Phelps, a Baptist. He joined the Methodist Episcopal Church at once. About the time he was converted he felt called to the ministry, but said nothing about the matter for fourteen years, serving the Church in the meantime as class leader, steward, and Sunday school superintendent. In the spring of 1872 he received exhorter's license, and, closely following that,

local preacher's license. He joined the Conference in 1874.

On November 19, 1856, he married Miss Emeline Lane, who passed away on June 10, 1891. Two daughters and a son were born to them.

On August 25, 1892, he married Mrs. Keturah Deyo.

His pastoral record is as follows: 1874-76, Harford; 1877-79, South Danby; 1880-81, Spencer; 1882-84, North Tioga; 1885-87, North Barton; 1888, Harford; 1889, sy.; 1890, North Tioga; 1891-92, South Danby; 1893, sy.; 1894-95, Tioga; 1896-1903, sd.



ZIBA EVANS

FLORY, SIMON H., was born on April 29, 1866, at Stroudsburg, Pa. His father, Captain W. S. Flory, was a local preacher for thirty years. He was converted at a Methodist altar on December 23, 1878, and joined the Church in 1880.



SIMON H. FLORY

He attended the public schools until fifteen years of age, when he entered his father's shop to learn the tinsmith trade.

In the winter of 1887 he ended a battle with convictions which had lasted seven years, and decided to enter the ministry. Preparatory to that work he entered the Centenary Collegiate Institute in the fall of 1888, and graduated from this school in 1891.

In 1891 he was sent as supply to Richboro and Penn's Park charge in the Philadelphia Conference. He received deacon's orders from the Philadelphia Conference in 1893, and the same spring joined the Wyoming Conference and was appointed to Flemingville, N. Y.

On June 7, 1893, he married Miss Jessica Crowley, of Brooklyn, N. Y.

His pastorates have been as follows: 1893, Flemingville; 1894-95, Rome; 1896-97, Apalachin; 1898-99, Harford, N. Y.; 1900-01, Choconut Center; 1902-03, Plymouth.

FAULKNER, JOHN ALFRED, D.D., was born on July 14, 1857, at Grand Pré, Nova Scotia. In his boyhood days he worked more or less upon his father's farm and in his blacksmith shop. He was



JOHN A. FAULKNER

educated in the public schools, Acadia Villa Seminary, Horton Academy, Acadia College, Wolfville, Nova Scotia, where he received his B.A. He entered Drew Theological Seminary in 1878, and graduated in 1881 with the degree of B.D. He then studied one year in postgraduate work at Andover Theological Seminary.

He was converted when about thirteen years of age, and united with the Wesleyan Methodist Church at Horton, Nova Scotia, in the winter of 1871-72. It was during his college course that he became aware that God was calling him to the ministry. In November, 1882, he went as supply to Beach Lake, becoming a member of the Methodist Episcopal Church at that time, and in 1883 joined the Conference, receiving deacon's orders at the same session of Conference.

His pastoral record is as follows: 1883, Beach Lake; 1884, Yatesville; 1885-86, Court Street, Scranton; 1887-91, Taylorville; 1892-93, Great Bend; 1894-97, Chenango Street, Binghamton. In May, 1897, he was elected to succeed Dr. George R. Crooks as professor of historical theology in Drew Theological Seminary, and entered upon the duties of the place in September of the same year.

He has been a contributor to the *Methodist Review*, the *Review* of the Methodist Episcopal Church South, the *Bibliotheca Sacra*, the *Andover Review*, and the *Reformed Quarterly Review*, besides *The Independent*, *The Outlook*, *The Christian Advocate*, and other religious weeklies. He revised and greatly enlarged Bishop Hurst's *Short History of the Christian Church* (New York, 1893), and revised and enlarged pages 15-506 of Bishop Hurst's *History of the Christian Church*, Volume I (New York, 1897), and wrote pages 507-949 of that volume, and also furnished the bibliographies to page 650 inclusive, and enlarged the rest. Of Volume II he wrote the following: Pages 1-114, 369-499, 615-739, 809-918; prepared the bibliographies on pages 364-368, 444, 478, 605-614, 804-808, 872-874, and revised and enlarged the other lists of literature. He has published "Wesley as a

Churchman" in *Papers of American Society of Church History*, vol. viii (1897). He also wrote the article on "Charles Wesley," among others, in McClintock and Strong's *Cyclopædia*; the articles "Methodism" and "The Wesleys" in the *New International Cyclopedia*, vol. xvii (1902-04); *The Methodists* in "The Story of the Churches" series by the Baker-Taylor Company, and has been invited to write *The History of Doctrine*, in the Hurst and Crooks "Library of Biblical and Theological Literature."

In 1897 Wesleyan University honored itself and him by conferring upon him the degree of D.D.; and Acadia College gave him the degree of D.D. in 1902.

On July 28, 1887, he married Miss Helen M. Underwood, of Pittston, Pa., daughter of Dr. Underwood, for many years a prominent official of the Pittston Methodist Episcopal Church. Two sons and a daughter have been born to them.

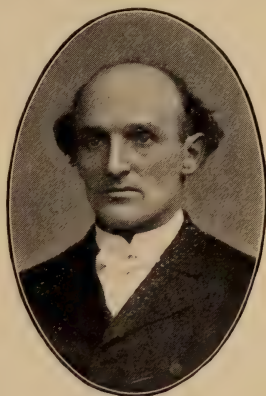
During 1901 and 1902 he spent a year in special study at Leipsic.

FLOYD, LYMAN C., Ph.D., was born on March 11, 1836, in the town of Chemung, Chemung County, N. Y. He attended the public schools, Wyoming Seminary, and Genesee Wesleyan Seminary, at Lima, N. Y. Since entering the ministry he has studied with Illinois Wesleyan University, receiving therefrom the degrees of Ph.B., M.A., and Ph.D.

He was converted at Factoryville, N. Y., when six years of age, but did not join the Church until sixteen years of age.

After acting as class leader one year he was given exhorter's license in 1857. In 1862 he was licensed as a local preacher, and recommended to Conference for admission by the same Quarterly Conference. The same year he joined the Conference.

On May 7, 1863, he married Miss Kate H. Kennedy, of Scranton, Pa., a former student of Wyoming Seminary, and a teacher in the Scranton High School. Five children have been born to them. Miss Grace is a graduate of the Woman's College of Baltimore, and Lyman C., Jr., is a graduate from Wesleyan University. The other three have deceased.



LYMAN C. FLOYD

He has never been a full day in bed from sickness. His excellent health he ascribes to his habit of a weekly fast, exercise in the open air, and his habit of studying in the early morning from 4 to 7 o'clock.

His pastoral record is as follows: 1862, Lackawaxen; 1863-64, Windsor; 1865, Mount Pleasant; 1866-68, Candor; 1869-71, Ross Street, Wilkes-Barre; 1872-74, Centenary Church, Binghamton; 1875-76, Adams Avenue, Scranton; 1877-80, Presiding Elder on Chenango District; 1881-82, Providence, Scranton; 1883-85, Carbondale; 1886-88, Plymouth, Pa.; 1889-90, Carbondale; 1891-95, Simpson Church, Scranton; 1896-1901, Presiding Elder on Binghamton District; 1902-03, Nanticoke.

FINCH, ADELBERT D., was born on June 26, 1870, at Toddsville, Otsego County, N. Y. He received his early education at the Cooperstown Union School, and later attended Hartwick Seminary.



ADELBERT D. FINCH

He was licensed as a local preacher in 1889, received deacon's orders in 1894 and elder's orders in 1898. After serving as a supply under presiding elders for six years he joined the Wyoming Conference in 1900, at its session held in Owego, N. Y.

In 1891 he married Miss Nellie M. Bliss, of Toddsville, N. Y.

His pastoral record is as follows: 1900-03, Hartwick.

FORSYTH, GEORGE, A.M., was born in Gateshead, England, and came to America in boyhood. He prepared for college at Amenia Seminary, and graduated from Wesleyan University in 1864, receiving the bachelor's degree at the time, and the degree of A.M. in 1867.

He was converted in 1860, received local preacher's license in 1862, and was admitted into Wyoming Conference in 1867.

His pastoral record is as follows: 1867-70, Professor in Wyoming Seminary; 1871-72, Gibson and Jackson; 1873-81, Principal of East Maine Conference Seminary; 1881-83, Susquehanna; 1884-86, Owego; 1887-89, Providence, Scranton; 1890-94, Nanticoke; 1895-1900, Presiding Elder of Owego District; 1901-02, Chenango Street, Binghamton; 1903, sy.

FISHER, GILBERT D., was born on February 21, 1867, in Brooklyn, N. Y. He was converted at Mariner's Harbor, N. Y., on February 6, 1884, and at once joined the Church.

He graduated from Mount Hermon School, of Mount Hermon, Mass., in 1893, and from Drew Theological Seminary in 1896.

On June 25, 1896, he married Miss Martha J. Young, of West New Brighton, Staten Island.

He joined the Conference in 1896, and his pastoral record is as follows: 1896, Union Center; 1897-98, Franklin Forks; 1899-1901, Harford, Pa.; 1902-03, Apalachin.



GILBERT D. FISHER

FREAR, CHARLES A., was born on January 23, 1876, in Unadilla, N. Y., where his parents have lived a number of years. The family has been actively identified with Methodism for some time.

After leaving the district school near the homestead, he entered the Unadilla Academy in 1890 and graduated in 1894. From this time he taught school until 1898, when he entered Hamilton College, at Clinton, N. Y., from which he graduated in 1902. A few weeks before graduation he was taken ill, and was unable to be present at graduation. Early in July he engaged as vice principal of the Greenwich (Conn.) High School. At the end of August he had not sufficiently recovered to permit him to take the work. He therefore resigned.



CHARLES A. FREAR

He was converted at seventeen, and a year later united with the Methodist Episcopal Church at Sidney, N. Y. He early felt called to preach, but did not yield for some time, the profession of law having attractions for him. After a long struggle he yielded. After about six months' work as supply he was admitted to this Conference in 1903, and appointed to Cooperstown Junction.

On November 25, 1903, he married Miss J. Blanche Every, of Cooperstown Junction, N. Y.

FRISBY, WILLIAM, was born on September 29, 1852, at Cottesmore, Rutlandshire, England. He attended the following schools: Whitewell House, Huntingdon, Preparatory; Stamford Academy; and Belper Collegiate School. He also took a two-years' course in civil engineering at Evesham, under Frederick Pace, C.E.



WILLIAM FRISBY

He was converted in New York city on June 28, 1881. He received local preacher's license from the Quarterly Conference of Hedding Methodist Episcopal Church, New York, March 7, 1884, and joined Wyoming Conference the following spring.

On May 4, 1882, he married Miss Jennie L. Norris, of New York city.

His pastoral record is as follows: 1885-86, Stoddartsville; 1887-88, New Berlin and Columbus; 1889-92, Guilford; 1893, Whitney's Point; 1894-96, Oxford; 1897-98, Taylor; 1899-1902, Sidney; 1903, Clinton Street, Binghamton.

FULLER, MOSES D., D.D., was born on September 6, 1845, at Wantage, Sussex County, N. J. He attended the common schools, and Milford Academy, Pike County, Pa.

On September 5, 1861, he enlisted in the 52d Regiment of the Pennsylvania Volunteers, and received his discharge therefrom on July 12, 1865, at Salisbury, N. C. His conversion was at Tranquility, N. J., on November 12, 1865. Exhorter's license was given him by C. S. Coit, presiding elder of the Newton District, Newark Conference, on January 27, 1868, local preacher's license by the Dingman's Choice Quarterly Conference, of the Newark Conference, on May 9, 1868. He began preaching as supply in July, 1868, on the Paupack charge, and joined the Conference in 1869.



MOSES D. FULLER

On July 8, 1869, he married Miss Joanna Hoel, of Hamlington, Wayne County, Pa. Two sons and a daughter have been born to them. One son, Floyd E., became

a member of St. John's River Conference. He died on July 24, 1899. The other son entered upon a mercantile life. The daughter, Edna, became the wife of Dr. T. W. Kay, of Scranton, Pa.

He received the degree of D.D. in 1897 from Grant University.

His pastoral record is as follows: 1869, Paupack; 1870, Herrick Center; 1871-73, Hale's Eddy; 1874-76, Tallmansville; 1877-79, Damascus; 1880-82, Skinner's Eddy; 1883-85, Ashley; 1886-89, Wyoming; 1890-94, Providence, Scranton; 1895-99, Owego; 1900-03, Jermyn.

FUREY, THOMAS MAY, was born on May 21, 1860, in Springville, Susquehanna County, Pa. He was educated in the public schools of the city of Philadelphia, and at the Protestant Episcopal Academy of the same city. He also attended the College of Pharmacy and Pierce's Business College there.

He was converted in a Sunday school prayer meeting held in North Ninth Street Methodist Episcopal Church, Philadelphia, on October 12, 1875. When but a child he believed himself destined to the ministry, and passing years ripened the thought into conviction that he ought to preach. Providential indications settled the question. Exhorter's license was granted him on April 4, 1881, by Hadlington Methodist Episcopal Church, Philadelphia; and local preacher's license was given him October 29, 1881, by the Loyalsock Circuit of Central Pennsylvania Conference, of which his brother, J. R. Furey, was pastor. He joined Virginia Conference in 1883, and in 1884 was transferred to this Conference. In the fall of 1903 he was appointed district missionary for the Children's Home Society of Pennsylvania, and has a territory covering ten counties. He is the author of the hymn "Shall I Wait?" which was set to music by Professor J. R. Sweeney.

On October 14, 1881, he married Miss Martha Anna Wilson, at Fairfield Center, Lycoming County, Pa.

His pastoral record is as follows: 1883, Virginia Conference, Vienna; 1884-85, Fairdale; 1886, Oakland; 1887, Union Center; 1888-90, Lake Como; 1891, Thompson; 1892-94, Yatesville; 1895, Wanamie; 1896-97, Rendham, Stewart Memorial; 1898-1901, Mountain Top; 1902-03, Yatesville.



THOMAS MAY FUREY

GALPIN, STEPHEN D., was born on May 25, 1850, in Fairfield, Tioga County, N. Y. He attended the academy at Candor, N. Y., and also the North Missouri State Normal School, and taught school several years.



STEPHEN D. GALPIN

He was converted in the winter of 1869-70 during a revival which was held in the Fairfield schoolhouse, a short distance from Candor Village, and conducted by Rev. George Cressen. Soon after his conversion he joined the Baptist church, and eight years after his conversion the Baptist church in Fairfield licensed him to preach. In 1884 he joined the Candor Methodist Episcopal Church, and in 1885 joined the Conference.

On March 22, 1878, he married Miss Kate Mericle, of Candor, N. Y.

His pastoral record is as follows: 1885-86, North Tioga; 1887-89, Litchfield; 1890-92, Harford, N. Y.; 1893, Willet; 1894, South Danby; 1895-97, sy.; 1898, South Danby; 1899-1900, Flemingville; 1901-03, Danby.

GIBBS, FRANK F., was born on July 5, 1870, at Maplewood, Wayne County, Pa. His conversion occurred at Salem Camp Ground in August, 1883. In the following September he joined the Methodist Protestant Church in Hollisterville, Pa. In 1886 he united with the Methodist Episcopal Church at Maplewood by letter. He moved to Scranton in 1887, where he attended the High School two years, and subsequently graduated from the Scranton Business College. On May 27, 1895, he was admitted to the bar of Lackawanna County, and in January, 1898, to the Superior Court of Pennsylvania.

On September 16, 1897, he married Miss Clara L. Conrad, of Scranton, Pa.

Elm Park Church, of Scranton, gave him local preacher's license on January 28, 1902, and in April following he was sent as supply to the Gouldsboro charge. In 1903 he united with the Conference, and was stationed at Bethany.



FRANK F. GIBBS

GIFFIN, CHARLES M., D.D., was born near Cincinnati, O. He was converted in Christie Chapel, Cincinnati, and licensed to preach at sixteen years of age. He attended the public schools of Cincinnati, and is a graduate of the Law Department of Cincinnati College (now known as McMicken University), and was admitted to the Cincinnati bar. He began his ministry when nineteen years of age.

On January 14, 1869, he married Miss Belle Lampley, of Brooklyn, N. Y. They have three sons, one in business, and two are members of New York East Conference, namely, Mortimer P. and William G.

Wesleyan gave him the degree of A.M., and in 1884 Dickinson honored him with D.D. He was editor of the *Independent Methodist*, published in Baltimore, four years. He was a delegate to the first and third Ecumenical Conferences of Methodism, and a speaker at the first. He is now (1902) under appointment as fraternal messenger to the Reformed Episcopal Church.

His pastoral record is as follows: 1862-63, Mainville Circuit, Cincinnati Conference; 1864, Mear's Chapel, Cincinnati; 1865-66, Mount Washington, Cincinnati Conference; 1867, sy.; New York East Conference, 1868-69, Seventh Avenue, Brooklyn; 1870-72, New Haven, Conn.; 1873-75, Nostrand Avenue, Brooklyn; 1876, First Place, Brooklyn; 1877-85, St. John's Independent Methodist Church, Baltimore; 1885-88, Kentucky Conference, Union Church, Covington; 1889-93, New York East Conference, Grace Church, Brooklyn; 1894-95, First Church, Mount Vernon, N. Y.; 1896-1903, Wyoming Conference, Elm Park Church, Scranton.



CHARLES M. GIFFIN

GILL, RICHARD C., was born in Barnsley, Yorkshire, England, on November 14, 1841. He was converted when between thirteen and fourteen years of age, and at once united with the Wesleyan Methodist Church. He came to this country in 1869, and had been a local preacher in England between four and five years. He was educated in the Wesleyan day school. In 1871 he joined the Methodist Episcopal Church at Starrucca, and in 1874 united with the Conference.

In 1862 he married Miss Elizabeth Temperton, of Barnsley, England, who died at McClure, N. Y., on October 26, 1889.

In September, 1891, a shock of paralysis brought his lifework in the pulpit to a close. Since this time he has lived in Worcester, N. Y. In 1902 he visited the scenes of his childhood.

His pastoral record is as follows: 1874-75, Beach Lake; 1876-77, Lehman; 1878-80, Stoddartsville; 1881-83, Decatur; 1884-86, Hartwick; 1887-89, McClure; 1890-91, East Worcester; 1892-1903, sd.

GODSHALL, MOSES S., Ph.D., was born on November 27, 1862, near Souderton, in Franconia township, Montgomery County, Pa. His father died when he was but seven years old. His mother



MOSES S. GODSHALL

being left in straitened circumstances, he was compelled to leave home. He found work on a farm, attending school but three months in the year. At seventeen years of age he attended the Sellersville High School one term, and then taught common school. He again entered the Sellersville school and graduated from it. He taught school, after leaving the Sellersville school, about eight years, during four of which he held a "professional certificate," granted by the State Board of Examiners. During the last two years of his work as teacher, from 1886 to 1888, he studied theology under the tutorship of Rev. L. C. Sheip,

A.M., pastor of the German Reformed Church at Doylestown, Pa. Since entering the ministry he has studied with Illinois Wesleyan University, receiving the degree of Ph.B. from it in 1896. From Taylor University he received the degree of A.M. in 1900, and that of Ph.D. in 1901.

He united with the German Reformed Church in 1883, without experiencing a change of heart. This came to him in the winter of 1886, at Lahaska, Pa., on the Lahaska and Lumberville charge. Shortly after this he joined the Lahaska Methodist Episcopal Church by letter from the German Reformed Church. When but a child he felt a call to the ministry, and his conversion made it clear and decided. In March, 1886, he received exhorter's license from Lahaska church, and in May of the same year local preacher's license. After serving one year as supply in the Philadelphia

Conference and one year in the Wyoming he joined us in the spring of 1890, receiving deacon's orders at the same session of Conference.

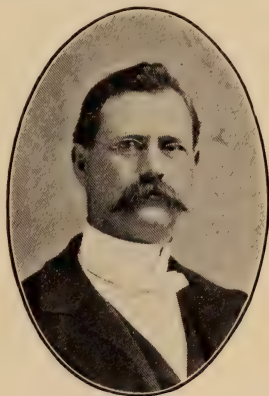
On December 31, 1882, he married Miss Amanda Shelly, of Sellersville, Pa.

His pastoral record is as follows: 1890, New Berlin; 1891-92, Lisle; 1893-96, Guilford; 1897-98, Windsor; 1899-1903, Waverly, Pa.

GOODRICH, JOHN N., Ph.D., was born on October 13, 1861, in Orwell, Vt. He was educated at Troy Conference Academy, at Poultney, Vt., and the National University of Illinois, from which institution he received the degrees of Ph.B. and Ph.D.

He was converted at the old home-stead, a farm in Vermont, when seventeen years of age, and began work as a local preacher the same year. In 1890 he joined the Troy Conference. Some time after receiving elder's orders he united with the Protestant Episcopal Church. In 1903 he united with this Conference, being received on his credentials, and stationed at Endicott.

In the spring of 1890 he married Miss Ida Belle Parker, daughter of Rev. N. C. Parker, of the Troy Conference.



JOHN N. GOODRICH

GRANGER, GORDON L., was born on September 2, 1876, at Lamont, Wyoming County, N. Y. When about two years of age his family moved to Alleghany County. He attended the Belfast High School some time.

His heart was inclined to the Lord so early in life that he cannot recall the time of conversion. His activity in Epworth League work developed his gifts and made manifest his call to the ministry. The Olean District Conference of the Genesee Conference gave him local preacher's license on September 19, 1897. In the fall of 1898 he went to South Dakota, where he was sent as supply to Blunt. In the fall of 1899 he went to Garrett Biblical Institute, where he remained the larger portion of the school year. The following year he supplied Colman charge, and in 1901 joined the Dakota Conference. In June, 1902, he was transferred to this

Conference, being on trial and in the studies of the first year, and stationed at Tioga Center.

On November 24, 1897, he married Miss Ida Hanegan, at Belmont, N. Y.

GREENE, HIRAM ASHLEY, was born in the town of Greenfield, Saratoga County, N. Y., on April 29, 1861. His early education was received in the common schools of Saratoga Springs.



HIRAM ASHLEY GREENE

One winter he went to Washington County, where he worked for his board and went to school. After his conversion and just before entering the Young Men's Christian Association work he spent two years at Mount Hermon School, near Northfield, Mass. He paid his way here by picking stone about the buildings, cutting cord wood, and doing any other work he could get to do. In 1886 he became secretary of the newly organized Young Men's Christian Association at Norwich, N. Y., where he labored two years, when he became secretary of the railroad Young Men's Christian Association in Binghamton, N. Y.

Here he stayed two years and entered Conference in 1890.

When about twenty-one years old, and while living in Saratoga, after the loss of a brother and sister, and while in bed with the same disease which had carried them away, diphtheria, he was converted, "learned to look up." Shortly after recovery he availed himself of the first opportunity, which was in the Congregational Church, to publicly confess Christ. He was boarding with a Baptist family at the time, which, together with the fact that his associates were largely in the Baptist Church, led him to join the Baptist Church. The call to the ministry came to him while in Binghamton. Circumstances made it desirable for him to join the Methodist Church, of which his wife had been a member a long time. Accordingly, they both joined the Chenango Street Methodist Episcopal Church by letter. Here he received exhorter's license and later local preacher's license.

On December 27, 1886, he married Miss Mattie O. Phillips, of Saratoga, N. Y., who died on September 27, 1891, at Osborne Hollow, N. Y. In November, 1892, he married Miss Ella S. Fohnsbee, of Troy, N. Y.

He has published several Harvest Home programs, which have been successfully used by a number of our preachers.

His pastoral record is as follows: 1890, Harford; 1891-92, Osborne Hollow and Port Crane; 1893, Sanitaria Springs; 1894-97, Hartwick and Mount Vision; 1898-99, Worcester; 1900, Conference Evangelist; 1901, Lackawanna; 1902-03, Courtdale and Larksville.

GRIFFIN, AUSTIN, D.D., was born in Westford, Otsego County, N. Y., on February 1, 1836. He received his education in the public schools and Laurel Bank Seminary, of Deposit, N. Y. He became a Christian when eight years of age. Subsequently he became a thoughtless society youth. However, he was restrained from overt and "outbreaking" sin by grace which never left him. In January, 1857, he made a public profession of religion, and was held by home influences in sympathy with the Baptist Church until 1859, when he joined the Methodist Episcopal Church at East Worcester, N. Y. He held a local preacher's license about three weeks, when he joined the Oneida Conference in the spring of 1860, and became a member of this Conference in 1869 by the coming of Otsego and Chenango Districts into our Conference.



AUSTIN GRIFFIN

On February 1, 1858, he was married to Miss Rosalia O. La Morne, of East Worcester, N. Y. They have one child, a son, A. L. Griffin, who now lives in Green Ridge, Scranton.

Syracuse University conferred the degree of D.D. upon him.

He has represented his Conference as a delegate in General Conference four times, 1884, 1892, 1896, and 1900.

His pastoral record is as follows: 1860-61, Schuyler's Lake; 1862-63, Laurens; 1864-65, Otsego; 1866-68, Hartwick; 1869, Milford; 1870-71, Oneonta; 1872-74, Carbondale; 1875-77, Centenary Church, Binghamton; 1878-80, West Pittston; 1881-84, Presiding Elder of Wyoming District; 1885-86, Kingston; 1887-90, Central, Wilkes-Barre; 1891-93, Tabernacle, Binghamton; 1894-96, Financial Agent Preachers' Aid Society; 1897-98, Presiding Elder of Oneonta District; 1898-1903, Presiding Elder of Wyoming District.

GORISSE, GUSTAVE, was born on June 16, 1860, at Belford, in the department of Haut-Rhin, France. With his parents he came to the United States when about seven years of age. He was converted in Amsterdam, N. Y., in 1888 in a revival which was held in the First Methodist Episcopal Church, and at once joined the Church. He attended the public schools, Rutgers College Preparatory School, Pennington Seminary, and is a graduate of the English course in Drew Theological Seminary.



GUSTAVE GORISSE

He married Miss Anna Brindley, of Rahway, Union County, N. J., on April 13, 1882.

He joined Wyoming Conference in 1898, and his pastorates have been as follows: 1898-1900, Rush; 1901-03, Gibson.

HALL, TRUMAN F., D.D., was born on February 27, 1854, in the town of Butternuts, Otsego County, N. Y., where he spent the first ten years of his life, when the family moved to Delaware County, N. Y. At the age of seventeen he left home for advanced education. He attended Cazenovia Seminary some time, but did not graduate on account of serious trouble with his eyes. He subsequently attended school in a broken way, as opportunity presented, with occasional terms of teaching. In 1876 he joined the Conference.

On October 6, 1875, he married Miss Alice A. Welch, of Bainbridge, N. Y. One child, a son, has been born to them.

In 1901 Bennett College, of Greensboro, N. C., conferred the degree of D.D. upon him.



TRUMAN F. HALL

His pastoral record is as follows: 1876-77, Exeter and Schuyler's Lake; 1878, Westville; 1879-80, Middlefield; 1881-83, Westford; 1884, Gilbertsville and Morris; 1885-87, Otego; 1888-90, Cooperstown; 1891-94, Bainbridge; 1895-98, High Street, Binghamton; 1898-1903, Presiding Elder of Oneonta District.

HARDING, ADDISON F., was born on May 25, 1823, in Gibson, Susquehanna County, Pa. Soon after his birth the family moved to Glenham, Dutchess County, N. Y., and about 1831 his father purchased a farm in Harford, Pa., where he moved his family. The family lived here until 1836, when they moved to Binghamton, N. Y., where the parents continued to reside until death. There were eight sons and three daughters in the family, all but one son growing to maturity. One brother, Lowell, became a minister, and has manifested his love for Methodism in many ways since residing in Binghamton.

He received his education in the common schools of the places where he resided, and spent some time in a select school in Binghamton, and also in the academy of the same place.



ADDISON F. HARDING

He was converted on February 26, 1840, in the old Henry Street Church. As he began to testify and pray he felt a desire for larger sphere and opportunity to use his talents. He went into the neighborhood, near Binghamton and successfully held services, assuredly gathering, as he did so, the conviction that the ministry should be his lifework. In 1841 W. N. Pearne, his pastor, gave him an exhorter's license. In May, 1842, he was given a local preacher's license, and in 1852-53 served Union charge as supply, joining the Conference in 1854.

On January 1, 1843, he married Miss Mary R. Wentz, of Binghamton, N. Y., who died on August 22, 1879. On March 3, 1880, he married Miss Olive R. Cobb, of Stevensville, Pa.

Since retiring from the active work of the ministry he has resided at Great Bend, Pa.

His pastoral record is as follows: 1854-55, Conkling; 1856-57, Windsor; 1858, Lisle; 1859-60, Page Brook; 1861, Union; 1862, Springville; 1863-65, Rome; 1866, Wyalusing; 1867-68, Great Bend; 1869, Hawleyton; 1870-71, Barton; 1872-73, Lanesboro; 1874-75, Westville; 1876, sd.; 1877, Hale's Eddy; 1878, Masonville; 1879, Harpursville; 1880, Rush; 1881-83, Fairdale; 1884-5, Choconut Center; 1886-87, Edmeston; 1888-1903, sd.

HANTON, BENJAMIN R., was born on April 6, 1866, at Reedham, Norfolk County, England. He was educated in the public

schools and Wyoming Seminary, where he studied the English branches and took part of the Literary-Scientific Course.



BENJAMIN R. HANTON

He was converted on January 11, 1882, in the chapel of the Primitive Methodist Church in Reedham, and joined the Church at once. Three months after conversion the church licensed him as exhorter, and six months later gave him local preacher's license. While in England he was a groom and gardener. In March, 1889, he came to America, and, settling in Scranton, joined the Hampton Street Methodist Episcopal Church. On May 15, 1889, this church gave him a local preacher's license. He supplied Glen Lyon in

1895-96, and in 1897 was ordained deacon and sent as supply to Lackawaxen. He joined Conference in 1898.

On July 8, 1897, he married Miss Anna Bella Jurisch, of Susquehanna, Pa.

His pastoral record is as follows: 1898, Lackawaxen; 1899-1903, Wallsville.

HARNED, HENDERSON G., was born on August 1, 1839, in Ross township, Luzerne County, Pa., within the bounds of Maple Grove Circuit. When five years old his mother died, and he was sent to live with an uncle, where he did such work as he was able to do until fifteen years old, when the death of his uncle again made him homeless. For about two years he worked by the month as a farm hand in the neighborhood of his former home, when he went to Illinois for better wages. While here he attended a camp meeting at Walnut Grove, Mason County, as the guest of his uncle, Levi Benscoter, who married his father's sister. During the camp meeting, which was conducted by Peter Cartwright, he was converted. His conversion was on September 1, 1856, and on the 3d of the month



HENDERSON G. HARNED

he joined the Church. Shortly after conversion he felt impressed with the thought that he ought to preach. He accordingly returned East for the purpose of attending school and preparing for the ministry. He attended select schools, a normal school and academy at New Columbus, Pa., and Wyoming Seminary for a time. During his school days he worked his way by working summers and attending school winters, renting a room and boarding himself. During a period of about five years he taught school. In 1862 his pastor, Rev. W. H. Gavitt, gave him an exhorter's license. Subsequently he went back to Illinois, and in 1864 he received local preacher's license from the church in Mason City, where he was teaching school. In 1866 he joined the Illinois Conference. A malarial climate caused him to transfer to Wyoming Conference. He came as a probationer, and in 1869 was received into full membership in the Conference. He has done effective work as agent for the American Bible Society at different times.

On October 12, 1861, he married Miss Abby A. Carter, of Auburn, Susquehanna County, Pa., who died at Carverton, Pa., on July 28, 1888. There were born to them three sons and four daughters; three of the daughters only lived to maturity. About 1893 the three daughters were living in Kingston, housekeeping, engaged in educational and other work. An explosion of gasoline burned two of them unto death, Anna living three hours and Lena nine days. One of the daughters who died was the widow of Volney A. Bailey, who became a minister and died at Castle Creek, N. Y., while pastor there. Hattie became the wife of J. W. McGuire, M.D., and now lives in Chicago. In March, 1889, he married Mrs. Amy A. Lewis, of Newton, Pa. One child has been born to them, John Nelson, who lived to be two years and two months old.

During the war he left his work and offered himself at a recruiting office, but was not accepted; enough had enlisted at that time. He was subsequently drafted twice, but home engagements prevented his going; he was exempted once, and the other time furnished a substitute.

His pastoral record is as follows: 1866, Illinois Conference, Middletown; 1867, Meredosia; Wyoming Conference, 1868, Hawley; 1869-70, Sterling; 1871, Canaan; 1872, Agent Wayne County (Pa.) Bible Society; 1873, Harford and South Gibson; 1874-76, Springville; 1877-78, Sidney Plains; 1879-80, Fly Creek; 1881-83, Hartwick; 1884-85, Newton; 1886-87, Meshoppen; 1888-89, Carverton; 1890-91, Parsons; 1892-93, Damascus;

1894-96, Salem; 1897, Uniondale; 1898-1900, Agent Bible Society; 1901-02, Maple Grove; 1903, Agent Bible Society.

HARROUN, THOMAS, was born on June 26, 1825, in Salina, now Syracuse, N. Y. He says he received his education at Baker schoolhouse. At the age of fifteen he was converted at South Onondaga, N. Y., and soon after conversion felt called to preach the Gospel, with which conviction he battled several years. At last a series of providential events so aroused him as to compel obedience. In 1850 he was given a local preacher's license, and shortly after, a vacancy occurring on Onondaga Circuit by the illness of the pastor, he was sent as supply to the circuit. The year following he was employed as supply on the same circuit. In 1852 he joined the Oneida Conference, and became a member of this Conference by the allotment of Oneida territory.



THOMAS HARROUN

On August 22, 1847, he married Miss Salina A. King, who died at Whitney's Point on March 20, 1903. Two sons and a daughter were born to them.

He was elected a delegate to General Conference in 1892.

His record has been phenomenal—a ministry of half a century without a vacation, and missing no appointments on account of sickness. At the session of Conference held in Waverly, N. Y., in 1902, he preached a semicentennial sermon by request of the Conference. He took for his text this clause, from Exod. xiv, 15: "Speak unto the children of Israel, that they go forward." The sermon was unique, practical, full of the accreted wisdom of a long life, original. At its close the Conference gave him a Chautauqua salute and subsequently presented him with a purse of \$100.

His pastoral record is as follows: 1852, Lenox; 1853, Nelson; 1854-55, Fabius; 1856-57, Marcellus; 1858-59, Stockbridge; 1860-61, Fabius; 1862, Utica; 1863-65, Ithaca; 1866-68, Norwich; 1869-72, Presiding Elder of Chenango District; 1873-75, Pittston; 1876-78, Main Street, Binghamton; 1879-81, Honesdale; 1882-84, Montrose; 1885-87, Factoryville; 1888-93, Presiding Elder of Binghamton District; 1894-96, Sayre; 1897, Greene; 1898-1901, Sherburne; 1902-03, Whitney's Point.

HARTSOCK, FRANK D., was born on September 28, 1865, at Buffalo Run, Center County, Pa. The same year his parents moved to Warrior's Mark, Huntingdon County, Pa., where his father engaged in the manufacture of farm implements for thirteen years, when the family returned to Buffalo Run.

He was converted March 5, 1887, at Gray's Methodist Episcopal Church, and united with that church the same evening. Soon after being received into full membership he united with Pine Street Church of Williamsport by letter, and by this church was given a local preacher's license on May 12, 1888.

After leaving the public school he spent two years at Spring Mills Normal, taught school two winters in Center County, Pa., entered Williamsport Dickinson Seminary in 1887, and graduated in 1890 with the degree of Bachelor of Science. In the fall of 1890 he entered Drew Theological Seminary, where he took a special course. His schooling is largely the work of his own industry and perseverance.

He served Harford, Pa., one year as supply, after which he joined the Conference in 1892, receiving deacon's orders at the same session of Conference.

On June 30, 1893, he married Miss Ruth Gray, of Buffalo Run, Pa. Two sons have been born to them.

His pastoral record is as follows: 1892-93, Harford, Pa.; 1894-95, Edmeston; 1896-98, Marathon; 1899-1900, Plains; 1901-03, Mount Upton.



FRANK D. HARTSOCK

HAWLEY, NELSON J., was born on September 14, 1841, in Brooklyn, Pa. He received his education in the district schools, New Milford Graded School, Harford Academy, and Wyoming Seminary.

While but a boy he was deeply impressed concerning his duty to preach, and often when in the woods, and especially when gathering sap in the sugar bush, he would preach his boy sermons to the great maples, calling them great sinners and exhorting them to do better in giving more and sweeter sap.

His plans for education were seriously interrupted in 1862, as he went to the army and served nearly three years, being pro-

moted from a private to captain in Company F, 141st Pennsylvania Volunteers.



NELSON J. HAWLEY

In 1868 he was licensed as exhorter and local preacher. In 1870 he joined the Conference, becoming deacon in 1873 and elder in 1875.

Failing health compelled him in 1886 to seek a milder climate, and during the ensuing nine years he labored in Florida, in the St. John's River Conference, transferring back to this Conference in 1895.

In 1865 he married Miss Hattie M. Tiffany, of Lenox, Pa. Several daughters and a son have been born to them. The son is now preparing for the ministry.

His pastoral record is as follows: 1870-72, Plainsville; 1873-75, North Abington; 1876-77, New Berlin; 1878-79, Afton; 1880, Lackawanna; 1881-83, sy.; 1884, Harpursville; 1885, Harpursville and Nineveh; 1886-89, sy.; 1889-95, in Florida; 1895, Trucksville; 1896, Shavertown; 1897-99, Askam; 1900-03, sd.

HAYES, ADDISON WILBUR, D.D., was born on December 13, 1850, at Penfield, O. He prepared for college at Oberlin and Berea, O., and graduated from Baldwin University in 1875, having pursued the classical course of study. He studied two years in the Oberlin Theological Seminary, and graduated from the Boston Theological Seminary in 1878. Subsequent to his entering the ministry Baldwin University conferred the degree of Doctor of Divinity upon him.

He felt called to the ministry when but eight years old. Conversion occurred while he was attending college. His license to preach was given him at Berea in 1872. During his sophomore, junior, and senior years in college he preached at Wakeman, O.; during his two years at Oberlin he preached at Pittsfield, O., and during his year at Boston he preached at Falmouth, Mass.



ADDISON W. HAYES

In 1878 he joined Genesee Conference, receiving deacon's orders at the same session of Conference, and became a member of this Conference by transfer in 1899.

He married Miss Julia Elizabeth Brooker in Ohio in 1873.

He was treasurer of the Minard Fund for Widows and Orphans in the Genesee Conference, and was also a trustee of Lima Seminary. He has published several addresses and *Plans for Bible Study*. It is solely due to his energy that the Church has become acquainted with the fact that Rev. Joseph Hartwell was the originator of Church Extension work in our denomination.

His pastoral record is as follows: Genesee Conference, 1878-80, Oakfield; 1881, Kendall; 1882-84, Honeoye Falls; 1885-89, Cornhill, Rochester; 1890-94, Plymouth, Buffalo; 1895-98, Asbury, Rochester; Wyoming Conference, 1899-1903, Tabernacle, Binghamton.

HAYES, CHARLES HENRY, was born in the town of Guilford, Chenango County, N. Y. He attended school at Cazenovia Seminary, Madison University, and graduated from Wyoming Seminary in 1878.

He was converted in the Union Church on Mount Upton charge in February, 1875, and was given exhorter's license in the following April by the pastor of Mount Upton. In March, 1876, he was given local preacher's license by the Chenango District Conference. Some time before conversion he felt that God desired him in the ministry. He has a brother, L. C., who was in the ministry for a while and who subsequently made a fine record as school commissioner in Chenango County.

He joined the Conference in 1878.

On October 3, 1883, he married Miss Mattie Dickinson, of Windsor, N. Y. Two sons, William H. and Walter D., have been born to them.

His pastoral record is as follows: 1878-80, Ouaquaga; 1881, Union; 1882-84, Sidney Center; 1885-87, Unadilla; 1888-91, Otego; 1892, Hampton Street, Scranton; 1893-94, Union; 1895, sy.; 1896, April 1-9, Presiding Elder of Binghamton District; 1896-97, Dunmore; 1898-1903, Presiding Elder of Chenango District.



CHARLES HENRY HAYES

HILL, WILLIAM JAMES, D.D., was born on May 12, 1843, in Rio de Janeiro, Brazil. His parents were English, living in Brazil at the time, but returned to England about two years after



WILLIAM JAMES HILL

his birth. He was educated in the public schools and attended Bourne's College, at York, Yorkshire, England, about two years. He was brought up in the Wesleyan Methodist Church, and was converted when fourteen years old, becoming a member of the Church soon after.

When seventeen he received a local preacher's license from the Wesleyan Church. From 1865 until joining the Methodist Episcopal Church he was identified with the Primitive Methodist Church. He served the following charges before coming to this country in 1869: 1862-63, Loughborough, Leicestershire,

England; 1864-65, Liskard, England; 1866-67, Pembroke, South Wales.

On December 23, 1866, he married Miss Elizabeth Sowden. Six children have been born to them—Bessie, Joseph E., Samuel, George Wesley, William H., and James Bowman.

On arriving in this country he settled in Jermyn, where some of his family had already located, and remained in this town two years, during which time he was active in organizing the Methodist Episcopal Church. He was one of the twelve constituent members, and also a member of the building committee.

During 1871-72 he supplied Forty Fort, and in 1873 joined the Conference. He received deacon's orders in 1872 and elder's orders in 1877.

In 1891 he received the degree of M.A. from Northwestern University, and in 1900 Livingstone College, of Salisbury, S. C., conferred the degree of D.D. upon him.

He has served the following charges: 1873-75, Plains; 1876-78, Peckville; 1879-80, North Abington; 1881-83, Nanticoke; 1884-86, Tunkhannock; 1887-90, Pittston; 1891-93, Chenango Street, Binghamton; 1894-96, Lestershire; 1897-98, Sidney; 1899-1903, Derr Memorial, Wilkes-Barre.

HENRY, CLINTON BROOKS, was born on May 26, 1864, at White Haven, Pa. He attended the White Haven High School, and is

a graduate of Wyoming Seminary and of Drew Theological Seminary, class of 1895.

He was converted at Tunkhannock in the spring of 1886. When in Wilkes-Barre, where he was working at the printer's trade, he felt called by God to his work, and especially to the foreign mission field. In 1888 he was granted local preacher's license by the Central Methodist Episcopal Church.

A part of the year 1892 he was general secretary of the Young Men's Christian Association at Kingston, Pa. Nearly three years he worked in New York city missions as assistant pastor of the Allen Street Memorial Methodist Episcopal Church and of the Cornell Memorial Methodist Episcopal Church.

He joined the Conference in 1895, having received deacon's orders in 1893.

On May 29, 1895, he married Miss Valara Emma Edwards.

His pastoral record is as follows: 1895-99, Alderson; 1900-02, Taylor; 1903, Luzerne.



CLINTON B. HENRY

HILLER, WILL H., was born on November 20, 1854, in Binghamton, N. Y. He is the son of Rev. Fred L. Hiller, who was an honored member of this Conference about twenty-six years. He attributes his conversion to the gracious influence of parental example, aided by the influence of many Christian men and women. From early boyhood he believed that if he were ever converted he would become a preacher. He determined to study law, and from that time until conversion he battled with conviction, doubt, and unbelief. While attending Wyoming Seminary he went forward for prayers many nights. It seemed to him a hopeless search for light. Darkness deepened, until it seemed as if every truth he had ever known was lost. On the eleventh evening, while others were testifying to being saved, he was advised to "Rise and



WILL H. HILLER

tell the people you are converted, and you will then feel that you are."

That advice smothered the last spark of hope, and with the remark, "The whole thing is a fraud," he left the altar. From that time on he began to study infidel and atheistic books, turned to the world, and tried to live for the present. He was stricken some time later with black fever, but was delivered from fatal results, he believes, in answer to prayer. Convalescing, he believed that the sickness had unfitted him for professional life, and accordingly learned the trade of house and fresco painting. In the winter of 1880 he went to Leadville, Colo., and on a Sunday morning in April he went to the Methodist Episcopal Church. As the pastor, Rev. Thomas Uzzell, proceeded with his sermon the truths taught in childhood enthroned themselves in his heart, and he then and there gave himself without reserve to God and joined the Church at once. The following summer he spent among the cowboys on the plains.

He returned East and married Miss F. May Jones, of Wilkes-Barre, Pa., on August 3, 1882, and settled again in Binghamton, uniting with the Tabernacle Church. Here he opened an insurance office, but fancied that the way was opening for entrance to the bar.

About this time he was called to Milford, N. Y., to supply his father's pulpit a couple of Sundays on account of his father's illness. In the meantime he had been given exhorter's license by Rev. E. W. Caswell. Unexpectedly his father's sickness continued, and he remained at Milford and supplied the pulpit the whole winter. The old conviction concerning the ministry reasserted itself, and he decided to give himself to the ministry.

His educational privileges were such as the public schools afforded, a short term at Wyoming Seminary, his father's study, and about two years in a law office.

He has two children—Fred Neil and Margaret.

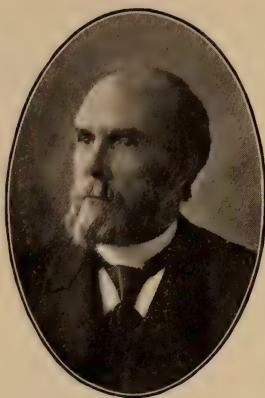
After supplying Beach Lake one year he joined the Conference in 1886.

His pastoral record is as follows: 1886, Beach Lake; 1887-91, Uniondale and Dundaff; 1892-96, Parsons; 1897-1903, Parrish Street, Wilkes-Barre, Pa.

HILLER, WILLIAM M., was born on August 13, 1835, in Dover, Kent County, England. He attended a governess school, branch of London Borough Road School, private academy, and a high-

grade night school in England, and after coming to this country he attended the Susquehanna Seminary.

He was converted about midnight in his room, in the month of October, 1858. From the time he was twelve years old he had the impression that when converted he would have to preach. This impression never forsook him, though he vigorously fought against it. Soon after conversion he joined the Wesleyan Church, in which his father was a local preacher. However, when about fifteen he had united with the Church, but, resisting convictions, he became indifferent and continued so until 1858. He soon became a local preacher, and he was put on the plan of Liverpool North Circuit in March, 1859, and he continued there until he came to this country in 1860.



WILLIAM M. HILLER

During the summer and fall of 1860 he served Springville charge as junior preacher, his uncle, E. W. Breckinridge, being the preacher in charge. In the spring of 1861 he joined the Wyoming Conference and was sent to Union, N. Y., as junior preacher, A. F. Harding being the senior preacher. In October of that year he enlisted in the United States Army, becoming a member of the 16th New York Battery of Light Artillery. He continued in the army until November 7, 1864, and rejoined the Conference in 1865.

When fourteen years of age he was regularly apprenticed to learn the brass-finishing and gas-fitting trade. He served five years as apprentice, one year as journeyman, and three years as inspector of meters.

His brother, Fred L., was for many years an honored member of this Conference.

On January 14, 1862, he married Miss Oresta L. Burdick, of McDonough, N. Y., who deceased on November 6, 1901. Two sons and one daughter were born to them. On July 1, 1903, he married Miss Martha Pike, of Factoryville, Pa.

After retiring from active work he lived with his daughter, Mrs. Dr. C. N. Skinner, of Port Jervis, N. Y., but since his last marriage he has lived in Factoryville, Pa.

His pastoral record is as follows: 1861, Union; 1862-64, United States Army; 1865-66, Shepherd's Creek; 1867-68, Athens and

Litchfield; 1869-71, Edmeston; 1872-73, Butternuts; 1874-76, Otego; 1877-79, Cooperstown; 1880-82, Carbondale; 1883-86, Presiding Elder of Honesdale District; 1887-88, Owego; 1889-91, Ashley; 1892-95, Tunkhannock; 1896-97, Susquehanna; 1898-1900, Factoryville; 1901, Parsons; 1902-03, sd.

HOMAN, SAMUEL, was born on September 13, 1832, in Berks County, Pa. His parents were from German stock, and he thinks his great-grandfather was a Palatine. His grandfather came to the United States from Rotterdam.



SAMUEL HOMAN

In 1854 he was converted in the city of Reading, Pa., and united with the Protestant Methodist Church. At this time his parents were Lutherans, but they subsequently were converted and became Methodists. He was elected steward, superintendent of the Sunday school, trustee, and class leader before he had been a member of the Church a full year. He was licensed to preach in 1855, and in 1856 joined the Pennsylvania Conference of the Methodist Protestant Church, receiving his first appointment on August 11. He was ordained deacon May 24, 1857, and the interests of the church

to which he was appointed in 1858 demanded that he should be an elder. Accordingly a special examination was given him and elder's orders granted in October, 1858. While a member of the Pennsylvania Conference he was elected president three times, and to the General Conference once. In 1873 he was transferred to the New York Conference, where he was three times elected chairman of a district, and once to the General Conference. In 1876 he became a member of Wyoming Conference.

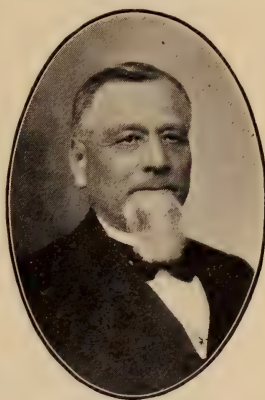
In the early part of his ministry he knew what it was to rough it, traveling on horseback, carrying books and linen in saddlebags, sleeping in uncomfortable beds, and receiving but a pittance for his services. He has never taken a vacation, and has never been without an appointment, except when in the army for the suppression of the rebellion, until his superannuation.

On October 4, 1860, he married Miss Annie E. Bortree, of Sterling, Wayne County, Pa., who died at Hamlington, Pa., on September 1, 1886. On December 10, 1890, he married Mrs. Elizabeth Holden, of Chenango Forks, N. Y. By the first wife

four sons and two daughters were born. One daughter still lives, the wife of Attorney C. H. Horton, of Carbondale, Pa., and three sons. One son, Robert, entered the Wyoming Conference and preached for a few years, when throat trouble caused him to retire from the ministry.

His pastoral record is as follows: 1856-76, in Methodist Protestant Church; Wyoming Conference, 1876, Edmeston; 1877-78, Middlefield; 1879-81, Sidney Center; 1882-83, Windsor; 1884-85, Waymart; 1886-87, Salem; 1888-89, Chenango Forks; 1890-92, Clifford; 1893-94, Bethany; 1895-98, Jackson; 1899-1900, Foster; 1901-03, sd.

HOUCK, PHILIP, was born on September 11, 1843, in Flicksville, Northampton County, Pa. When about eighteen years of age he was convicted of sin under catechetical instructions in the German Reformed Church. He was soon converted, and in 1864 joined the Evangelical Association. He learned the tin-smith trade in Stewartsville, N. J., and subsequently engaged in the tin and hardware business in Flicksville and Bangor, Pa., about eight years, during which time he built a three-story shop and dwelling. He became so deeply impressed that God was calling him to the ministry that he sold his business, entered Wyoming Seminary, and graduated in 1876. While in school at the seminary he joined the Kingston Methodist Episcopal Church by letter from the Evangelical Association. Exhorter's license was given him in November, 1873, and local preacher's license in March, 1877. After serving Stoddartsville one year as supply he joined the Conference in 1877.



PHILIP HOUCK

On May 24, 1866, he married Miss Phœbe Gulick, of Bangor, Pa. Three children have been born to them—Oscar, Sue G., and L. Victoria.

His pastoral record is as follows: 1877, Stoddartsville; 1878-80, Maple Grove; 1881-82, Hanover; 1883-84, Dalesville and Union; 1885, Herrick Center; 1886-90, Bethany; 1891-93, Salem; 1894, Clifford; 1895, Carley Brook; 1896-97, Mountain Top; 1898, West Nanticoke; 1899-1900, Shavertown; 1901, Falls; 1902-03, Hawleyton.

HOWARD, LORING P., was born on August 20, 1846, at Danby, N. Y. His mother was a daughter of a local preacher, and his father was for many years a trustee of the church, living to be eighty years of age.



LORING P. HOWARD

He was converted at eighteen years of age, and at once joined the Methodist Episcopal Church. He is a graduate of the Candor High School. His son, F. L., is a lawyer, residing in Waverly, N. Y., and an officer of the Waverly Methodist Episcopal Church.

On November 14, 1868, he married Miss Emily A. Barden, of Berkshire, N. Y.

For a number of years he followed farming. He served Litchfield charge one year before joining Conference in 1879.

His pastorates have been as follows: 1879-80, Litchfield; 1881-83, Harford; 1884-86, Orwell; 1887-90, Spencer; 1891-94, Windham; 1895-98, Danby; 1899-1903, Hornbrook.

HUNT, SIDNEY EGGLESTON, was born on March 17, 1871, at Guilford, Chenango County, N. Y. He attended the district school near his home, the Guilford village school, Cazenovia Seminary about two years, graduating in 1890. In the same fall he entered Cornell University, taking the civil engineering course, graduating in 1894. His parents helped him through Cazenovia, but in college he sustained himself by doing janitor work, caring for lawns, typewriting, etc., during the school year, and working on farms or elsewhere during vacations.

He was trained by Christian parents, and cannot point to any time when he was converted, although he was often greatly blessed. He joined the Church at Guilford in the fall of 1882. When he entered college he had no thought of entering the ministry. He became interested in foreign missions



SIDNEY E. HUNT

and joined the band which volunteered to enter the foreign field if the way should open. Some time after this C. E. Mogg, pastor of First Church, Ithaca, where he held his membership at the time, gave him an exhorter's license. At this time he was superintendent of a mission Sunday school. In August, 1893, he was given a local preacher's license by the Ithaca District Conference. In November, 1893, he began to supply West Danby, and up to this time he had preached but twice. In 1894 he went to Apalachin as supply, and in 1895 joined the Conference.

On April 14, 1896, he married Miss Retta Chaffee, of Warren Center, Bradford County, Pa.

His pastoral record is as follows: 1895-96, Litchfield; 1897-99, Barton; 1900, at school; 1901-02, Castle Creek; 1903, Maine.

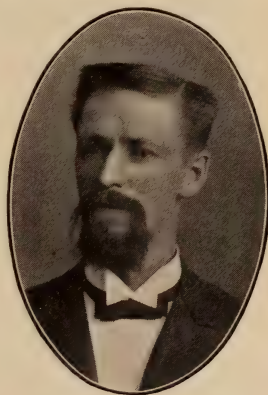
JACOBS, GAYLORD CLARK, was born on January 4, 1854, in the town of Candor, Tioga County, N. Y. He spent his early days on the farm, having the advantages of a district school. He afterward spent several years in study at Candor Free Academy and Wyoming Seminary, having to quit school at intervals and teach school or do other work to maintain himself. He was converted at sixteen years of age, and joined the Church at Fairfield, an appointment on the old Caroline Circuit, now Speedsville, being baptized and received into the Church by Rev. G. W. Reynolds.

He received his first license as local preacher from the Kingston Quarterly Conference May 23, 1881.

On October 29, 1881, he married Miss Mina E. Utley. Five children have been born to them, three of whom died in early childhood. A son, Olin M., and a daughter, Hazel Mae, still live.

He joined the Conference in 1883, and his pastoral record is as follows: 1883, Oakland; 1884-86, Rush; 1887-90, Little Meadows; 1891-95, Gibson; 1896-98, Newton; 1899, Vestal; 1900-01, Courtdale; 1902-03, Old Forge.

JAMES, FRANK, was born on January 10, 1864, in the city of Durham, England, and with his parents came to America in 1876. He attended the public school in England. At Berwick-on-



GAYLORD C. JACOBS



FRANK JAMES

Twweed he learned the tailor's trade. He worked at that trade in this country for some time, also worked in the Ashley, Luzerne County, Pa., machine shops, and for some time was clerk in S. E. Wells's general store.

He was converted in Ashley in 1880, during a revival, and at once joined the Methodist Episcopal Church. He was licensed as a local preacher by the Ashley Methodist Episcopal Church. He worked as supply preacher four years before joining Conference in 1898.

On September 16, 1885, he married Miss Ella O'Neill, of Ashley, Pa.

His pastoral record is as follows: 1898, Eaton; 1899-1903, Centermoreland.

JAY, STEPHEN, A.M., was born on April 26, 1846, in St. Blazey, Cornwall, England. His parents were industrious, honest, and helpful. His father, though without a single day of schooling, became an extensive and intelligent reader—in fact, became so well informed that he successfully taught one Bible class more than twenty years.

He was converted at thirteen, and at once joined the Bible Christian Church. He naturally began reading and studying religious books, and when eighteen years old received a local preacher's license. He continued in this capacity in the Bible Christian Church until he came to America in 1869.

In 1868 he married Miss Prudence Hambly, in England, who died in Jermyn, Pa., and in June, 1873, he married Mrs. Electa M. Griffin, of Jermyn, Pa.

He was honored in 1900 by the degree of A.M. from Grant University.

From his mother he inherited a taste for music, and at the age of ten was an alto singer in the church choir. Since entering the ministry his musical ability has been notable. He is a member of the Wyoming Conference Quartet.



STEPHEN JAY

He joined the Conference in 1875, after serving Paupack one year as supply. His pastoral record is as follows: 1875, Paupack; 1876-78, Canaan; 1879-81, Mount Pleasant; 1882-84, Otego; 1885-86, Milford; 1887, Milford and Westville; 1888-89, Waverly, Pa.; 1890-91, Sayre; 1892-95, Susquehanna; 1896-99, Ashley; 1900-01, Wyoming; 1902-03, Dorranceton.

JEFFREY, EUGENE L., was born on March 14, 1868, at Hempstead, Long Island, N. Y. He was converted and joined the Church in the place of his birth at eleven years of age. His schooling was at the academies in West Winfield and East Springfield, N. Y.

He married Miss Isora M. Higgins, of Exeter, Otsego County, N. Y.

He supplied Gouldsboro eight months before joining the Conference in 1892. His pastorates have been as follows: 1892-93, Triangle; 1894-96, New Berlin; 1897-98, Vestal; 1899-1900, Morris; 1901-02, Fly Creek; 1903, Afton.



EUGENE L. JEFFREY

JENNISON, LEVI, was born on January 7, 1848, in Lapeer, Cortland County, N. Y. Through the influence of his brother he was led to Christ in August, 1861. He prepared for college at Cortlandville Academy and Cazenovia Seminary, graduating from the latter in 1871. In the fall of 1871 he entered Syracuse University. He continued there until April, 1874, when failing health compelled him to leave at the end of the second term in the junior year.



LEVI JENNISON

On July 17, 1877, he married Miss Florence E. Clark, of Groton City, Tompkins County, N. Y.

After having been a local preacher several years he joined the Conference in 1879. His pastorates have been as follows: 1879, Nanticoke; 1880-81, Park Place, Scranton; 1882, Parrish Street, Wilkes-Barre; 1883, Morris; 1884-86, New Berlin; 1887-

89, Guilford; 1890-94, Chenango Forks; 1895-98, Morris; 1899-1901, Lockwood; 1902-03, Union Center.

JENKINS, ISAAC, was born on February 1, 1837, at Ponterwyd, Cardiganshire, South Wales. He attended the common and some private schools, and finally a high-grade private school at Aberystwyth City, twelve miles from his home.



ISAAC JENKINS

Raised in a Christian home, he was early converted—when, he does not remember—at fourteen years of age received a remarkable blessing, and soon after joined the Wesleyan Church. In March, 1859 he received exhorter's license, and about three months later a local preacher's license. In March, 1861, he left school and went as supply to Swansea, Glamorganshire, South Wales, where he labored until July, 1862. In May, 1861, he was examined by the South Wales District Conference as a candidate for the ministry, and in

August following, after proper examination, was accepted by the Wesleyan Conference and placed on the reserve list until needed. In August, 1862, he was appointed to Llandeilo Circuit with Rev. Timothy Jones, and again in 1863 with Rev. Joseph Jones. In 1864-65 he was on the Machyulleth Circuit with Rev. Henry Parry. In March, 1866, he came to America and settled in Minersville, Meigs County, O., where he remained two and a half years, supporting himself by his trade—blacksmithing. After nine months of silence he began preaching again as opportunity came. In September, 1868, he went by invitation to the Welsh Mission in Rome District, Black River Conference, and was licensed to preach in March, 1869. He was also recommended to membership in the Annual Conference, and was accepted in 1869. He received deacon's orders in 1870 and elder's orders in 1877. He became a member of this Conference in 1888 by transfer from the Northern New York Conference.

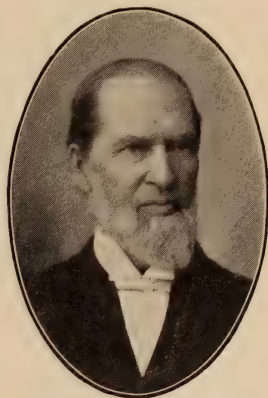
On March 3, 1866, he married Miss Mary Lewis, of Aberdovey, Merionethshire, North Wales. They have one son and two daughters living, and one daughter died in childhood.

His father was a class leader for many years, and he had an uncle who was a prominent preacher in Wales many years.

He has published a pamphlet on *Class Meetings*.

His pastorates have been as follows: 1869-72, South Trenton, Welsh Mission; Northern New York Conference, 1873-74, West Sandy Creek; 1875-77, Ohio; 1877-78, Norway and Grey; 1879-81, Cedar Lake; 1882-84, Martinsburg; 1885-87, Hammond; Wyoming Conference, 1888-90, Wilkes-Barre, Welsh Mission; 1891, Lehman; 1892-94, Vestal; 1895-97, Auburn; 1898-99, Gibson; 1900-01, Camptown; 1902-03, Rome.

JUDD, WILLIAM J., was born on April 14, 1833, at Flemingville, N. Y., where his father, Gaylord Judd, was stationed at that time. He attended district school until sixteen years of age, when he spent some time in an academy in Elmira. After teaching a while he went to Cazenovia and spent some time in that school. He then taught school several years. Meanwhile he had been licensed as a local preacher by the Candor Church, which he joined when fifteen years of age. His conversion was at a camp meeting. He became convinced that it was his duty to preach the Gospel when about twenty-four years old. Accordingly he joined the Conference in 1857.



WILLIAM J. JUDD

In 1861 he married Miss Frances W. Bacon. They have a son, William B., who is a member of Newark Conference, where he preached twelve years, and is now professor of philosophy in Mount Union College, Alliance, O. His brother Charles was a missionary in India twenty years.

He was secretary of the Conference from 1881-84. Since retiring from active work he has resided at Marlboro, N. J.

His pastoral record is as follows: 1857, Caroline Center; 1858, Tioga Center; 1859, Union; 1860-61, Kingston and Wyoming; 1862-63, Hyde Park, Scranton; 1864-66, Pittston; 1867-69, Honesdale; 1870-72, Providence, Scranton; 1873, Montrose; 1874-75, Norwich; 1876-78, Susquehanna; 1879-81, Newark; 1882-84, High Street, Binghamton; 1885-86, sy.; 1887-88, Park Place, Scranton; 1889-1903, sd.

JEWELL, CHARLES H., was born on January 1, 1847, in Binghamton, N. Y. He was reared on a farm, and his school advan-

tages were those of the common school, one year at an academy, and two years under a private tutor.

He was converted at twenty-one years of age, at Whitney's Point. His call to preach came almost immediately after conversion. On the following Sunday he united with the Church on probation, and on the same day received an exhorter's license. In the following August he received local preacher's license. In 1872 he joined the Conference, served Union Center one year, in 1873 went to Chenango Bridge, and in 1874 was sent to Randolph. Here his health failed, and he dropped out of the work before he was admitted in full membership in the Conference. In 1876 he again joined the Conference.

Since retiring from active work he has resided at Bumpville, Bradford County, Pa.

His pastoral record is as follows: 1876-77, Lanesboro; 1878-79, Great Bend; 1880-81, Harpursville; 1882-83, sy.; 1884-86, Litchfield; 1887, sy.; 1888, North Barton; 1889-1900, sy.; 1901-03, sd.

JOHNSON, JOHN WESLEY, was born on February 9, 1874, at Oak Hill, Broome County, N. Y. He was converted in a revival at Oak Hill in 1894. He attended district school at Oak Hill, and the High School at Union.



JOHN WESLEY JOHNSON

He served Campville six months as supply before joining the Conference. His father has been a class leader and trustee for years.

On August 23, 1893, he married Miss May Hinds.

He joined the Wyoming Conference in 1897, at its session held in Oneonta, N. Y. In 1899 he was admitted into full membership, having previously been ordained a deacon. In 1901, at the Conference session held in West Pittston, Pa., he was ordained an elder by Bishop Fowler.

His pastoral record is as follows: 1897-99, Orwell; 1900-02, West Nicholson; 1903; Skinner's Eddy.

JOHNSON, JAMES CHESTER, was born on January 21, 1855, at Jenksville, Tioga County, N. Y. When two years old he moved

to Candor, N. Y. He was educated at Candor Free Academy, a State Normal School, and Wyoming Seminary. He commenced teaching in 1873, and taught seven terms in New York State, four in Wisconsin, and one in Pennsylvania; seven of the twelve were in two schools. He was at different times, especially in 1877-78, engaged in newspaper work.

He was converted when eleven years old, under the ministrations of Rev. William Penn Abbott, and joined the Church at once. He received local preacher's license April 12, 1879. He supplied West Danby from June, 1881, until the following session of Conference, when he joined it.

On August 24, 1881, he married Miss Rozella May Van Dermark, of Dorranceton, Pa.

Failing health caused him to retire from active work in 1901, since which time he has lived at Schenevus and Oneonta, N. Y.

His pastoral record is as follows: 1882, West Danby; 1883-84, South Danby; 1885-86, Windham; 1887-90, Camptown; 1891-95, Newton; 1896-98, Union; 1899-1900, Schenevus; 1901, sy.; 1902-03, sd.



JAMES C. JOHNSON

KARSCHNER, LLOYD WILLETTS, was born on June 25, 1858, at Sereno, Columbia County, Pa. The Christian habits of his parents, who were members of the Evangelical Association, early caused him to desire to be a child of God. At about ten years of age this longing was very greatly strengthened by accidentally finding his mother in a secluded place praying in his behalf. On the evening of August 23, 1871, at a camp meeting at Hughesville, Pa., he sought the Saviour, and in November of the same year joined the Methodist Episcopal Church at Wesley Chapel, Benton charge, Central Pennsylvania Conference.

He received his early education in the common schools of his native State, had six terms at a Quaker seminary, and two years at the State Normal School at Bloomsburg, Pa., where he graduated in 1883. He taught school, before and after graduation, seven years.

He felt called to the ministry many years, but resisted it. He



LLOYD W. KARSCHNER

received his first license as local preacher in August, 1884.

On March 24, 1887, he married Miss Ida G. Brader, of Beach Haven, Pa. They have one child, a daughter.

From 1885 to the spring of 1888 he supplied various charges in the Central Pennsylvania Conference, and in the spring of 1888 joined the Wyoming Conference.

His pastoral record is as follows: 1888-90, Exeter and Schuyler's Lake; 1891-93, Sterling; 1894-97, Lake Como; 1898, Yatesville; 1899-1901, Waymart; 1902-03, Pleasant Mount.

KEENEY, SEABURY B., was born on September 1, 1832, in Truxton, Cortland County, N. Y. He was educated in the common schools. In January, 1856, he found Christ, and joined the Church in the following March.

On May 3, 1857, he married Miss Melvina E. Andrews, of Fabius, N. Y., who died at Windham, Pa., on May 3, 1897. Their son, F. T. Keeney, D.D., is a member of Central New York Conference.

After serving three years as supply he joined the Oneida Conference in 1866, becoming a member of Wyoming by accession of Oneida territory.

His pastoral record is as follows: 1866, Willet; 1867-68, Harford; 1869-71, Flemingville; 1872, Tioga Center; 1873, Germany; 1874-76, Danby; 1877-79, Speedsville; 1880-82, Rome; 1883-85, Barton; 1886-88, Hornbrook; 1889-91, Danby; 1892-94, Lockwood; 1895-99, Windham; 1900-02, Harford, N. Y.; 1903, sd.



SEABURY B. KEENEY

KELLEY, HARRY, was born on March 2, 1868, in Ayrshire, Scotland, and came to America, with his parents, in 1879. In 1889 he was converted in a revival at Virgil, N. Y., and joined

the Wesleyan Methodist Church. He attended the common schools, and spent three years in study at Houghton Theological Seminary. He entered the ministry of the Wesleyan Methodist Church and received elder's orders therein. While a member of the Wesleyan Church he served the following charges: 1892-94, Alcott, N. Y.; 1895-97, Middlefield, O. After serving Noxen, in our Conference, during 1898-99 as supply, he became a member of our body, his orders being recognized.

On March 10, 1892, he married Miss Myrtie Snyder, of West Pittston, Pa.

His pastorates since joining Wyoming Conference have been as follows: 1900-1901, Yatesville; 1902-03, Jackson.



HARRY KELLEY

KILPATRICK, EGBERT, was born on August 23, 1855, in Roxbury, Delaware County, N. Y. He was educated in the common schools and at Wyoming Seminary. He was converted in June, 1874, and joined the Church in 1875. He realized that he was called to the ministry when a boy. In March, 1882, he received exhorter's license and local preacher's license in August of the same year. He was reared on a farm, and followed farming and school-teaching more or less before joining Conference in 1884.



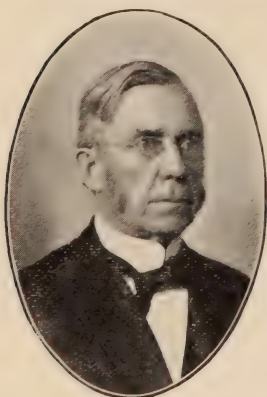
EGBERT KILPATRICK

On March 28, 1875, he married Miss Elma A. Stanton, of Lake Como charge, who died in Bainbridge, N. Y., October 4, 1896. In July, 1897, he married Miss Harriet Briggs, of Mount Vision, N. Y.

His pastoral record is as follows: 1884, Hale's Eddy; 1885-87, Canaan; 1888-90, Hartwick; 1891, Windsor and Ouaquaga; 1892-94, Windsor; 1895-96, Bainbridge; 1897-98, Otego; 1899-1900, Cooperstown; 1901-02, Oxford; 1903, Peckville.

KING, FRANCIS ASBURY, was born on July 18, 1840, in Danby, Tompkins County, N. Y. He attended school a number of years

in the township where he was born, spent over two years in the academy at Ithaca, N. Y., and two years in Wyoming Seminary. He was converted when a small child, and cannot remember when he began to pray. The call to the Christian ministry came to him in 1865, in which year the North Danby Church gave him an exhorter's license. On March 17, 1866, the Kingston Quarterly Conference gave him local preacher's license. He joined the Conference in 1868.



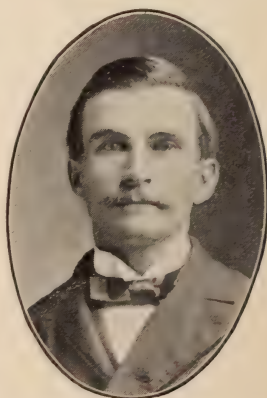
FRANCIS ASBURY KING

On April 2, 1868, he married Miss Anna Norris, of Slaterville, N. Y.

His pastoral record is as follows: 1867-69, Plains; 1870-71, Newport; 1872-74, Lehman; 1875-77, Clark's Green; 1878-80, Carverton; 1881-83, Nicholson; 1884-86, Brooklyn; 1887-88, Lackawanna; 1889-93, Luzerne; 1894-96, Taylor; 1897-1900, Parsons; 1901-03, Nichols.

KLINE, EDWIN N., was born on January 14, 1873, at Liverpool, Perry County, Pa. At the age of twelve he was thrown upon his own resources by the death of his mother. His conversion occurred when he was fourteen years of age, from which time he felt called to preach, the conviction never leaving during school and working years. During several years he worked on a farm, in the lumber regions, in a sawmill, and in a gristmill. His hunger for an education and desire to enter the ministry prompted him to enter Susquehanna University, at Selinsgrove, Pa., in 1893, where he remained four years, sustaining himself by selling Bibles. He then went to Dickinson College, where he studied two years. The Selinsgrove Quarterly Conference gave him local preacher's license on April 30, 1896.

During his stay at Dickinson he did considerable supply work, carried on his school studies, and the local preacher's course of study at the same time. On the death of James Schofield in 1899



EDWIN N. KLINE

he was sent to Camptown Circuit, where he filled out the year and joined Conference in 1900.

On March 8, 1896, he married Miss Carlotta Mae Grissinger, daughter of Professor C. D. Grissinger.

His pastoral record is as follows: 1900, South Danby; 1901-02, Litchfield; 1903, Ash Street, Scranton.

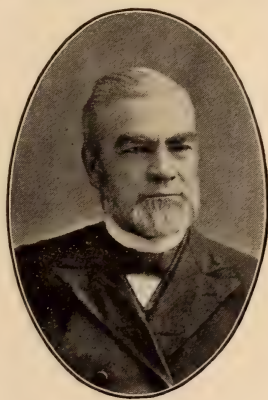
LEACOCK, JOHN C., is the son of James F. and Julia A. Leacock, and was born in Bloomsburg, Columbia County, Pa., on June 10, 1836. In 1837 his parents removed to a farm in Fairmount, Luzerne County, Pa., where he spent the years of his minority. His educational advantages, aside from the common school, comprise attendance at Dickinson Seminary, New Columbus Academy, and Wyoming Seminary.

After leaving Wyoming Seminary he taught school several years, and had charge of a select school in Plymouth, Pa., when engaged by Dr. Clarke as supply for Stoddartsville charge. He was converted and joined the Church in 1856. Exhorter's license was given him by the Dunmore Quarterly Conference on March 21, 1863, Dr. George Peck presiding. On April 26, 1865, he went to Stoddartsville as supply pastor. After filling the appointment two Sundays he returned to Plymouth, and on May 12, 1865, received local preacher's license from the Plymouth Quarterly Conference. After supplying Stoddartsville one year he joined the Conference in 1866, receiving deacon's orders in 1868, and elder's orders in 1870.

On May 15, 1866, he married Miss Lydia Gordner, daughter of Daniel and Keturah Gordner, of Plymouth, Pa. One child has been born to them—Arthur G. He is a graduate of Syracuse University, received A.M. from Harvard in 1894, taught Greek in Wesleyan Academy at Wilbraham two years, pursued post-graduate work in Munich, Germany, and Harvard, and in 1898 received Ph.D. from Harvard. He is now Greek professor in Phillips Exeter Academy, Exeter, N. H.

In 1888 the Conference honored him by an election as delegate to General Conference.

His pastoral record is as follows: 1866, Stoddartsville; 1867-



JOHN C. LEACOCK

68, Lehman; 1869-71, Lackawanna; 1872-73, Moscow; 1874-76, Wyoming; 1877-79, Union; 1880-81, Cooperstown; 1882-84, Jermyn; 1885-90, Presiding Elder of Chenango District; 1891-95, Dunmore; 1896-97, Tunkhannock; 1898-99, Dalton; 1900-01, Newark Valley; 1902-03, Alderson.

LEE, JAMES N., was born on June 6, 1836, at Kattelville, town of Chenango, Broome County, N. Y. His parents were of New England stock, his mother from Connecticut and his father from



JAMES N. LEE

Lee, Mass., and he was the youngest of ten children. His father died when he was in his thirteenth year, and he was converted in the fall of that year and at once joined the Methodist Episcopal Church. For a number of years after his father's death he lived with his mother in the old homestead. He was educated at the academy in Binghamton, where he fitted himself for teaching, which he followed six or seven years in Broome County. In the fall of 1863 he was elected school commissioner in Broome County and served three years, after which he was in business one year.

On June 4, 1867, he married Miss Emma E. White, of Chenango Forks, N. Y. Four children have been born to them—Harry W., editor and proprietor of the *Oneonta Star*; E. Gertrude, now living in Bainbridge, N. Y.; Cora E., now teaching in Wilkes-Barre; James M., a graduate of Wesleyan University, and now professor of natural science in Western Reserve Seminary at West Farmington, O.

On April 5, 1868, he was given a local preacher's license by the Chenango Quarterly Conference, and on the 14th of the same month he was appointed as junior preacher to Lisle and Whitney's Point. In 1869 he joined the Conference, and was appointed to Kirkwood, N. Y.

His pastoral record is as follows: 1869-71, Kirkwood; 1872-74, Maine; 1875-77, Worcester; 1878-79, Otego; 1880-81, Unadilla; 1882-83, Bainbridge; 1884-87, Presiding Elder of Otsego District; 1888-89, Montrose; 1890-92, Parrish Street, Wilkes-Barre; 1893-97, Plains; 1898-1900, Great Bend; 1901-02, Factoryville; 1903, sd.

LATHROP, WILLIAM DAVIS, was born on November 4, 1869, at Herrickville (on Camptown charge), Bradford County, Pa. He was converted at eighteen years of age. He is a graduate of Wyoming Seminary and Drew Theological Seminary, and from Illinois Wesleyan in 1902 receiving degree of Ph.B., upon the reception of which he received the degree of B.D. from Drew Theological Seminary. He did three years' work as supply preacher before joining Wyoming Conference in 1901. On joining Conference he took the examinations of first and second year, and received deacon's orders.

On April 30, 1902, he married Miss Sarah Almira Murdock, sister of Rev. L. C. Murdock, at Kingston, Pa.

His pastorates have been as follows: 1901, Campville; 1902-03, Kirkwood.



WILLIAM DAVIS LATHROP

LEWIS, CHARLES LUMAN, was born on October 27, 1872, in the village of Camptown, Pa. On his paternal side his ancestors were of English extraction, coming to this country early in the eighteenth century and settling in Connecticut. Immediately after the revolutionary war, having served under Washington, the Lewises removed to Bradford County, Pa. On his maternal side he is the grandson of Almon Fuller, Esq., who came from Vermont, and settled in Susquehanna County, but afterward removed to Herrick township, in Bradford County.



CHARLES LUMAN LEWIS

After finishing his common school work at Camptown, he went to the Wyalusing High School one year, and then entered Wyoming Seminary, taking the commercial course, and also special work in telegraphy. He then worked two years for the Lehigh Valley Railroad, working principally at Sayre and Coxton. In the fall of 1895 he was converted, and with conversion came the call to preach, which he could not resist. Within two weeks he entered the Susquehanna Collegiate Insti-

tute at Towanda, Pa., completing the classical course in two years. He next entered Drew Theological Seminary, from which he graduated in 1900 with the degree of B.D. During his senior year at Drew he took special work in literature and sociology in the graduate school of New York University.

In 1900 he joined the Conference and was sent to Windham, which charge he is still serving.

On May 7, 1901, he married Mrs. Hattie Stanton Howard, of Windham, Pa.

LEWIS, JOSHUA SHAY, was born on January 29, 1829, in the town of Wantage, Sussex County, N. J. When two years old his parents moved to the township of Exeter, Luzerne County, Pa.,



JOSHUA SHAY LEWIS

where his father had bought a farm—all wood land. He, with his brothers and some hired help, helped to clear up the farm, so that when he became of age two-hundred acres of the farm had been cleared and creditable buildings put thereon. He loved the farm, and all through life has had a great love for a farm. From his mother he inherited his tendency to sick headache, which has followed him through life. He cannot remember an hour when he was without pain in his head, ready at any moment of severe strain or excitement to culminate in a severe attack of sick headache.

He attended the district school at Sutton Creek schoolhouse, which was a mile and a quarter from home, winters until he was seventeen years of age. It was in this schoolhouse that he first heard Methodist preaching, Rev. C. W. Giddings being the preacher; and it was in this schoolhouse that he entered upon a religious life, at a Thursday evening prayer meeting, when twenty years of age, in the spring of the year joining the Church soon after. He was soon made superintendent of the Sutton Creek Sunday school. Sutton Creek was in the Northmoreland Circuit. In the fall of this year he entered Wyoming Seminary where he remained about three years. While here he was licensed to exhort by Rev. A. H. Schoonmaker, one of the preachers on Northumberland Circuit. This was about 1851. In 1854 he began work as supply on the Lehman Circuit, under Rev. W. Smith, and shortly after begin-

ning his work he was given a local preacher's license. In 1855 he joined the Conference.

On April 26, 1857, he married Miss Mary L. Shove, of Warren, Conn., who died at West Pittston, Pa., on March 8, 1903. Six children have been born to them—Franklin, George N., C. G., Jay S., Edith, and Anna. The first died in early childhood. Anna lives in Chicago, and the others live in West Pittston, Pa.

His pastoral record is as follows: 1855-56, Stoddartsville; 1857-58, Lackawanna; 1859-60, Lehman; 1861-62, Northmoreland; 1863, Lackawanna; 1864-65, Plainsville; 1866-67, Mehoopany; 1868-70, Springville; 1871-73, Factoryville; 1874-76, Meshoppen; 1877-79, Skinner's Eddy; 1880-82, Forty Fort; 1883-85, West Nicholson; 1886-88, Fairdale; 1889-90, Kirkwood; 1891-92, Hawleyton; 1893-94, Herrick Center; 1895, Glen Lyon; 1896, Moosic; 1897-1901, sy.; 1902-03, sd.

LINNABERRY, WILLIAM LOWELL, was born in Binghamton, N. Y. His ancestors for two generations have been Methodists. His father's family were identified with New Jersey Methodism, and his father was a trustee of the old Henry Street Church, Binghamton, for some time. His mother was a Harding, a member of a family which has been prominent in Binghamton Methodism for half a century. He was converted in 1870, and united with the Centenary Church.

Soon after conversion he felt called to preach, and for that work was educated at the Binghamton High School, Syracuse University, and Auburn Theological Seminary. Convalescing from a severe attack of typhoid fever, he entered business life and held several important positions in banks in Binghamton, Bradford, Pa., and New York city. In 1886 he entered his chosen calling, joining the Genesee Conference. After serving several charges in western New York and Pennsylvania within that Conference he was transferred to this Conference in 1893.

He married Miss Laura Laflin, of Binghamton, N. Y. Two sons have been born to them.

He has found time in his busy pastorates to contribute quite liberally to the secular and religious papers.



WILLIAM L. LINNABERRY

His pastorates have been: Genesee Conference, 1886, Derrick City; 1887, Harrison Valley; 1888-89, Tioga; 1890-91, Sanborn; 1892, Evans; Wyoming Conference, 1893-94, Uniondale and Dundaff; 1895, New Milford; 1896-97, Damascus and Galilee; 1898-99, Oakland; 1900-01, Mount Vision; 1902, Hallstead; 1903, Chenango Forks.

LYMAN, GIDEON C., was born on July 16, 1842, at Springville, Susquehanna County, Pa., and is the son of Rev. Samuel Lyman. His great-grandfather was Lieutenant Gideon Lyman, who was an officer on General Washington's staff. He attended common school a number of terms, was at the Montrose High School parts of two years, and also attended Wyoming Seminary parts of two years. He taught school sixteen terms. He was converted at nine years of age, but did not join the Church until he was sixteen years old. In 1864 he enlisted in the army and served under Generals Kilpatrick and Sherman in the historic march to the sea. He was discharged July 22, 1865.



GIDEON C. LYMAN

On June 9, 1866, he married Miss L. A. Bunnell, of Meshoppen, Pa.

In 1861 he was given exhorter's license by Rev. E. W. Breckinridge. In 1870 he was asked to become junior preacher on Union Circuit, Upper Iowa Conference, under Rev. William Brush, presiding elder, who gave him his first local preacher's license. In 1871 he served Rockwell charge in the same Conference. Here he organized five classes which now constitute five charges. In 1872 he was sent to Jenningsville, this Conference, as supply, and in 1873 joined us. During his ministry he has seen over two thousand persons seeking salvation at our altars.

His pastoral record is as follows: 1873-74, Jenningsville; 1875-77, Mehoopany; 1878-80, Clark's Green; 1881-82, Carverton; 1883-84, Dallas and Trucksville; 1885-86, Nanticoke; 1887-89, Tunkhannock; 1890-94, Wyoming; 1895, Pittston; 1896-97, sd.; 1898-1903, Court Street, Scranton.

LESH, R. FLOYD, was born in Scranton, Pa., on May 1, 1871. He was converted in October, 1893, on the Newton charge, under

the labors of Rev. J. C. Johnson, and united with the Methodist Episcopal Church at Bald Mount in 1894.

He was licensed as a local preacher by the Quarterly Conference of Newton charge on the 29th of December, 1894.

After four years' work in Wyoming Seminary he graduated in 1898, having pursued the classical course. He entered Dickinson College in 1899 and remained three years.

After serving as supply on Rush charge on the Binghamton District from November 15, 1902, until April 15, 1903, he joined this Conference and was stationed at Schuyler's Lake.



R. FLOYD LESH

LIVINGSTONE, THOMAS, was born on September 18, 1870, at Petersburg, N. Y. He was converted at twelve years of age, from which time he believed he was called to preach. He worked on the farm until he could no longer withhold himself from the ministry. The winter he was nineteen he entered Drury Academy, at North Adams, Mass. On leaving this school he entered the New England Conference Seminary, at Wilbraham, Mass. After graduating from this school he took special studies in Andover Theological Seminary. During his course of studies he worked his way, maintaining his family at the same time.



THOMAS LIVINGSTONE

He was first licensed as a local preacher in 1896. During the last two years he was at Wilbraham, and while in Andover, he was a regular supply in

the New England Conference.

He joined this Conference in 1901, and has been at Barton during 1901-02. In 1903 he was left without an appointment to attend school.

In the fall of 1890 he married Miss Cora B. Knowlton, of North Adams, Mass.

LITTELL, JACOB H., was born on January 4, 1856, in the town of Sanford, Broome County, N. Y. He was converted at a camp meeting, held at Tallmansville, Pa., on September 5, 1876, and soon after felt called to the ministry. He was educated in the common schools and Wyoming Seminary.



JACOB H. LITTELL

In 1885 he joined Wyoming Conference, and was appointed to Uniondale, Pa. He was ordained a deacon by Bishop Fowler in 1887 at Owego, N. Y., and an elder by Bishop Foss at West Pittston, Pa., in 1889.

On March 5, 1879, he married Miss Ellen Ricks, of Ouaquaga Lake, Broome County, N. Y.

His pastorates have been: 1885-86, Uniondale; 1887-90, Lisle; 1891-93, Worcester; 1894-96, Otego; 1897-1900, Oxford; 1901-03, Cooperstown.

LOWRY, RAYMOND W., was born on July 11, 1868, in Dundaff, Pa. He was converted on October 20, 1885, and joined the Methodist Episcopal Church at Scott in June, 1886. He attended Keystone Academy, at Factoryville, Pa.; graduated from Wyoming Seminary in 1888, and from Syracuse University in 1892. While attending Syracuse University he became a member of the 141st New York State Militia.

In 1892 he married Miss Georgia Hubbard, of Green Grove, Lackawanna County, Pa.

He joined the Wyoming Conference in 1892.

The following is his pastoral record: 1892-93, Apalachin; 1894-95, Plymouth, N. Y.; 1896-99, Edmeston; 1900, Spencer; 1901, Whitney's Point; 1902-03, Windsor.



RAYMOND W. LOWRY

MARTIN, EDWARD A., was born on December 6, 1870, in Devonshire, England, and came to the United States in 1887. He was converted in 1886, and at once joined the Bible Chris-

tian Church and did some preaching therein before coming to America. Shortly after coming to this country he joined the Methodist Episcopal Church. He is a graduate of Wyoming Seminary and Syracuse University. His brother, Thomas A., is a member of the Philadelphia Conference.

During his course of study in Syracuse he supplied the Congregational Church at Mexico, N. Y., where he became acquainted with Miss Eva L. Miller, whom he married on July 26, 1899.

He joined Wyoming Conference in 1899, and has served Apalachin charge from 1899 to 1901; and Mehoopany charge from 1902 to 1903.



EDWARD A. MARTIN

McALPINE, WILLIAM, was born on August 25, 1875, in Glasgow, Scotland, and came to America when six years of age. He was educated in the common schools of Brooklyn, N. Y., and graduated from the Brooklyn High School in 1889. He is a graduate of Drew Theological Seminary of the class of 1901.



WILLIAM McALPINE

His conversion occurred so early in life that he does not know the date, but at fourteen years of age he was led to a richer experience and more perfect consecration. When but a boy he felt called to the ministry, but fought against it for years. He yielded in 1898 and received local preacher's license. From 1889 to 1898 he was with a dry goods house, Marshall Field & Co., in New York.

On August 7, 1901, he married Miss R. L. Matthews, of Brooklyn, N. Y.

He joined Conference in 1901, and is now at Narrowsburg, where he was first stationed.

MACDONALD, DAVID LINCOLN, was born on May 14, 1871, at Pittston, Pa. When a boy he worked in and about the coal

mines. At the age of fourteen he met with an accident which



DAVID L. MacDONALD

caused the loss of his left hand. He soon afterward entered school with the idea of preparing for a professional life. At the age of sixteen he was converted at a meeting in the Young Men's Christian Association of his native place. Soon after conversion he joined the Church at Pittston, where his father has been a prominent official many years. Feeling himself called to the ministry he entered Wyoming Seminary in the fall of 1888, where he studied three years. At the close of his work at Wyoming he entered Drew Theological Seminary, graduating in 1895. Exhorter's license was given him August 25, 1888, and six

months later local preacher's license. He received deacon's orders in 1894, and joined the Conference in 1895.

On May 22, 1895, he married Miss L. Anna Green, daughter of Rev. Samuel Green, of Binghamton, N. Y.

His pastoral record is as follows: 1895-96, Port Crane; 1897-98, Hallstead; 1899-1901, Windsor; 1902-03, Avoca.

McKELLAR, DONALD S., was born on January 20, 1863, in the city of Greenock, Scotland. His mother died when he was but four years of age and he went to live with his grandparents in the western part of Scotland, known as the Highlands. He was sent to a private school when five years old, and to public school at seven. At the age of twelve he began to study Latin under Henry Dunn Smith, A.M., and continued two years. After the death of his grandparents he started for America on May 19, 1877, and on arriving in this country went to live with an uncle, who lived near Marathon, N. Y. He studied for a time at the Marathon Academy. In 1881 he entered the employ of the Delaware, Lackawanna, and Western Railroad Company in Binghamton, N. Y., and worked in the freight depart-



DONALD S. McKELLAR

ment until April, 1892. During two winters while thus employed he studied under a graduate of Princeton, devoting four evenings a week to the work. In April, 1892, he became secretary of the railroad Young Men's Christian Association at Whitehall, N. Y., remaining there until April, 1894, when he resigned his position for the purpose of entering the ministry.

He was converted at Killawog, N. Y., in March, 1879. He united with the Centenary Church of Binghamton and afterward transferred to Clinton Street, where he became assistant Sunday school superintendent. In 1895 he was sent as supply to Clifford, and in 1896 joined the Conference. He received his first local preacher's license from the Whitehall Quarterly Conference, in February, 1893.

On April 17, 1883, he married Miss Minnie A. Burnam, of Binghamton, N. Y., who died at Beach Lake, Pa., on December 15, 1901.

He became a citizen of the United States on the day after he was twenty-one.

His pastoral record is as follows: 1896-97, Clifford; 1898-1901, Beach Lake; 1902-03, assistant at Franklin Street, Wilkes-Barre.

McCHESNEY, GRANT G., was born on November 17, 1868, in South Howard, Steuben County, N. Y. In his boyhood he had the advantage of the common district schools, and when nineteen years old entered the Haverling Free Academy at Bath, N. Y., from which he graduated in 1890. In 1891 he took a course of study in stenography and bookkeeping in the Rochester Business College. He entered Drew Theological Seminary in 1892, graduating in 1895. He then entered Syracuse University, and studied there two years.

He was converted when eleven years old during revival services held at South Howard, by the pastor of Towlesville charge; believed himself called to the ministry in 1888, and received exhorter's license in 1891 from the Bath Church. He did supply work four months in 1894 at East Buffalo, and at Peru, N. Y., about six months in 1895-96. After supplying Wells Bridge one year he



GRANT G. McCHESNEY

joined the Conference in 1897, having been ordained deacon in 1895 by Bishop Andrews, at the Central New York Conference.

On July 10, 1895, he married Miss Mary Aulls, of Bath, N. Y. Three sons have been born to them.

His pastoral record is as follows: 1897-99, Laurens; 1900, North Norwich; 1901-02, Masonville; 1903, at school.

MADISON, JOSEPH, was born at St. John's Chapel, County of Durham, England, on September 3, 1830. He was converted when twelve years old at home and joined the Wesleyan Methodist Church at once—High House Chapel, on the Walsingham Circuit. He had the advantages of the common school, and some academical training. When about seventeen he received a clear call to the ministry, and at nineteen received local preacher's license from the Walsingham Circuit.



JOSEPH MADISON

On May 22, 1852, he married Miss Phœbe Wallace in the High House Chapel, and came to this country in 1854, settling in Danville, Pa. Two sons and a daughter have been born to them. One son has died, the other is a pharmacist in the West, and the daughter is the wife of Rev. R. M. Pascoe, of this Conference.

On their fiftieth anniversary they received many calls and congratulations, and a number of friends in the Elm Park Church gave them a purse of one hundred dollars in gold.

He supplied Shohola Mission in 1855, Dundaff with the Rev. Silas Barner in 1856, and joined the Conference in 1857. Since retiring from active work he has resided in Scranton.

His pastorates have been as follows: 1857, Thompson; 1858, Cherry Ridge; 1859-60, Bethany; 1861-62, Salem; 1863-64, Waymart; 1865-66, Barton; 1867-68, Berkshire; 1869-71, Carverton; 1872, Newport; 1873-74, Forty Fort; 1875-76, Lackawanna; 1877-79, Dunmore; 1880-81, Waymart; 1882-84, Moscow; 1885-86, Pleasant Mount; 1887-88, Forest City; 1889-90, Sterling; 1891-92, Bethany; 1893-94, Wanamie; 1895-97, Yatesville; 1898-1903, sd.

MEAKER, JARED NELSON, was born on November 21, 1869, in Brackney, Susquehanna County, Pa. Until nineteen years of age

he spent his life on a farm, receiving from seven to twelve weeks' schooling in a year at the district school. He studied one year in the Binghamton High School, four years in the Cortland Normal School, graduating in 1896. During his course in the Normal School he taught school some. In the fall of 1896 he matriculated in Syracuse University, where he studied until the holidays of 1897.

During his last year in Normal School he supplied the church at Groton City, N. Y., and while in Syracuse he supplied East Hill, N. Y. In 1898 he supplied Thornhurst, and joined the Conference in 1899, and remained at Thornhurst until 1901, when he was sent to Clifford.

He was at Clifford two years, and in 1903 went to Lake Como.

On Sept. 6, 1898, he married Miss Grace May Fuller, of Conklin, N. Y.



JARED N. MEAKER

MCDERMOTT, HUGH C., D.D., was born on September 18, 1852, in Dublin District, Harford County, Md. His father came from the north of Ireland. His mother was a Blaine, and distantly related to James G. Blaine. He was converted in December, 1870, about three quarters of a mile from the place of his birth. He joined the Methodist Episcopal Church on probation, but was received into the Methodist Protestant Church in full connection in August, 1871. This he did largely because his mother was a member of that Church. In April, 1872, he received an exhorter's license, and in the following August a local preacher's license. On September 1, 1872, he received an appointment from the president of the Pennsylvania Annual Conference of the Methodist Protestant Church. In 1873 he joined the



HUGH C. MCDERMOTT

Conference and was ordained deacon under their missionary rule, which constituted him a full member of the body. In 1875 he withdrew from the Methodist Protestant body and sought admis-

sion to this Conference. He was received into full connection as deacon, his credentials from the Methodist Protestant Church being recognized.

He was educated at the Classical Institute at Stewartstown, Pa., and at Fawn Grove Academy, Pa. In June, 1895, Dickinson College conferred the degree of A.M. upon him, and in May, 1902, Grant University conferred the degree of D.D.

On April 21, 1874, he married Miss Estella L. Gillette, of Sheshequin, Pa. Two daughters, Ethel and Ada, and two sons, Hugh and Bruce, have been born to them.

He was elected a delegate to General Conference in 1900.

His pastoral record is as follows: 1875-76, Willet; 1877-78, Campville; 1879-81, Auburn; 1882-84, Factoryville; 1885-87, Montrose; 1888-91, Honesdale; 1892-96, Kingston; 1897, Presiding Elder of Chenango District; 1898-1900, Oneonta; 1901-03, Simpson, Scranton, Pa.

MCDERMOTT, WILLIAM RICHARD, was born on January 11, 1878, on a farm near Fawn Grove, York County, Pa., where he lived until three years old, when he moved to Fawn Grove, his



WILLIAM R. MCDERMOTT

father having died when he was a year and nine months old. He attended the school of the little town until the spring of 1891, when he entered Fawn Grove Academy, where he studied until the fall of 1893, when he entered the State Normal School at Lock Haven, Pa., from which he graduated in 1895 with the degree of B.E. He then taught the school in Fawn Grove two years, after which he received the master's degree from his *alma mater*. In the fall of 1897 he entered Lafayette College, from which he graduated in 1901 with the degree of Ph.B. He was the historian of his class and one of the editors of the class annual, *The Melange*.

In 1901 he joined the Conference, but has been left without an appointment so that he might attend school. He is now in Drew Theological Seminary.

He was converted in the fall of 1887, and in the fall of 1899 he became clearly convinced that God desired him to enter the ministry. He received local preacher's license from the Quarterly Conference of the Oneonta Church on December 28, 1900.

MOGG, CURTIS ELLIOTT, D.D., was born on December 5, 1853, in Euclid, N. Y. He graduated from Cazenovia Seminary in 1874, and from Syracuse University in 1878. Upon examination he received from Syracuse A.M. in 1881, and Ph.D. in 1883. In 1900 the same institution conferred upon him the degree of D.D.

He was converted at Euclid, N. Y., October 3, 1867, and joined the Church on October 7, 1867. After supplying Ludlowville from April to September, 1877, he joined the Central New York Conference in 1878, and in 1896 transferred to this Conference.

On July 23, 1879, he married Miss Jennie M. Andrews, daughter of Rev. J. F. Andrews of the Central New York Conference.



CURTIS E. MOGG

His pastoral record is as follows: 1878-80, Fair Haven; 1881, Van Ettenville; 1882, Liverpool; 1883-84, Jordan; 1885-86, Oneida; 1887-90, Cazenovia; 1891-95, First Church, Ithaca; Wyoming Conference, 1895-1903, Central Church, Wilkes-Barre.

McMILLEN, EDWARD, was born in 1868 in Sussex County, N. J. When nine years old he desired to join the Church, but the pastor thought he was too young. At fifteen he joined the

Church at Frankford Plains charge on probation and at sixteen was received into full membership in the Newton Church (Newark Conference). From early childhood he had a desire to become a minister of the Gospel when sufficiently educated. In 1885 and 1886 he was apprenticed to a pharmacist. From 1887-93 he was with his father on a farm. In September, 1893, he entered Centenary Collegiate Institute, at Hacktstown, N. J., where he graduated in 1896. In the fall of 1896, he entered Wesleyan University and graduated in 1900 with the degree of A.B. He received exhorter's license in September,



EDWARD McMILLEN

1893, and local preacher's license in 1894, receiving deacon's orders at Newark Conference in 1899. He supplied Palisade Avenue Methodist Episcopal Church during the vacation of the pastor in the summer of 1899. He also did some supply work in Sussex County, N. J., and in and around Middletown, Conn., during his college course. In 1900 he entered this Conference.

On October 3, 1900, he married Miss Dora Isabel Blackman, A.B. (Wesleyan), of Middletown, Conn.

His pastoral record is as follows: 1900, Campville; 1901, Franklin Forks; 1902-03, Newton.

MEAD, PETER F., was born on January 13, 1862, in Bloomingdale, Passaic County, N. J. His educational advantages were very limited until he became of age, when he entered the Centenary Collegiate Institute at Hackettstown, N. J., where he studied four years, after which he entered Drew Theological Seminary and graduated in 1890.



PETER F. MEAD

He was converted on October 17, 1878, in a service held in a schoolhouse near Stockholm, Sussex County, N. J., and soon after united with the Methodist Episcopal Church at Stockholm, on the Newfoundland charge in the Newark Conference. About two years after joining the Church he was given an exhorter's license, and local preacher's license was given him on February 23, 1884, by the church at Succasunna, Newark Conference. Deacon's orders

were given him at Newark Conference in 1889. In 1890 he joined Newark Conference, where he labored until 1896, when he came to this Conference and supplied Rome charge one year, and in 1897 united with the Conference.

On May 14, 1890, he married Miss Kate Alma Bosch, of East Orange, N. J.

His pastoral record is as follows: 1890-95, Newark Conference; 1896, supply at Rome; 1897-8, Rome; 1899-1900, Litchfield; 1901, North Tioga; 1902-03, Carley Brook.

MEAKER, DAVID L., was born on April 21, 1861, at Silver Lake, Susquehanna County, Pa. He attended the common schools of that and Bradford County until his people moved to Binghamton

in 1872, when he passed through the grammar school on Carroll Street. The death of his father prevented his going further in school work. He had a clear call to the ministry when twelve years old, and when about eighteen began theological study under Rev. W. J. Judd, but soon discontinued, as he resisted the call to preach. He learned the trade of painter and paper-hanger, worked four years as journeyman and then began to contract work for himself, at which he continued eight years. He received exhorter's license in 1894, and local preacher's license in 1895. After supplying Coventry one year he joined the Conference in 1896, and was regularly appointed to the same charge.



DAVID L. MEAKER

He has been twice married: first, to Miss Carrie B. Abbott, who died in 1889; second, to Miss Mary I. Watrous, of Binghamton, N. Y., in November, 1891.

His pastoral record is as follows: 1896, Coventry, 1897-99, McDonough; 1900-03, Lanesboro.

MOORE, SAMUEL, D.D., was born on January 21, 1836, in the town of Broome, Schoharie County, N. Y., and was the sixth in a family of seven children. He was educated in the public schools and in Norwich Academy. For a while he taught school. He was converted in the Methodist Episcopal Church at Norwich in the winter of 1855-56. He received local preacher's license from the Norwich Quarterly Conference in 1862, and after supplying Masonville one year he united with the Oneida Conference in 1863. He became a member of this Conference by accession of territory. A nervous breakdown in 1889 caused him to go West for recuperation. In 1890 he was transferred to the Puget Sound Conference. In 1895 he came East, and in 1896 was transferred to this Conference.



SAMUEL MOORE

On March 14, 1860, he married Miss Laura J. Day of Nor-

wich, N. Y., who died on January 31, 1901. Five children were born to them, four of whom have passed away. A son, Rev. E. J. Moore, Ph.D., is now a member of East Ohio Conference. On February 5, 1902, he married Miss Mary O. Brewer, of Norwich, N. Y.

He received the degree of D.D. from Olympia Collegiate Institute, of Olympia, Ore.

His pastoral record is as follows: 1863, Masonville; 1864-65, South New Berlin; 1866, Mount Upton; 1867-69, Gilbertsville; 1870-72, Smyrna; 1873-74, Worcester; 1875-77, West Pittston; 1878-79, Carbondale; 1880-82, First Church, Wilkes-Barre; 1883-85, Waverly, N. Y.; 1886, Hyde Park, Scranton; 1887-89, Presiding Elder of Owego District; Puget Sound Conference; 1889, Financial Agent Puget Sound University; 1890-95, Presiding Elder of Tacoma District; Wyoming Conference, 1896-99, Norwich; 1900, Financial Agent Wyoming Seminary; 1901-02, Clinton Street, Binghamton; 1903, Conference Evangelist.

MOTT, PHILIP M., was born on February 17, 1843, in Scranton, Pa. His father, Barton Mott, was an active layman, who did much toward the planting of Methodism in Scranton, and was superintendent of the first Sabbath school in the city. He worked as a farm hand in his younger days and between terms of school. He attended New Columbus Academy and Wyoming Seminary. He taught school two terms before entering the ministry.



PHILIP M. MOTT

He was converted when a lad of fifteen years, but felt called to the ministry when a small child. He received exhorter's license February 6, 1869, local preacher's license April 2, 1871, and joined the Conference in 1872.

While retired from active work he lived at Pike's Creek, Luzerne County, Pa.

His pastoral record is as follows: 1872, Lehman; 1873-75, Stoddartsville; 1876-77, Beach Pond; 1878, Narrowsburg; 1879-81, Canaan; 1882-83, Sterling; 1884-85, sy.; 1886-88, Lehman; 1889-92, Hornbrook; 1893-95, Orwell; 1896-1902, sd.; 1903, Noxen.

MURDOCK, LEONARD C., was born on August 24, 1863, in Toddsville, Otsego County, N. Y. His boyhood was spent in this quiet village, not far from Cooperstown, and here he attended district school. His school life away from home was commenced by attending the Cooperstown High School two years. He then went to Cazenovia Seminary, where he graduated in 1886. From there he went to Wesleyan University, where he graduated in 1890, with the degree of A.B. While in Wesleyan he supplied Somerville, Conn., two years. He joined the Conference in 1890.



LEONARD C. MURDOCK

He was converted on November 24, 1882, and joined the Church the following month.

On July 2, 1890, he married Miss Lucy E. Peet, of Clayville, N. Y. They have one daughter.

His only sister is the wife of Rev. William D. Lathrop.

His pastoral record is as follows: 1890-93, Carverton; 1894-96, Parrish Street, Wilkes-Barre; 1897-1903, Kingston.

NETHERTON, WILLIAM R., was born in 1854, at St. Blazey, Cornwall, England. In England he passed the eight standard courses of the public schools, and taught the intermediate grades one year. On coming to America he worked in the mines, clerked in John Jermyn's store, and subsequently entered Wyoming Seminary, taking a special course.



WILLIAM R. NETHERTON

On February 17, 1872, at Jermyn, then called Gibsonburg, in an afternoon prayer meeting, he was converted. The Rev. S. F. Wright was the pastor at the time. He received his local preacher's license from the Jermyn church.

In 1876 he joined the Conference, having been married on the 30th of March, preceding, to Miss Elizabeth A. Baker, of Jermyn. On account of the affliction of his oldest daughter, he took a supernumerary relation in 1894, which he continued until 1901,

when he became superannuated. At his retirement he settled in Forty Fort, engaging in the drug business with his oldest son, remaining there until 1900, when he moved to Wyoming, establishing a business there alone, having passed the necessary examinations to become a registered pharmacist.

His pastorates have been as follows: 1876-77, Lackawaxen; 1878-80, Beach Pond; 1881-83, Orwell; 1884-86, Camptown; 1887-88, Hampton Street, Scranton; 1889-93, Forty Fort; 1894-1900, sy.; 1901-03, sd.

NEWELL, JOHN VINING, was born on April 26, 1830, in Durham, Androscoggin County, Maine. He attended the common schools, select school, and the academy at Le Raysville, Pa.



JOHN V. NEWELL

On June 20, 1850, he was converted at a camp meeting, held at Franklin, Bradford County, Pa., and joined the Church at Le Raysville at once. From conversion he felt impressed that it was his duty to preach.

Rev. George H. Blakeslee, his pastor, gave him exhorter's license in 1851. He supplied Vestal from July to October inclusive in 1851, and taught the South Owego school from November, 1851, to March, 1852. He then accepted a like position in Nichols village, where he taught from September to December of 1852. Shortly after closing the Nichols school, he went as supply to Van Etten-

ville, and in 1853 joined the Conference.

On September 29, 1852, he married Miss Abbie S. Weeman, of Lisbon, Me., who died on December 6, 1899. Four daughters and one son were born to them.

Since retiring from active work he has resided at Uniondale, Pa.

His pastoral record is as follows: 1853, South Danby; 1854-55, Rome; 1856-57, Mehoopany; 1858-59, Springville; 1860, Auburn; 1861, Gibson; 1862-63, Scranton; 1864, Springville; 1865, Tunkhannock; 1866, sy.; 1867-68, Susquehanna Depot; 1869-70, Mount Pleasant; 1871, Schenevus; 1872-74, Hartwick; 1875-77, Hawley; 1878-80, Jermyn; 1881-83, Dunmore; 1884, Park Place, Scranton; 1885-87, Hawley; 1888-90, Salem; 1891-93, Lake Como; 1894-98, Throop and Nay Aug; 1899, Yatesville; 1900-03, sd.

NOBLE, W. ARTHUR, was born on September 13, 1866, in Springville, Susquehanna County, Pa. He came from New England stock, his maternal grandfather being a preacher in the Wesleyan Connection and a direct descendant of John Alden. His father was a member of the Methodist Episcopal Church, and served as class leader and Sunday school teacher many years. His father being a farmer, he spent his younger days upon a farm. He was converted when seven years old under his mother's instructions and helpfulness. In 1883-84 he was employed in a general store at Forest Lake, Pa. In 1885 he was employed in the marble shop of T. C. Allen, in Montrose, where his people were then living. To Mr. Allen he is greatly indebted for subsequent opportunities. In 1886 he joined the Church at



W. ARTHUR NOBLE

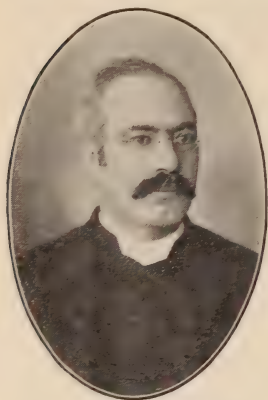
Montrose during the pastorate of H. C. McDermott, who gave him valuable assistance in planning for the ministry. He was licensed as exhorter in 1888, and local preacher in 1889. He attended Wyoming Seminary from 1887-90, and while in the seminary he supplied Harding, Coxton, and Buttonwood. While in the seminary he believed himself called to the mission field, and finally decided to go, through the influence of Mr. Mott, secretary of the Student Volunteer Movement. He attended Drew Theological Seminary in 1890-92 and again in 1895-96, the last period being while in this country on furlough from the mission field, on account of sickness in his family. While in Drew in 1890-91 he labored in the Madison Street Mission in New York. In the spring of 1892 he was appointed to Korea, and until 1895 was instructor in the Pai Chai College at Seoul, Korea. He joined this Conference in 1892, and was ordained deacon and elder under missionary rule by Bishop Goodsell. In 1896 he was appointed to Pyeng Yang Circuit, which he served until 1901, in which time he received seventeen hundred persons into the Church. In 1901 he was appointed presiding elder of the North Korea District.

In the spring of 1892 he married Miss Mattie L. Wilcox, of Wilkes-Barre, Pa. Four children have been born to them. Ruth and Alden are still living. Cyril and May are buried in Pyeng Yang.

He has received the degree of B.D. from Drew Theological Seminary, and those of A.B. and A.M., *in absentia*, from Harriman University.

He has published in the Korean language *Comments on Romans* and *Elements of Psychology*.

NEWING, CHARLES H., M.A., was born on May 1, 1862, in Ellenville, N. Y. At the age of ten his parents moved to Binghamton, where his boyhood was spent, and where he attended school until fifteen years old. When fourteen years old he joined the Centenary Church, where his parents held their membership. After leaving school he served two years as clerk, and at seventeen began to learn the carpenter's trade, working at this three and a half years.



CHARLES H. NEWING

During a part of 1883 he was acting general secretary of the Binghamton Young Men's Christian Association. In the fall of 1883, feeling the need of a better education, he entered Wyoming Seminary, where he graduated in 1887. While in the seminary he felt called to enter the ministry, and received a local preacher's license from the Kingston Quarterly Conference. In going through Wyoming, he was assisted the first year by a friend, but paid the balance of his expenses by working around the school. In 1887 he entered Drew Theological Seminary, graduating in 1890. While in this school he supplied Woodland Avenue Church, Philadelphia Conference, and Glen View charge, Newark Conference. In 1890 he joined this Conference.

Grant University conferred the degree of M.A. upon him in 1900.

On May 14, 1890, he married Miss Lila Lucas, of Florence, N. J.

His pastorates have been as follows: 1890, Greene; 1891-92, Castle Creek; 1893-94, Falls; 1895-97, Dalton; 1898-1900, Susquehanna; 1901-03, Dunmore.

NICHOLSON, JOHN W., M.A., was born on October 14, 1865, in Durham, England, of Methodist stock, his father being a local preacher in the Wesleyan Church. He is the eleventh in a

family of sixteen children. He was converted when only nine years of age, and when fifteen he preached his first sermon in the church at Penshaw, county of Durham. The church stands to-day just as it stood when Wesley preached in it, the people having such reverence for it that they will not allow it to be altered. He graduated from Harley College, London, in 1886, and in the fall of that year came to America, landing in New York on October 4. In 1887 he went to Lackawaxen as supply, and in 1888 joined the Conference.

On June 23, 1892, he married Miss Blanche Crowell, of Harford, Pa., daughter of Rev. Jesse T. Crowell.

In 1900 Grant University conferred upon him the degree of M.A.

His pastorates have been as follows: 1888, Harford, Pa.; 1889-90, assistant at First Church, Scranton; 1891-92, Cedar Avenue, Scranton; 1893-96, Clinton Street, Binghamton; 1897-1903, Waverly, N. Y.



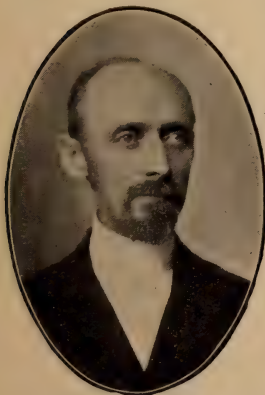
JOHN W. NICHOLSON

OLVER, ALBERT C., was born on March 15, 1848, in Dyberry township, Wayne County, Pa. His early days were spent on his father's farm until he was fifteen years old, when his father died, his mother having died ten years before. His education was such as the common school afforded until he entered Wyoming Seminary, of which school he is a graduate. In 1876 he supplied Springbrook, and in 1877 he supplied Daleville, with Rev. D. F. Waddell, joining the Conference in 1878.

In 1869 he married Miss Mary E. Webb, of Bethany, Pa.

On account of his health he was supernumerary in 1892.

His pastorates have been as follows: 1878, Springbrook; 1879-81, Taylorville; 1882-84, Cherry Ridge; 1885-87, Damascus; 1888-89, Moscow; 1890-91, Way-



ALBERT C. OLVER

mart; 1892, sy.; 1893-96, Thompson; 1897-98, Harpursville and Nineveh; 1899-1902, Lake Como; 1903, sy.

OLMSTEAD, CHARLES M., Ph.D., was born on November 23, 1868, at South Worcester, Otsego County, N. Y. He graduated from Hartwick Seminary in 1886, Cazenovia Seminary in 1891, and from Syracuse University in 1895, with degree of A.B. In the winter of 1880 he was converted in a revival at South Worcester. He was in business for some time with his father in Sidney, N. Y. When the call came to enter the ministry he was unwilling to leave a lucrative business. However, as time passed he felt so pressed by duty that he decided to enter the ministry. Exhorter's and local preacher's licenses were given him in 1888 and 1889, and he joined this Conference in 1894.



CHARLES M. OLMSTEAD

On July 31, 1895, he married Miss Lillian Beatrice Scott.

He received the degree of Ph.D. from Illinois Wesleyan University in 1903.

* His pastorates have been as follows: 1894, North Norwich; 1895-98, Castle Creek; 1899-1902, Guilford; 1903, Chenango Street, Binghamton.

PALMER, LOUIS D., was born on January 13, 1871, at Brookfield, N. Y. He was converted in January, 1887, and joined the Church soon after. He is a graduate of the Norwich High School, class of 1891, and of Syracuse University, class of 1901, taking the degree of A.B.

On June 29, 1899, he married Miss Sadie Pauline Lewis, of Kattelville, N.Y.

He united with the Conference in 1894, after supplying Coventry one year.

His pastorates have been as follows: 1894, Coventry; 1895-96, Gilbertsville; 1897, Chenango Forks; 1898-99, North Norwich; 1900-02, Chenango Bridge; 1903, Factoryville.



LOUIS D. PALMER

PARSONS, FRANK H., was born on July 18, 1850, near Center Village, Broome County, N. Y. His father, Rev. Sylvester Parsons, was a local preacher for many years, and his mother is from Methodist stock, being a cousin of Bishop Goodsell. His early life was spent on a farm, where he received such educational advantages as the district school afforded. At the age of nineteen he received a second-grade teacher's certificate, and began teaching in the same year in the North Sanford public school. He followed teaching in district schools several years, teaching winters and going to school summers. After attending the academy at Harpursville one term he entered the State Normal School at Cortland, where he graduated in 1874. Subsequent to graduation he was principal of the graded schools at Harpursville and Chenango Forks.



FRANK H. PARSONS

He was converted in 1867 between Christmas and New Year's, under the preaching of Rev. Silas Barner, in a schoolhouse on Perch Pond Hill, an appointment on the Harpursville charge, and joined the Church at once. Very soon after conversion he felt called to the ministry, and the conviction deepened with the passing years. On September 19, 1875, he received an exhorter's license, and on March 28, 1877, the Chenango District Conference gave him a local preacher's license, and he joined Conference in 1878. He and his father received deacon's orders at the same time, in 1880.

On December 25, 1876, he married Miss Evangeline M. Plough, of Tracy Creek. She has been president of the Woman's Foreign Missionary Society of Binghamton District, and corresponding secretary of the same society on Oneonta District.

His pastorates have been as follows: 1878, Triangle; 1879-80, Willet; 1881-82, North Fenton; 1883, sy.; 1884-86, Union Center; 1887-89, Hawleyton; 1890-91, Vestal; 1892-96, Waverly, Pa.; 1897-1901, Milford; 1902-03, Greene.

PEARCE, ELMER E., was born on April 11, 1862, at North Afton, N. Y. He attended district school at North Afton, the high school at Afton, and is a graduate of Wyoming Seminary and Drew Theological Seminary. He was converted at twelve years of age.

On March 3, 1892, he married Miss Gertrude Russell, of Russell Hill, in Sanford township, N. Y.

He joined Wyoming Conference in 1892. His pastorates are as follows: 1892-94, East Worcester; 1895-96, Laurens; 1897-1900, Fly Creek; 1901-02, Morris; 1903, Gilbertsville.

POTTER, ALBERT EDWARD, was born on June 21, 1870, at Foster, Tioga County, N. Y. He attended district school in this place until his family moved to Binghamton in 1882, where he attended the high school one full year and two winters.



ALBERT E. POTTER

He was converted one night in January, 1887, while on his way home from one of Mr. Moody's meetings. He came to a decision while passing over the Exchange Street footbridge, and at once identified himself with the High Street Church. From this time until 1898 he worked at various things—in a comb factory in Binghamton, at farming, taught school, motorman on Binghamton electric railroad. During these years he became somewhat indifferent in religious life.

In December, 1897, he became aroused to a consciousness of his condition and needs, and reconsecrated himself to God. In this a question as to preaching the Gospel was settled, which God put to him in the winter of 1891-92 and to which he had said "No." He received exhorter's license from Union Church in January, 1898, and local preacher's license in March, 1898, and in April sought admission into the Conference. He passed a very fine examination, but was advised to attend school further. He accordingly entered Wyoming Seminary in the fall, joined the Conference in the spring of 1899, and was left without appointment to attend school. He graduated from Wyoming in 1901. During his stay at Wyoming he paid his way by firing boilers and doing other work.

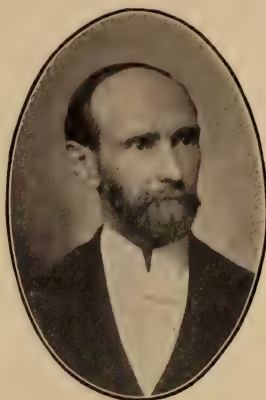
On December 24, 1888, he married Miss Myrtle Gage. Three girls have been born to them.

His pastoral record is: 1899-1900, at school; 1901-02, Coopers-town Junction; 1903, Rush.

PLACE, GEORGE A., Ph.D., was born on January 22, 1849, at Mount Upton, Chenango County, N. Y. He is a graduate of

Cazenovia Seminary, and of Syracuse University, where he graduated in 1876, having taken the classical course. He received from the university the master's degree in 1879, and in 1884, upon examination, Ph.D.

He was converted and joined the Church when fourteen years old. While in Cazenovia Seminary he became conscious of a call to the ministry. Exhorter's license was given him by his home church in December, 1870, and his first local preacher's license was given him in January, 1871. He was ordained deacon in 1875, and joined the Conference in 1876.



GEORGE A. PLACE

On July 5, 1876, he married Miss Amy A. Payne, of Binghamton, N. Y., who died at Honesdale, Pa., on November 3, 1900. Two daughters have been born to them—Larissa J. and Adelaide L.

His pastorates have been as follows: 1876-77, Chenango; 1878-80, Castle Creek; 1881-83, Greene; 1884-85, Bainbridge; 1886-88, Slaterville; 1889-93, Athens; 1894, Derr Memorial, Wilkes-Barre; 1895-98, Carbondale; 1899-1903, Honesdale.

PASCOE, RICHARD M., A.M., was born in South Canaan, Wayne County, Pa. He attended public school in Waymart and Carbondale before going to Canada in 1874. He taught school five

months in Wayne County, and four years in Canada. His last work as a teacher was in the high school at Bowmanville, Ontario, Canada, where he was at the head of the scientific department. In May, 1884, he graduated from Victoria University, Cobourg, Canada (now located at Toronto), taking honors in mental and moral philosophy, with the degree of A.B. In 1887 the same school gave him the degree of A.M.



RICHARD M. PASCOE

He was converted at Orono, Ontario, Canada, November 1, 1874. Shortly after conversion he became convinced that it was his duty to preach the Gospel, and

struggled against this conviction ten years. In March, 1885, he was given local preacher's license by the Waymart Quarterly Conference, and recommended to Wyoming Conference for admission on trial, and was received into the Conference the following April.

On September 16, 1885, he married Miss Jennie M. Madison, daughter of Rev. Joseph Madison.

He has served charges as follows: 1885, Cherry Ridge; 1886-88, Jackson; 1889-91, Le Raysville; 1892-96, Meshoppen; 1897-98, Berkshire; 1899-1901, Avoca; 1902-03, Thompson.

PRENTICE, GEORGE HENRY, was born on January 17, 1853, in the town of Burlington, Otsego County, N. Y. He is the only living child of John A. and Lydia A. Prentice, the two oldest children, George W. and Henry J., dying in childhood. In the spring of 1858 the family moved to Hartwick, N. Y. He was reared on a farm, and obtained a common school education in the district school near his home. Prior to the spring of 1873 he had on two different occasions spent a year at Hartwick Seminary, a Lutheran classical and theological school, located a few miles below Cooperstown, N. Y. In the winter of 1873-74 he taught a district school in Hartwick, and in the fall of 1874 secured a position as assistant teacher in Hartwick Seminary, where he remained five years, graduating in the classical course



GEORGE H. PRENTICE

in 1879. In the fall of 1879 he entered Drew Theological Seminary, where he graduated in 1882. He joined the Conference in 1883.

He was raised in a Methodist home, and in 1868 became a member of the Church. He realized a call to preach in 1877, and in the fall of that year was licensed as exhorter, and again in 1879. From 1876 to 1879 he ran a small printing office.

In 1888 he published a fifty-page pamphlet on *High License a Step in the Wrong Direction*; and in 1889 another pamphlet of about the same size on *Constitutional Prohibition the Best Remedy for the Drink Evil of Modern Times*.

On April 4, 1884, he married Miss Hattie V. Chamberlain, of Fulton, Ia. Six children have been born to them—Pearl A., Neil L., Ruth E., Julia F., Blanche L., and Myrah H.

His pastoral record is as follows: 1883, East Worcester; 1884-85, Wells Bridge; 1886, East Worcester; 1887, Harpursville and Nineveh; 1888-90, Gilbertsville; 1891-93, New Berlin; 1894-98, Waymart; 1899-1903, Moscow.

PRICE, JOHN W., was born on March 6, 1860, near Pottsville, Pa. He was one year in the Schuylkill Valley Seminary, and graduated from Wyoming Seminary in 1889.

He was converted in the fall of 1876 in the Primitive Methodist Church of Shenandoah, Pa. Shortly after this he assisted in establishing a Methodist Episcopal class, of which he was one of the original members, in the little town of William Penn, Pa. From this charge he received exhorter's license in November, 1883, and local preacher's license while in the seminary at Kingston. After supplying Harvey's Lake and Maple Grove each one year he united with the Conference in 1891, and received deacon's orders at the same session.

On September 10, 1891, he married Miss L. S. Gordon, of Maple Grove, Pa.

His pastorates have been as follows: 1891-93, Maple Grove; 1894-96, Centermoreland; 1897-98, Shavertown; 1899-1901, Mehoopany; 1902-03, Springville.



JOHN W. PRICE



EUGENE A. QUIMBY

QUIMBY, EUGENE A., was born on July 19, 1863, in Morris County, N. J. He is a graduate of Coleman's Business College, Centenary Collegiate Institute, at Hackettstown, N. J., and of Drew Theological Seminary. His conversion occurred in October, 1884, and he joined the Church in the following year.

On July 5, 1894, he married Miss Celinda Hudeman, of Morristown, N. J.

He became a member of this Conference in 1895, and has served the following charges: 1895, Flemingville; 1896-98, Le Raysville; 1899-1902, Salem; 1903, Sanitaria Springs.

RACE, JAMES LEE, was born on July 4, 1830, in Richmond, Yorkshire, England. His father, David Race, began life in a humble way, being by trade a chimney sweeper. By energy and care he acquired some property, and became collector of taxes in his town. He was also a local preacher in the Wesleyan Church, and of such gifts that his services were a delight to his home church and much sought on adjoining circuits.



JAMES LEE RACE

The subject of this sketch was apprenticed to learn the printer's trade at fourteen years of age, and served seven years in learning his trade. Before commencing his apprenticeship he attended the common school, and after beginning his trade he attended the grammar school evenings, it being required of apprentices to attend evening school during

the period of apprenticeship.

He was converted at the age of ten, and at once united with the Church. On September 26, 1846, Rev. J. S. Thomas, superintendent of Richmond Circuit, gave him license to preach. In 1849 he had become a fully accredited local preacher and was put on the plan of Richmond Circuit, where he continued until 1851, when he was put on the First London Circuit, remaining on this circuit until the end of 1852. In 1853 he did evangelistic work, largely with the Reformed Methodists, and during 1854 and a part of 1855 he was on the Hoxham Circuit of the Reformed Methodists. In the middle of 1855 he returned to the mother Church and was superintendent of the Shotley Bridge Circuit about a year, when he was put on the Grantham Circuit, where he labored nearly two years. He did considerable evangelistic work during these years, and was in demand for anniversary services.

In 1858 he came to this country, landing on Washington's birthday. Because of this fact and the date of his birth he claims to be a born American.

Soon after arrival here he began supply work in this Conference. He supplied Lackawaxen, 1858-59; Moscow, 1860; Pau-pack, 1861; Ararat, 1862; Damascus, 1863-64; Bethany, 1865-67, and in 1868 joined the Conference, having received deacon's orders in 1866.

On September 9, 1851, he married Miss Jane Humble, of Richmond, daughter of a class leader and who had two brothers who were local preachers. She died at Bethany, Pa., in March, 1868. Three sons were born to them—Jabez Wesley, John Humble, and Ulysses Grant. On October 22, 1868, he married Mrs. Hattie E. Wright, of Pleasant Mount, Pa. Two children have resulted from this union—William Francis and Lillian, who is now Mrs. Stephen H. Dayton and lives in Brooklyn, N. Y.

In September, 1896, he celebrated the fiftieth anniversary of his ministerial career. His old friend, Rev. Jonas Underwood, preached in the morning, and he gave an account of his life at the evening service.

Since entering the Conference his appointments have been as follows: 1868-69, Beach Pond; 1870, Waymart; 1871-73, Tunkhannock; 1874-76, Nicholson; 1877-78, Smyrna; 1879-81, Plains; 1882-84, New Milford; 1885, Marathon and Killawog; 1886-88, Mehoopany; 1889-90, Lehman; 1891-94, Lackawanna; 1895-97, Cedar Avenue, Scranton; 1898-1903, Rendham.

RACE, JOHN H., D.D., was born on March 10, 1862, at Paupack, Pike County, Pa. He is the son of Rev. J. L. Race, and consequently was brought up in the Church, but when thirteen years old he made his first public profession in a meeting conducted by his father at Nicholson. While working in a planing mill at Pittston he lost his hand, which sad providence caused him to heed the calls of God to the ministry which he had been receiving for many years but refused to obey. He accordingly began preparation for the ministry. He graduated from Wyoming Seminary in 1886, and from Princeton University in 1890, receiving the degree of A.B. In 1899 Syracuse University conferred the degree of D.D. upon him.

On June 25, 1890, he married Miss Alice Bannister, who for some time was instructor in art at Wyoming Seminary.

He received local preacher's license from Kingston Quarterly Conference in 1884, and in 1888 was ordained deacon. In 1890 he joined the New Jersey Conference, and in 1894 went to supply Centenary Church, Binghamton, for the balance of the year, Dr.



JOHN H. RACE

Colville having resigned soon after Conference. In 1895 he was transferred to this Conference.

His pastoral record is as follows: New Jersey Conference, 1890, Island Heights; 1890-94, Professor in Wyoming Seminary; 1895-97, Centenary, Binghamton; 1898-1903, Chancellor of U. S. Grant University.

RUCKMAN, PHINEAS G., was born on April 26, 1842, at New Providence, N. J. He attended the common school in early boyhood, and when thirteen years of age his parents sent him to the Conference Seminary, located at Charlotte, Schoharie County, N. Y. Subsequently he attended Falley Seminary, at Fulton, N. Y., and also Pennington Seminary. When Drew Theological Seminary opened he was one of the first students to matriculate, graduating in 1871, and subsequently receiving from Drew the degree of B.D. During his time spent in preparatory schools he spent his vacations on his father's farm.



PHINEAS G. RUCKMAN

Prior to entering Drew he taught two years. While teaching he responded to the nation's call for troops and enlisted in the 30th Regiment of New Jersey Volunteers and served at the front nine months, after which he began further preparations for his lifework.

He was converted when seventeen years old, and joined the Church at once. The New Providence Church gave him an exhorter's license in 1865. In 1866 he was sent to supply Kingwood, N. J., from which church he received his first local preacher's license.

He joined the Newark Conference in 1870, was transferred to the New Jersey Conference in 1882, and in 1884 he was transferred to Nebraska Conference, thinking he might get rid of malaria contracted in the army. A year later he was transferred to West Nebraska Conference, in 1890 to Newark Conference, and in 1893 to Wyoming Conference.

On June 1, 1871, he married Miss Emily M. Greene, at Lockport, N. Y., who died on June 1, 1886, at Minneapolis, Minn., where she had gone to visit some friends. On October 10, 1889, he married Mrs. Luella Minshall, at Central City, Neb.

His pastorates have been as follows: Newark Conference, 1870, Sparrowbush; 1871, Centerville and Greenville; 1872-73, New City; 1874, Sergeantsville; 1875, sy.; 1876, Hibernia; 1877, Newfoundland and West Milford; 1878-80, Buttzville; 1881, West Milford; New Jersey Conference, 1882, Deerfield; 1883, Berlin; Nebraska Conference, 1884, Exeter; West Nebraska Conference, 1885-86, Big Springs; 1887, Kearney Circuit; 1888-89, Arcadia; Newark Conference; 1890-92, Buttzville; Wyoming Conference; 1893-94, Brooklyn; 1895-97, Middlefield; 1898, Lake Como; 1899, Agent Mallalieu Seminary; 1900-03, sd.

REYNOLDS, CHARLES H., was born on February 17, 1867, in Philadelphia, Pa. He attended the schools of his native city, when, at the age of fourteen, after reaching the twelfth grade, he began to work as wagon boy in a large department store at \$2.50 per week. When seventeen years of age he was converted at St. Paul's Methodist Episcopal Church in Philadelphia. Shortly after conversion he became conscious that his lifework was to be in the ministry. At twenty-one he was filling the following offices in the Church: Steward, trustee, Sunday school teacher, exhorter, class leader, and assistant superintendent in the Sunday school. In 1889 he entered Temple College, where he remained two years.



CHARLES H. REYNOLDS

He was given local preacher's license in 1890, and in 1891 he went as supply to North Sanford, where he remained one year. While here he became acquainted with Miss Nellie Beilby, whom he married in June, 1892.

In the spring of 1892 he joined the Conference, and his pastorates have been as follows: 1892-93, Ouquaga; 1894-95, Davenport Center; 1896-98, Sidney Center; 1899-1900, Clark's Summit; 1901-02, Sanitaria Springs; 1903, Oak Street, Binghamton.

RIPLEY, BENJAMIN P., was born on July 18, 1853, at Morris, N. Y. He was educated in the common school and at Fairfield Seminary, in Herkimer County, N. Y. He was converted in



BENJAMIN P. RIPLEY

1870 in a revival conducted by Rev. J. W. Mevis, and at once united with the Church. He received exhorter's license in 1872 and local preacher's license in 1874, and in the same year went as supply to Unadilla Circuit, now known as Wells Bridge. In 1875 he joined the Conference.

While supplying Unadilla Circuit he became acquainted with Miss Helen Laura Collins, whom he married on June 19, 1876. Three children have been born to them—Leroy O., Lena Claire, and Eva Mabel.

Before entering the ministry he learned the printer's trade. From 1887 to 1889 he published a parish monthly called *The Pastoral Visitor*, and from 1891 to 1892, while stationed at Unadilla, had editorial control of *The Times*, of that place. He is a brother of Rev. N. B. Ripley.

His pastorates have been as follows: 1875, Wells Bridge; 1876-77, Laurens; 1878-80, Garrattsville; 1881-83, Fly Creek; 1884-86, Westford; 1887-90, Windsor; 1891-93, Unadilla; 1894-98, Cooperstown; 1899-1900, Marathon; 1901-03, Forty Fort.

RIPLEY, NELSON B., brother of Rev. B. P. Ripley, was born on January 16, 1860, in Morris, Otsego County, N. Y. He received his education at the village school in Morris, Wyoming and Cazenovia Seminaries. He was converted in early life, and soon felt called to the ministry. He received exhorter's license in 1877, and the following year local preacher's license from Otsego District Conference. His first preaching was to the employees of the cotton factory at Morris. In 1882 he joined Conference, and at the same session received deacon's orders. Before entering Conference he learned the printer's trade.

He has been contributing poetic articles to the press for a number of years. In 1901 a collection of his poems was published under the title *Cordelia, and Other Poems*, which was well received.



NELSON B. RIPLEY

On April 3, 1882, he married Miss Emma A. Shepherd, of Oneonta Plains, N. Y.

His pastoral record is as follows: 1882-83, Westville; 1884-86, Portlandville; 1887-91, Afton; 1892-96, Milford; 1897-98, Schenevus; 1899-1903, Otego.

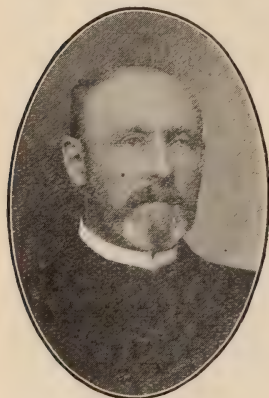
SEWARD, CHARLES HALBERTON, was born on January 2, 1871, at Orange, Luzerne County, Pa. The first seventeen years of his life were spent on a farm, during which time he had such school advantages as he could get by working summers and going to school winters. His mother dying when he was seven years old, left him to be cared for by two older sisters, one of whom became anxious about his conversion. Several years passed, however, before that event occurred, which was on December 2, 1886. He had been convicted in a series of revival meetings held in October previous by Rev. C. H. Sackett. On this Sunday evening, after a sermon by the presiding elder, he gave his heart to God, and soon united with the Church. He very soon felt called to the ministry, and in the fall of 1890 decided to devote his life to that work. In the spring of 1891 the Carverton and Orange Quarterly Conference gave him an exhorter's license, and in April of the same year he entered Wyoming Seminary. His father having died two years before this, he was left upon his own resources. Adverse circumstances prevented his remaining continuously at the seminary, and he did not graduate, therefore, until 1897. During this period he did the following work as supply: Gouldsboro, 1893-94; Sugar Notch, 1895. In 1896 he was sent to the Sherman Street Mission, but being unable to speak Welsh found himself unable to carry on the work. Accordingly, in July of that year, he was sent to Bennett Chapel, a mission of Franklin Street Church. He continued here until September, 1897, when he entered Wesleyan University, from which he graduated in 1901 with the degree of A.B. During his junior and senior years in college he was one of the editors of the *Wesleyan Argus*, a weekly published by the students. In 1898 he was sent as supply to Colchester, Conn., where he remained three years. In 1901 he joined the Conference.



CHARLES H. SEWARD

His pastoral record is as follows: 1901, assistant pastor of Franklin Street, Wilkes-Barre; 1902-03, Choconut Center.

SACKETT, CHARLES H., was born on September 26, 1856, in Plymouth, Chenango County, N. Y. He was raised on a farm, and attended the school of his district, and in his young manhood taught school four years. Preparatory to entering the ministry he attended Wyoming Seminary. He was converted on March 10, 1872, and soon after joined the Church.



CHARLES H. SACKETT

On February 21, 1877, he married Miss Arabella Crandall.

He received local preacher's license in the spring of 1879. After supplying Avoca in 1880 and 1881 he joined the Conference in 1882, and was appointed to Lehman, Pa.

His pastoral record is as follows: 1882-84, Lehman; 1885-87, Carverton; 1888-89, Meshoppen; 1890, Newark Valley; 1891-92, Mount Upton; 1893-96, Schenevus; 1897-1900, Bainbridge; 1901-03, Plains.

SABIN, EDWARD N., was born on September 3, 1843, in Ithaca, N. Y. He was converted at twenty-seven years of age in a revival at Danby, N. Y. He is a graduate of Ithaca High School, and during his ministerial life has taken the Chautauqua Literary and Scientific Course and the studies in the Chautauqua School of Theology.

On November 1, 1872, he married Miss Ella A. Patmor, of Danby, N. Y.

He held a local preacher's license one year before joining the Conference in 1876. During this year he alternated with the preacher in charge in the Sunday work of the charge.

His pastoral record is as follows: 1876-77, Litchfield; 1878-79, North Barton; 1880-82, Speedsville; 1883, Camp-town; 1884-85, Mehoopany; 1886-88, Marathon and Killawog; 1889-90, Mount



EDWARD N. SABIN

Upton; 1891-97, sy.; 1898, North Sanford; 1899, Courtdale; 1900-02, Chenango Forks; 1903, Spencer.

SERVISS, JOSEPH L., was born in Brooklyn, N. Y., on June 5, 1877. He was converted in 1899 in a revival service in Leonard Street Church, Brooklyn, N. Y., and joined this church in July of the same year. He spent three years at Pennington Seminary, one year at Adelphi College, Brooklyn, and three years at Drew Theological Seminary, graduating from the latter in the regular course in 1903. He worked his way through school. While at Pennington he painted, cut grass, and waited on table; while at Adelphi he sold tea and coffee; and while at Drew he preached one year as supply, and set type for two years, part of which time he spent in the composing room of the Methodist Book Concern in New York.

He joined this Conference in 1903, and was appointed to Davenport charge.



JOSEPH L. SERVISS

SANFORD, LUMAN E., was born on May 10, 1863, in Preston township, Wayne County, Pa. His father was a member of the Methodist Episcopal Church more than fifty years, and his grandfather more than seventy years. His great-uncle, Rev. Luman Sanford, was an itinerant under Asbury, and his uncle, Rev. Isaac Sanford, is a member of the New York East Conference, and now (1902) eighty-seven years old.



LUMAN E. SANFORD

He was converted and received into the Church in 1886, and with his conversion came the call to preach. In September of 1886 he received local preacher's license by the Lake Como Quarterly Conference. Prior to this his occupation had been farming, lumbering, teaching, and clerking in a general store. He had three terms of school work at Mount Pleasant Academy, and in November, 1884, graduated from the Wyoming Commercial College. In 1890

he graduated from the classical course in Wyoming Seminary, and in 1893 he graduated from Drew Theological Seminary. During two years of his stay at Drew he supplied the church at New Dover, N. J.

On April 27, 1893, he married Miss Lizzie J. Dix, of Long Island Pond, Pa.

He received deacon's orders in 1891, joined the Conference in 1893, and in 1896 was received into full membership and given elder's orders.

He published in 1903, under the pseudonym of "Kirk Parson," a railroad story of real life, entitled *On the Mountain Division*.

His pastoral record is as follows: 1893-95, Mountain Top; 1896-98, Ariel; 1899-1903, Nicholson.

SANTEE, ELIJAH L., was born on August 6, 1848, in Fairmount township, Luzerne County, Pa. He was raised on his father's farm, attending school at the Oakland schoolhouse.



ELIJAH L. SANTEE

When seventeen he spent one term in the New Columbus Academy. At nineteen he began teaching, and taught seven terms. In 1873, believing it his duty to preach, and having already received an exhorter's license, he went to Wyoming Seminary to make preparation for his lifework. With six terms' work he graduated in the scientific course. He joined the Conference in 1876.

On April 9, 1879, he married Miss Georgiana Atherton, of Taylor, Pa., who died in Wilkes-Barre on October 16, 1887. One son was born to them. On August 7, 1889, he married Mrs. Florence A. Rood, daughter of Mr. Henderson Harrison, of Union township, Luzerne County, Pa. Two daughters have been born to them—Mary Arlein and Eva Areta.

His pastoral record is as follows: 1876-78, Taylorville; 1879-81, Parrish Street, Wilkes-Barre; 1882, Dallas and Trucksville; 1883-85, Parsons; 1886, Avoca; 1887-89, Parrish Street, Wilkes-Barre; 1890-91, Montrose; 1892, New Milford; 1893-94, Cedar Avenue, Scranton; 1895-98, Lackawanna; 1899-1902, West Nanticoke; 1903, Taylor.

SHEPARD, CHARLES D., was born on November 2, 1832, in the village of Little Falls, Herkimer County, N. Y. His parents were charter members of the Methodist Episcopal Church at Little Falls. When nine years old he went to the altar as a seeker of salvation, during a revival service. The altar was crowded, and he was unnoticed. Again, at eighteen, he sought Christ and found him, and at once united with the Church of which his parents were members. He had learned the carpenter and millwright trade, but now felt deeply impressed that it was his duty to preach. He had attended the public school, and the year following his conversion entered the academy at Little Falls. Lack of means compelled him to leave school and work at his trade. Later, however, he spent some time in study at Falley Seminary, in Fulton County, N. Y. While a student in the seminary in 1855 he was licensed to exhort by Rev. Isaac L. Hunt, of the Black River Conference. On returning home he was given local preacher's license by the Quarterly Conference of Little Falls Church. In the spring of 1856 he went to Chicago and engaged in work at his trade, and united with the Park Street Methodist Episcopal Church. In a short time he was recommended to the presiding elder to fill a vacancy on the Naperville Circuit, Naperville, Ill. He accepted the position, at a sacrifice to his income. In the fall of 1856 he was excused from his work on the circuit in order that he might attend Garrett Biblical Institute. In 1858 he returned to Little Falls. After having been a local preacher several years he was recommended to the Black River Conference for admission and deacon's orders. He received the deacon's orders on April 27, 1862, at Oswego, N. Y. Preferring to join the Oneida Conference, he presented his recommendation for admission there, but the bishop ruled that it could not be received. Subsequently on presenting it to the Black River Conference, the Conference refused to receive him on the ground that he had preferred Oneida. He resumed work at his trade and continued several years. In 1866 he was sent as supply to the Lowell charge, on the Oneida District. At the end of the year he was recommended to the Conference for admission, and received (1867).



CHARLES D. SHEPARD

On September 21, 1858, he married Miss Adaline C. Hunt, of Little Falls, N. Y. His second marriage was to Miss Mary G. Brown, of New Berlin, N. Y., in April, 1873, who passed away at Lisle, on August 30, 1902. Six children have been born to his home, five of whom are living. His oldest son is a graduate of Syracuse University, and is now a member of Northern New York Conference.

His pastoral record is as follows: 1867, Brookfield; 1868, Preston; 1869, New Berlin; 1870-71, Harpursville; 1872-73, Windsor; 1874-75, North Fenton; 1876-77, Whitney's Point; 1878-79, Vestal; 1880-82, Maine; 1883-84, North Barton; 1885-87, Flemingville; 1888-91, Springville; 1892, Afton; 1893-95, Sidney Center; 1896-98, Davenport Center; 1899-1900, Castle Creek; 1901-03, Lisle.

SANTEE, JOSEPH B., was born on December 30, 1842, in Fairmount township, Luzerne County, Pa. He attended the school near his home, and was one year at New Columbus Academy.



JOSEPH B. SANTEE

He was converted in November, 1858, at Grads appointment, on the Bloomingdale Circuit, in Baltimore Conference, and joined the Church in November, 1858. He was licensed to exhort in September, 1866, and received local preacher's license in October, 1867. He joined the Conference in 1870, received deacon's orders in 1872 and elder's orders in 1875.

He served as a private in the 3d Pennsylvania Cavalry during the last year of the war of the rebellion.

On February 6, 1869, he married Miss Celestia E. Compton, of Falls, Wyoming County, Pa.

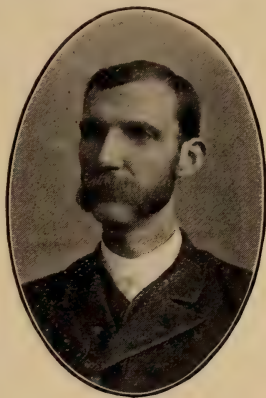
He served Campville as supply one year before joining Conference.

His pastorates have been as follows: 1870-71, Hornbrook; 1872, Barton; 1873-74, Vestal; 1875, Lehman; 1876-78, North Abington; 1879, Preston; 1880-81, South New Berlin; 1882, Edmeston; 1883-84, Springville; 1885-86, Northmoreland; 1887-89, Wyalusing; 1890-91, Meshoppen; 1892, sd.; 1893, Le Raysville; 1894, Whitney's Point; 1895-1903, sd.

SHAW, WILLIAM MARION; was born on January 26, 1848, at Lemon, Pa. He was converted in 1868 and joined the Methodist Episcopal Church at once. He was educated in the common schools and under private tutors. Until he joined Conference his work was chiefly that of farming.

On February 7, 1867, he married Miss Hattie L. Shales, of Lemon, Pa.

He joined the Conference in 1887, and his pastorates have been as follows: 1887-89, Randolph; 1890, Laurens and Oneonta Plains; 1891-93, Plymouth, N. Y.; 1894-96, Pleasant Mount; 1897-1900, East Worcester; 1901, Kirkwood; 1902-03, North Fenton.



WILLIAM M. SHAW

SHIPMAN, ISAAC NEWTON, was born August 9, 1849, in Brockville, Canada. At the age of sixteen he taught school for a short time, then learned telegraphy, after which he worked two years in a hardware store. Going to New York he found employment in a wholesale brush house, where he remained about two years. After working in a commercial agency about one year he entered the service of his uncle in the building business. At the age of twenty-eight he was called to preach, and received a local preacher's license on February 22, 1878. In the fall of the same year he entered Drew Theological Seminary, from which he graduated in 1882. He received deacon's orders in 1882, and joined this Conference in 1883.



ISAAC N. SHIPMAN

On September 16, 1870, he married Miss Julia E. Cocks, of New York city.

His pastoral record is as follows: 1883, Speedsville; 1884-86, Lackawanna; 1887-90, Sherburne; 1891-94, Hawley; 1895-97, Montrose; 1898-1900, Chenango Street, Binghamton; 1901-02, Susquehanna; 1903, Oxford.

SIMPKINS, SAMUEL C., was born at Atlantic City, N. J., September 18, 1854, and was the son of Rev. Isaac Simpkins, pastor

of the First Methodist Episcopal Church of that city for some



SAMUEL C. SIMPKINS

years. He moved from Atlantic City with his parents to Waterford, N. J., in the year 1861. On September 3, 1863, his father died, leaving five children, of whom Samuel was the oldest. Samuel and his younger brother, David, began work at once in a planing mill and a glass factory, and their combined earnings amounted to only sixteen dollars a month. With this their mother kept the family together. In the year 1864 they moved to a small place near Philadelphia, known then as Tansboro, but which has since been changed to Wilson. Here with two brothers, David and John, the subject of this sketch secured work in

a glass factory, and in addition to his work in the glass factory Samuel sold papers morning and evening. This gave them an income of forty dollars a month. In the spring of 1865 the family moved to Fislerville, N. J., a little town of about six hundred inhabitants, but now a beautiful borough of four hundred inhabitants, named Clayton.

In 1867 Mrs. Simpkins married a Mr. Aaron Daniels, but in three months after she was again left a widow. Mr. Daniels died of apoplexy of the heart and was buried April 10, 1867. From that time the children, five in number, have been scattered in different parts of the country and have seen but very little of each other. David went to Brighton, N. J.; Morris to English Creek, near Atlantic City; and Anna, the only sister, to Port Morris, N. J. John and Samuel remained at Clayton.

On September 13, 1871, Samuel was apprenticed to the firm of Moore Brothers, to learn the glass-blower's trade. On December 18, he was converted and joined the Trinity Methodist Episcopal Church in Clayton, during the pastorate of the Rev. George H. Hitchens. In the following spring he was elected superintendent of the Sunday school, which position he held for eight consecutive years. On November 12, 1872, he was appointed as class leader for the young people's class, and held the position while he remained there.

On January 22, 1873, he was married to Mary E. Jackson, of Clayton, N. J.

In the year 1880 he moved to Salem, N. J., and became

a member of the old historic Walnut Street Church. In 1882 was licensed to preach the Gospel by the Rev. C. E. Hill, presiding elder of the Bridgeton District of the New Jersey Conference. He at once began to prepare himself for this work, and after five years of preparation was about to become a member of the New Jersey Conference when he decided that he would be unequal to the requirements of a charge. He therefore secured a position in the glass factory at Hawley, this State, and began work at his trade. In February, 1888, Rev. J. V. Newell, pastor of the Methodist Episcopal Church at Hawley, and a member of the Wyoming Conference, without consulting Rev. Mr. Simpkins, recommended him, with the concurrence of the Quarterly Conference, to be admitted to the traveling connection as a member of the Wyoming Conference, and on April 18, 1888, he was admitted to the Conference.

His pastorates have been as follows: 1888-89, Canaan; 1890-94, Moscow; 1895-99, Peckville; 1900-03, Hawley.

SIMPSON, WILLIAM GLEN, D.D., the son of Peter Simpson, and Caroline Ritchie, was born on November 4, 1850, in Inverary, Argyleshire, Scotland. He was educated in the common school until 1863, when he was indentured with a law firm, where he remained until 1869, when he sailed for Canada, landing in October of that year. In 1870 he came to the United States and entered Harvard Divinity School, purposing to enter the Unitarian ministry. After two years' study in this school he entered commercial life. In July, 1873, he went West, enlisting in the 2d United States Cavalry, and engaged in the Indian wars in Wyoming Territory. In November, 1874, while a soldier, he was converted under the ministry of Rev. T. C. Iliff, pastor of the Methodist Episcopal Church at Bozeman, Mont. Through the personal effort of one of the bishops the President discharged him from service on April 5, 1875, and the same day he became a Methodist preacher. In August, 1875, he united with Rocky Mountain Conference, at Salt Lake City. He came East, and after spending a couple of years at Drew Theological Seminary, he was transferred to Wyoming Conference in 1891.



WILLIAM G. SIMPSON

On July 12, 1877, he married Miss Anna Moore, the oldest daughter of Judge M. B. Moore, of Idaho City.

The degree of D.D. was conferred upon him by the Northwest University of Portland, Ore.

His pastoral record is as follows: Rocky Mountain Conference, 1875-77, Silver City, Ida.; by change of boundaries, Columbia River Conference, 1876-78, Boise City; 1879-80, Walla Walla; Oregon Conference, 1880-81, East Portland; Nevada Conference, 1881-83, Virginia City; Oregon Conference, 1883-85, Eugene City, 1885-86, Ashland; Columbia River Conference, 1886-90, The Dalles; 1890-91, at Drew Seminary; Wyoming Conference, 1891-93, Oxford; 1894, High Street, Binghamton; 1895-98, West Pittston; 1899-1901, Asbury, Scranton; 1902-03, Athens.

SEVERSON, OSCAR L., D.D., is the son of Rev. George A. Severson and was born in Albany County, N. Y., on January 22, 1845. When one year old his parents moved to Broome County and settled near Binghamton, and later moved into Binghamton. Here he received academic training, doing janitor work for his tuition. Some time was spent at an Episcopal academy at Harpursville, N. Y., studying mathematics and languages. In 1862 he left school and enlisted in the 137th Regiment New York Volunteers, and served three years. He was in the battles of Chancellorsville, Gettysburg, and Lookout Mountain. He was severely wounded in the battle of Wauhatchie.



OSCAR L. SEVERSON

He was converted when a boy, received exhorter's license in 1875 from Rev. S. J. Austin, at Moscow, Pa., and local preacher's license in 1876, and two weeks later joined the Conference.

In 1888 he received the degree of A.M. from U. S. Grant University; in 1890 Ph.D. from Albuquerque College, New Mexico, upon examination; and in 1901 D.D. from Wiley University, of Texas.

His pastoral record is as follows: 1876-78, Parrish Street, Wilkes-Barre; 1879-81, Smyrna; 1882-84, Great Bend; 1885-87, High Street, Binghamton; 1888-91, Factoryville; 1892-93, Sayre; 1894-98, Plymouth, Pa.; 1899-1903, West Pittston.

SINGER, EDGAR BENTON, was born on January 25, 1866, in White Haven, Pa. His father was a lumberman, and therefore lived in rural districts. The schools were not very efficient, being ungraded. Such education as could be had he secured in these schools. In his boyhood he became accustomed to farm work and knew how to draw a saw or swing an ax in the woods. When the family was living at Riffletown, Pa., he was at home and helping in cleaning up a farm. His heart was tender and sensitive to spiritual influences. His father gave him excellent counsel. He frequently petitioned God to lead him into light that he might become right. At this time he felt that he was to do work for God. But the way did not open for him to make any expression on the subject. Several times he resolved to be a



EDGAR B. SINGER

Christian but his ardor cooled. He wandered from God, and the thought that he would preach seemed never to be realized, a boyish fancy. The sickness and death of a brother profoundly moved him. About this time, or soon after, a revival was held in the schoolhouse near his home. This was in 1886. He repented of his sins, presented himself at the altar, and was converted. The thought then occurred to him, "Now I can preach." He struggled nearly a year with his convictions. His father encouraged him.

On November 26, 1887, the Quarterly Conference of Schloyerville charge, in the Central Pennsylvania Conference, gave him a local preacher's license. Feeling his need of an education, he worked during the summer of 1888 and earned enough to enter Wyoming Seminary in the fall. He spent four years here preparing for college. During two years of his work in the seminary he acted as supply pastor—a year and three months at Glen Lyon, and nine months at West Nanticoke. He graduated from Wesleyan University in 1897 with the degree of Ph.B., doing supply work two years during the course. The same year he joined Wyoming Conference, securing deacon's orders at the same session of Conference.

His pastoral record is as follows: 1897, Noxen; 1898-1900, Middlefield; 1901-02, assistant, Elm Park, Scranton; 1903, Great Bend.

SMITH, CHARLES, was born on May 10, 1849, at Howard, Steuben County, N. Y. He was converted at twenty-two years of age, and at twenty-seven entered the ministry of the Baptist Church.



CHARLES SMITH

He attended the Alford Seminary and University about nine years, graduating from the seminary. After being in the ministry of the Baptist Church about twelve years he entered the evangelistic work, in which he continued about two years. While in this work he published a hymn book for revival work, a series of tracts designed for evangelistic work, and a monthly paper, which was used as an aid in his work.

On October 10, 1882, he married Miss Mary E. Johnson, of Yorkshire, Cattaraugus County, N. Y., who died January 6, 1889. On January 9, 1890, he married Miss Sarah F. Depew, of Canandaigua.

In 1891 he joined Wyoming Conference, being received on his credentials from the Baptist Church. His pastorates have been as follows: 1891-95, Choconut Center; 1896-98, Oak Street, Binghamton; 1899-1902, New Milford; 1903, sd.

SMITH, HOWARD D., was born on March 31, 1859, at Willow Grove, Del. He was converted in 1875 in Thomas Chapel, Delaware. In this same chapel his brothers Alfred and Frank were converted, who are now in the ministry. He is a graduate of Wyoming Seminary, and Drew Theological Seminary.

On April 2, 1891, he married Miss Eva Salmons, of Dover, Del.

In 1890 he joined the Black Hills Mission Conference, and was stationed at Hot Springs, S. Dak. At the same time he was professor of natural sciences in Black Hills College, located at Hot Springs. In December, 1891, he transferred to West Wisconsin Conference, and in 1899 to Wyoming Conference.

His pastorates with us have been: 1899-1900, Lehman; 1901-02, Brooklyn, Pa.; 1903, New Milford.



HOWARD D. SMITH

SMITH, IRVING J., was born on April 24, 1849, at Liberty Falls, N. Y. In his early days he was clerk, bookkeeper, and school-teacher. In 1879 he graduated from De Pauw University, with the degree of B.S. He was converted at ten years of age. In 1872 he was licensed as a local preacher, at Clinton, Ind., and joined the North Indiana Conference in 1874. In 1886 he was transferred to this Conference.

In 1872 he married Miss Georgia I. Boyce, at Jenningsville, N. Y. Two children have been born to them—Lillie M., now the wife of V. D. Keeler, editor of the *Rocket*, at Wyalusing, Pa., and Rev. Charles W., a member of the Wilmington Conference.

His pastorates have been as follows: North Indiana Conference, 1874-75, Raysville; 1876, Williamsburg; 1877-78, Larwill; 1879-80, Silver Lake; 1881-83, La Fountain; 1884-86, Mexico; Wyoming Conference, 1887-88, Danby; 1889-91, Berkshire; 1892, Taylorville; 1893-96, Wyalusing; 1897-98, Nichols; 1899-1900, Slaterville; 1901-03, Meshoppen.



IRVING J. SMITH

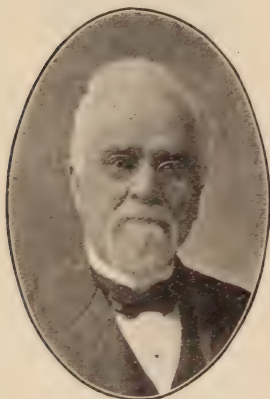
SIBLEY, EDGAR, was born on February 1, 1824, in the town of Sand Lake, Rensselaer County, N. Y. He had but limited opportunities for education, having been sent to school but two winters. Subsequently he studied with the help of his wife, and with Rev. N. S. De Witt. He also found help in a school-teacher by the name of Matilda Ward. His religious privileges were few, as he seldom went to church. He had to work hard on the farm, and thought his clothing was not presentable. He was converted on February 16, 1843, in his father's house, while his pastor was making a prayer, and soon joined the Church. Before he was licensed to exhort he held a series of meetings in an unchurched neighborhood, which resulted in over sixty conversions, two of the converts becoming preachers—Finch and Marcy. After many conflicts with himself, because he thought himself unfit, he at last yielded and received license to exhort from the Lebanon charge, N. Y., on June 8, 1849. Local preacher's license was given him April 24, 1852, by the Osborne Hollow charge. He did some work as supply prior to joining Conference in 1854. He received deacon's orders in 1857 and elder's orders in 1859.

He has been twice married. On April 12, 1848, he married Miss Rachel L. Everets, and on October 20, 1861, he married Miss Nancy M. Stephens.

Since 1880 he has resided at Hawleyton, N. Y.

His pastoral record is as follows: 1854, Nichols; 1855, South Danby; 1856, Shepherd's Creek; 1857, Wyalusing; 1858-59, Little Meadows; 1860-61, Windham; 1862-63, Vestal; 1864-65, Castle Creek; 1866-67, Maine; 1868, Kirkwood; 1869-70, North Fenton; 1871-72, Broome; 1873-74, Hawleyton; 1875-76, Caroline; 1877-78, Danby; 1879, Rome; 1880-1903, sd.

STEVENS, SAMUEL G., was born on February 29, 1824, in the town of Chester, Orange County, N. Y. He was raised on a farm and had the advantages of such schools as farming districts afforded. He was converted when eighteen years of age, in a revival service held at a small village near his home called Sugar Loaf. However, he had always been a praying boy. About a year after conversion he felt called to the ministry. He felt his need of further education, and, upon advice of a friend, started for Pennington Seminary without means and not knowing how he would get through. He remained at the seminary one term, and then returned home. Shortly after returning he was asked to supply the work of a preacher at New Prospect, in the New Jersey Conference, who was sick. He then



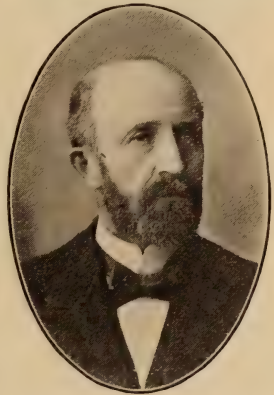
SAMUEL G. STEVENS

taught school about six months, preaching as opportunity offered. In 1846 he received local preacher's license from the presiding elder of Paterson District of the New Jersey Conference. In 1847 he joined the New York Conference, and in 1854 he was transferred to this Conference. Under the guidance of his presiding elder, Dr. Nelson Rounds, he studied Greek and Hebrew, and in about two years had such command of the languages as to read the Old and New Testaments in the original languages. After retiring from active work, on account of impaired speech from throat trouble, he became interested in work for the blind, and in connection with "The Society for Providing Evangelical and Religious Literature for the Blind" has been the means of raising considerable money.

In 1850 he married Miss Jane E. Leach, of Windsor, Broome County, N. Y.

His pastoral record is as follows: New York Conference, 1847, Marbleton; 1848, Catskill; 1849, Deposit; 1850, Cannonsville; 1851, Callicoon; 1852-53, Liberty, N. Y.; Wyoming Conference, 1854, Thompson Mission; 1855-56, Lanesboro; 1857-58, Maine; 1859-60, Liberty, Pa.; 1861, Spencer; 1862-63, Flemingville; 1864-65, Orwell; 1866, Tallmansville; 1867-75, sy.; 1876-1903, sd.

SPRAGUE, LEVI L., D.D., was born on December 23, 1844, in Beekman, Dutchess County, N. Y. He is from Yankee stock for six generations on both sides of his family. He was converted at thirteen years of age and joined the church at Le Raysville, while teaching there in the winter of 1865-66. He attended district school, Le Raysville Academy, of which he was subsequently the principal, and graduated from Wyoming Seminary in 1868. In the fall of 1868 he became principal of the Business College which is in connection with Wyoming Seminary, which position he filled fourteen years. During this time he covered a course of study equivalent to the regular college course. In 1882 he became president of the seminary, which position he still occupies.



LEVI L. SPRAGUE

He received the degree of A.M. from Allegheny College in 1877, and D.D. from Wesleyan University in 1886.

On December 22, 1869, he married Miss Jennie E. Russell, of Otego, N. Y. Three children have been born to them, two of whom are living—E. Russell, M.D., and Laura J.

He is the author of *Practical Bookkeeper*, *Practical Speller*, and *Practical Grammar*.

He has been a trustee of Syracuse University for some time.

Wyoming Conference has twice honored him by an election to General Conference, in 1892 and 1896.

SOUTHWORTH, JOSEPH S., was born on September 7, 1840, at Edmeston, N. Y. He attended district school until sixteen years

of age, when he entered West Winfield Academy. Here he studied until twenty-one years of age, teaching winters and attending the school summers. From this time until he joined the Conference in 1874 he was teaching most of the time. At four years of age he commenced attending Sunday school, and at twelve was converted under the ministry of Rev. William Burnside. He early felt called to the ministry, but did not yield to it for years. He received exhorter's and local preacher's licenses from the Edmeston Church.



J. S. SOUTHWORTH

On March 8, 1864, he married Miss Ellen M. Robinson, of Edmeston, N. Y. He is now engaged in mercantile business in Norwich, N. Y.

His pastoral record is as follows: 1874-75, Laurens; 1876, Sidney Plains; 1877-78, Morris; 1879-80, Westford; 1881, Middlefield; 1882-85, sy.; 1886-88, Plymouth, N. Y.; 1889-90, Fly Creek; 1891-95, sy.; 1896-1903, sd.

STANG, WILLIAM HENRY, was born on December 20, 1851, at Russell Hill, Pa. He was converted when about fourteen years of age, and joined the Church in 1871. He was raised on a farm, clerked in stores in Chicago two years, and has taught nine terms of school. He attended Dearborn Grammar School, in Chicago, one term, and graduated from Wyoming Seminary in 1882. He received deacon's orders in 1883, and, after supplying Randolph charge one year, joined the Conference in 1884. He was ordained an elder in 1888 at the Conference session held in Oneonta, N. Y.

On February 26, 1885, he married Miss Mabel Allen, at Calkins, Pa.

His pastoral record is as follows: 1884, Randolph; 1885, Thompson; 1886-87, Exeter and Schuyler's Lake; 1888-92, Auburn; 1893-97, Skinner's Eddy; 1898-1900, Little Meadows; 1901-02, Spencer; 1903, Shavertown.



WILLIAM H. STANG

STONE, G. BARTO, was born on July 28, 1861, at Pittston, Pa. He attended select and public schools at West Pittston. He was converted in January, 1879, in a revival conducted by the pastor, Rev. A. Griffin, and united with the Church at once. He taught school two years, after which he became a civil engineer, working for the Pennsylvania Coal Company and the Lehigh Valley Railroad. In 1882, while thus engaged, he felt called to the ministry, and the next year resigned his position on the engineering corps and entered Wyoming Seminary, from which he graduated in 1885. He then entered Drew Theological Seminary and graduated in 1888. The same year he united with the Conference, receiving deacon's orders at the same session. Since 1899 he has been in charge of the department of sciences in the U. S. Grant University. At the same time he has been pursuing studies in the university, graduating in 1901 with the degree of Bachelor of Philosophy. Upon the reception of this degree Drew Theological Seminary granted him the degree of Bachelor of Divinity.



G. BARTO STONE

He received his exhorter's license in 1883, and local preacher's license in 1884.

On May 22, 1888, he married Miss Jennie H. Drake, of Stroudsburg, Pa., who died at Narrowsburg, N. Y., on August 3, 1889.

He has written several short stories for the *Northern Christian Advocate*, among which are "Bert's Triumph," and "The Beggary Elements."

His pastorates have been as follows: 1888-89, Narrowsburg; 1890-92, Falls; 1893-94, Masonville; 1895-98, Forest City; 1899-1903, at school, Athens, Pa.

SUMNER, JOHN B., was born on March 25, 1838, at Wyalusing, Pa. At sixteen years of age he entered Wyoming Seminary, where he remained three years, during which time he was converted and joined the Kingston Church. During the last year at the seminary he taught some of the classes, also vocal music. He taught common school four winters, and singing school about fifteen years. For some time he was a farmer and for several

years was a merchant in Wyalusing. In 1869 he retired from mercantile life and joined the Conference. He is one of the Wyoming Conference Trio, and has composed a number of musical pieces which have become almost world-wide, among them "Child of a King," and "Tangle-Foot Alley."



JOHN B. SUMNER

On December 25, 1864, he married Miss Lydia A. Gardner, of Glenburn, Pa. Several daughters have been born to them, one of whom became the wife of Rev. A. D. Decker.

His pastoral record is as follows: 1869, Wyalusing; 1870-72, Nicholson; 1873-75, Wyalusing; 1876-78, Binghamton, High Street; 1879-81, Binghamton, Main Street; 1882-83, Milford; 1884-86, Susquehanna; 1887-92, Presiding Elder of Honesdale District; 1893-94, Pittston; 1895-96, Nanticoke; 1897-98, Waverly, Pa.; 1899-02, Oak Street, Binghamton; 1903, Brooklyn.

SURDAM, CHARLES M., was born on March 20, 1846, in New Orleans, La. He received his education in private schools of seminary and collegiate grade in New York city and vicinity.

He was converted in January, 1864, in Simpson Church, Jersey City, N. J., and his call to preach came at the time of conversion. He had aspirations for the legal profession. These, however, were laid aside and he became a business man. While engaged in business in Binghamton, N. Y., he listened to the call to preach, which had increased in intensity with passing years, and decided to enter the ministry. The Quarterly Conference of the Centenary Methodist Episcopal Church gave him a local preacher's license in April, 1878, and he preached his first sermon the following Sunday in the Centenary Church.

In August of that year he was sent as supply to Harford and Gibson, and united with the Conference in 1879.

He has been twice married and has five daughters.



CHARLES M. SURDAM

His pastorates have been as follows: 1879-80, Harford and Gibson; 1881-83, Brooklyn; 1884-86, Nicholson and South Gibson; 1887-91, Susquehanna; 1892-96, Waverly, N. Y.; 1897-98, Nanticoke; 1899-1903, Pittston.

SWEET, CORNELIUS, was born in Orange County, N. Y., on October 20, 1842. At the age of six he was left homeless and without parental care. He was taken by a family in Danby, N. Y., where he found a comfortable home, but devoid of respect for the Sabbath and church services. The community, however, was a religious one.

At twelve he was permitted to attend Sunday school, in which he took great delight. At seventeen, under the labors of the Rev. D. C. Olmstead, he was converted, and joined the Church under the ministry of Rev. John M. Snyder. He soon felt called to preach, which fact the Church soon recognized. Feeling embarrassed because he had but a district school education, he hesitated.



CORNELIUS SWEET

In 1862 he enlisted in the 137th New York State Volunteers, and served three years, during which time he was in fourteen hard-fought battles and a number of skirmishes. He was with Sherman in his march to the sea. After returning from the war he felt impelled to enter the ministry, and after several years of procrastination, began his lifework, as supply, at Halsey Valley in 1874. After two years of supply work he joined the Conference in 1876, receiving deacon's orders in 1878 and elder's orders in 1881. Impaired health caused him to become supernumerary in 1888 and again in 1895. In 1897 he supplied South Danby.

He married Miss Charlotte M. Wise, of Danby. One child was born to them, a daughter, now Mrs. W. J. Simmons, of Waverly, N. Y.

His pastoral record is as follows: 1876, Lamb's Corners; 1877-78, Broome; 1879-81, Exeter; 1882, South New Berlin; 1883, Edmeston; 1884, Flemingville; 1885-87, South Danby; 1888-90, sy.; 1891-92, Orwell; 1893-94, Litchfield; 1895-97, sy.; 1898-1903, sd.

SWEET, CHARLES E., was born on August 22, 1860, in Smithville, Chenango County, N. Y., at which place he received his schooling. He learned the blacksmith's trade and worked at it



CHARLES E. SWEET

some time before entering the ministry. On April 24, 1889, he was converted at Ketchumville, Tioga County, N. Y., and joined the Church the following September. He received exhorter's license in December, 1889, and local preacher's license March 21, 1892. During the years 1890 and 1891 he did evangelistic work most of the time. In 1891 he supplied Doraville and Cole's Hill; in 1892 he supplied Cooperstown Junction, and in 1893 united with the Conference.

On September 23, 1876, he married Miss Alta A. McDonald, of Greene, N. Y.

He has served the following pastorates: 1893, Cooperstown Junction; 1894-98, Davenport; 1899-1902, Afton; 1903, Carverton.

SWEET, JOHN BURGESS, D.D., was born on July 3, 1854, at Frome, Somersetshire, England. He attended the National School, the Blue Coat School of France five years, and the Singer Evening School of Art for a time, after which he was apprenticed to learn the gas-fitting trade. In 1873 he came to America and settled in Scranton. Here he was successively in the employ of the Dickson Manufacturing Company, Delaware, Lackawanna, and Western Railroad, and Mr. R. M. Lindsay, proprietor of the Boston Store. He had been confirmed in the Episcopal Church of his native town, but knew nothing of experimental religion. While sitting in the choir of the Providence Church, Scranton, listening to a sermon by Rev. R. W. Van Schoick, he was moved to begin a new life. In the same year, 1878, he was given an exhorter's license by Rev. E. R. D. Briggs, pastor of Park Place Methodist Episcopal Church. This



JOHN B. SWEET

church gave him local preacher's license on March 7, 1879, and in the following month he joined the Conference.

He was editor of the Detailed Missionary Report five years, first assistant secretary for five years, and secretary of the Conference six years.

On December 4, 1877, he married Miss Iona A. Miller, of Park Place, Scranton. Two sons and a daughter have been born to them.

In 1900 he received the degree of D.D. from Wiley University.

His pastoral record is as follows: 1879, Spring Brook; 1880-81, Cherry Ridge; 1882-84, Mount Pleasant; 1885-87, Peckville; 1888-89, Great Bend; 1890-91, Waverly, Pa.; 1892-95, Ashley; 1896-1900, Simpson, Scranton; 1901, Oneonta; 1902-03, Presiding Elder of Binghamton District.

TABER, JAMES MONROE, D.D., was born on February 17, 1860, at Vineyard Haven, Mass. He was converted in the town of his birth in 1878 and joined the Methodist Episcopal Church of that place in 1880. He prepared for college in the village schools, and Phillips Academy, Andover, Mass., where he graduated in 1881. He graduated from Wesleyan University in 1886.

After holding local preacher's license three years during his college work, in one of which he acted as supply, he joined the New England Southern Conference in 1887.

On July 7, 1886, he married Miss Adie Belle King, of Falmouth, Mass.

Grant University conferred the degree of D.D. upon him in 1899.

His pastoral record is as follows: 1887, Colchester, Conn.; 1888-90, Sachem Street, Norwich, Conn.; 1891-93, South Manchester, Conn.; 1894-97, Trinity Church, Providence; 1898-1901, First Church, Chattanooga, Holston Conference; 1902-03, Centenary Church, Binghamton, N. Y.



JAMES M. TABER

TAYLOR, JAMES HERMON, was born on August 10, 1838, in Tioga, N. Y. He attended the common schools in Tioga, and the Owego Academy. He taught school in Tioga County seven



JAMES H. TAYLOR

years. Among the schools he taught were the schools in the villages of Tioga and Smithsboro. In the winter of 1854 he was converted in the town of Tioga, under the labors of Rev. Jasper W. Hewitt. After becoming a member of the Church he was elected Sunday school superintendent and class leader within a year. Exhorter's license was given him September 1, 1860, and local preacher's license in 1864 by the Tioga Center Church. He was ordained deacon April 17, 1869, and in 1870 joined the Conference, after having local preacher's license six years, in which he preached nearly every Sunday.

On May 29, 1861, he married Miss Mary A. Eckert.

His pastoral record is as follows: 1870, Harford; 1871, Campville; 1872-74, Cherry Ridge; 1875-76, Bethany; 1877-79, Tallmansville; 1880-82 McDonough; 1883-84, Garrattsville, 1885-87, Auburn; 1888-89, Harpursville; 1890-92, Masonville; 1893-96, McClure; 1897, Hawleyton; 1898-99, West Nicholson; 1900, Franklin Forks, Pa.; 1901, Union Center; 1902-03, Triangle.

TERRY, SEWARD A., was born on March 15, 1855, at Pavilion, Genesee County, N. Y. His father was a member of Genesee Conference over forty years. His education was received from the following schools: Carey Collegiate Seminary (Protestant Episcopal), at Oakfield, N. Y.; Brockport Normal School; Genesee Wesleyan Seminary; from which he graduated in 1889; and two years at Drew Theological Seminary. His duty to preach the Gospel was felt by him eight or ten years before his conversion, which occurred on February 7, 1879, in North Greene. He joined the Church in North Cohocton, N. Y., in August, 1879. He received his first license on June 27, 1888, was ordained deacon April 16, 1893, and joined the Conference at the same session.

During the years of schooling he



SEWARD A. TERRY

worked on farms summers, and taught school a few winters, and had some experience in commercial life.

On June 21, 1893, he married Miss Libbie A. Weston, of Keeseville, N. Y.

His pastoral record is as follows: 1893-96, Barton; 1897-98, Lockwood; 1899-1901, Davenport Center; 1902-03, Sidney Center.

THOMAS, JOHN L., was born on February 24, 1855, in the village of Illogan Highway, Cornwall, England. In May, 1865, he came to America. At the age of seventeen he was converted in the Methodist Episcopal Church at Succasunna, N. J., and soon after joining the Church the pastor at Succasunna gave him exhorter's license. He received local preacher's license from the Quarterly Conference of Grass Valley Church, in California.

At the age of fourteen he was compelled by force of circumstances to work and help support a widowed mother. This prevented his going to school as he desired. His work in educational lines has, therefore, largely been done at home. He believed himself called to the ministry long before he ventured. Through the influence of Rev. R. Hiorns, while living at Peckville, he was brought to the attention of Rev. W. M. Hiller, presiding elder of Honesdale District, who sent him as supply to Hale's Eddy in 1885. After supplying this place one year he joined the Conference.

On December 26, 1884, he married Miss Martha Jane Harway, of Ironia, N. J. Two children have been born to them—Lewis C. and Alice M.

His pastoral record is as follows: 1886, Forest City; 1887-89, West Nicholson; 1890-91, Union Center; 1892-93, Fly Creek; 1894-95, Sanitaria Springs; 1896-98, Afton; 1899-1901, Sidney Center; 1902-03, Parsons.



JOHN L. THOMAS

THORPE, WILLIS LOOMIS, was born on January 20, 1838, in the town of Sheffield, Berkshire County, Mass., and in the vicinity of his parents' birthplace. In April, 1846, his parents moved to a



WILLIS L. THORPE

farm near Otego, Otsego County, N. Y. His grandfather Thorpe was a class leader. His father, though regular in attendance upon church services, and insistent that his children should be religiously trained, did not make a profession of religion until his fiftieth birthday. His mother's people were Episcopalians, but she united with the Congregational Church in her youth. After removing to Otego she was one of nine who constituted the first class organized in the village of Otego.

In January, 1856, he joined the church at Otego. From this time until 1862 he was in school, preparing for the ministry.

He spent one term at Cazenovia Seminary, and thereafter was at the Delaware Literary Institute, in Franklin, N. Y. During this period he taught school winters, thus furnishing himself with funds to defray expenses.

He received his first exhorter's license from Rev. A. E. Daniels, October 31, 1858, and local preacher's license February 18, 1860.

In 1862 he united with the Oneida Conference, and became a member of this Conference when some Oneida territory was absorbed. He spent one year and a half in Iowa, but returned to this Conference, preferring the East.

In the summer of 1862 he married Miss Hattie E. Coe, of Sidney, N. Y., who died in the winter of 1868. On May 31, 1870, he married Miss Emma Bresee, of Morris, Otsego County, N. Y. Two sons have been born to them—one is a practicing physician in Clyde, N. Y.; the other is in school now.

His pastoral record is as follows: 1862, Worcester; 1863-64, Starkville; 1865-67, Morris; 1868-70, Cooperstown; 1871, located; Upper Iowa Conference, 1872, Hampton; Wyoming Conference, 1873, Unadilla; 1874-76, Montrose; 1877-79, Hyde Park, Scranton; 1880, Providence, Scranton; 1881-84, Presiding Elder of Chenango District; 1885-87, Honesdale; 1888, High Street, Binghamton; 1889-91, Waverly, N. Y.; 1892, Pittston; 1895-98, Presiding Elder of Honesdale District; 1899-1901, Plymouth, Pa.; 1902-03, Newark Valley.

TIFFANY, CORTLAND P., was born on February 23, 1872, at Nicholson, Wyoming County, Pa.

He was educated in the district school, the Nicholson High School, Millersville State Normal School, and Drew Theological Seminary.

In 1891 he became one of the editors of the Nicholson *Examiner*. In January, 1892, he became converted, and in the following August was licensed to preach. In September he left the paper and began studying for the ministry.

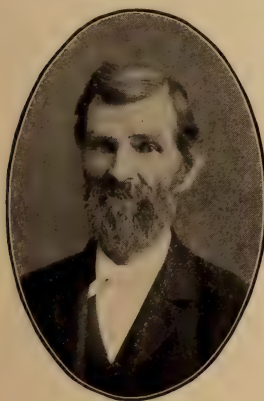
In March, 1895, he married Miss L. Gertrude Kauffman, of Huntingdon, Pa., and has three children.

He joined the Conference in 1895, and has served the following churches: 1895-96, Foster; 1897-99, Kirkwood; 1900-03, Candor.



CORTLAND P. TIFFANY

TODD, CHARLES WESLEY, was born in South Sterling, Wayne County, Pa., on July 22, 1832. He was educated in the district school of his native place, and also spent some few years in study at Wyoming Seminary. He learned the harness-making trade with W. W. Loomis, and was working for him at the time of his conversion, in February, 1853,



CHARLES W. TODD

which was during a series of revival services in Wilkes-Barre, conducted by Dr. George Peck. Subsequent to conversion he taught in the public schools of Wilkes-Barre about a year and a half. At the same time he was reading law with Hendrick B. Wright and Samuel P. Longstreet, of that city. In the spring of 1860 he was admitted to the bar. His convictions as to his duty relative to preaching the Gospel grew and strengthened with the passing years, until in 1860, instead

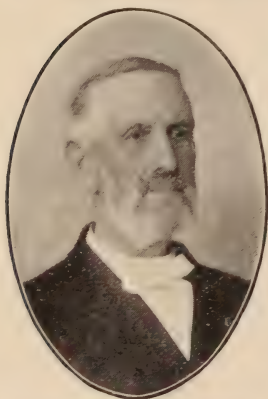
of entering upon the practice of law, he united with Wyoming Conference.

On December 25, 1861, he married Miss Anna M. Pursel, of Buckingham, Bucks County, Pa. Four children have been born to them—Fanny Forester, wife of O. C. Giddings, Seattle, Wash.; William Pursel, of Uniondale, Pa.; Mary Bensley, wife of S. H. Norton, of Uniondale; and Charles Forester.

While serving Rosenberg charge, in Douglas County, Ore., he was elected superintendent of schools for the county, serving in that capacity two years. During the first year of his work as county superintendent he saved three churches in the county from embarrassing indebtedness. During his work as agent for Umpqua Academy, in the Oregon Conference, he served the Church well in raising funds for the rebuilding of the burned school building.

His pastoral record is as follows: 1860, Union; 1861, Springville; 1862-63, Spencer; 1864, Barton; 1865, Plymouth, Pa.; 1866-67, Narrowsburg; 1868, Hawley; transferred to Oregon Conference, 1869 (and part of 1868), Oregon City; 1870, Albany; 1871-72, Rosenberg; 1873-74, Agent for Umpqua Academy; 1875, Springfield; 1876-79, located; 1880, readmitted to Wyoming Conference; 1880-81, Masonville; 1882-84, Uniondale; 1885, sy.; 1886, Thompson; 1887-89, Oregon; 1890, Beach Pond; 1891-92, sy.; 1893, Waymart; 1894-1903, sd.

TOWER, PURINGTON RIAL, was born on March 22, 1834, in West Lenox, Susquehanna County, Pa. His father, Rial Tower, two uncles, two brothers-in-law, and two nephews were Baptist clergymen. He gained what education he could from the common schools, and then had three terms in the academy at Harford, Pa. He taught school one hundred months, forty of which were in Dunmore and Scranton. He held a professional certificate granted by the school authorities of Luzerne County (now Lackawanna), for some time.



PURINGTON R. TOWER

On October 8, 1857, he married Miss Mary D. Lyon, of Herrick, Susquehanna County, Pa. He and his wife experienced religion in January, 1862, in a revival meeting held in the Dunmore Methodist Episcopal Church (Brick), Rev. Luther Peck being the pastor. He was baptized, with his wife, and received into the Providence 1895456; by Rev. George Peck, D.D. The following week he was Plymouth, Porter's license (November 5, 1867). He would have before had he not been fighting against life-TIFFANY, CORTLAND impressions. When he became convinced Nicholson, Wyoming to the Church of his fathers he soon entered

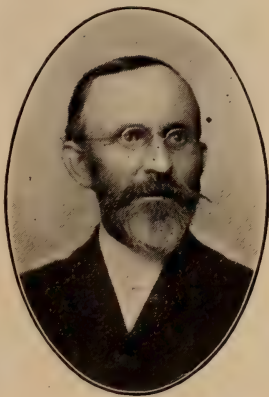
the Methodist Episcopal Church. In April, 1868, the Providence Church gave him a local preacher's license, and before the month was out he was sent as supply to Rome. In the following year he joined the Conference.

He was in the service of the United States from May, 1864, to July 4, 1865.

He retired from active work in 1896 on account of failing health, and has since lived at Thompson, Pa.

His pastoral record is as follows: 1869, Wyalusing; 1870, Herrick; 1871-73, Skinner's Eddy; 1874-75, Factoryville; 1876, Salem; 1877-79, Bethany; 1880-81, Hawley; 1882-83, Guilford; 1884, Fly Creek; 1885-87, Osborne Hollow and Port Crane; 1888, Lanesboro; 1889-90, Gibson; 1891-93, Jackson; 1894-95, Canaan; 1896-1903, sd.

TRANSUE, JOHN A., was born on March 27, 1851, at Scot Run, Pocono township, Monroe County, Pa., being one of fourteen children. His parents were members of the German Lutheran Church and bitterly opposed to praying people, and especially the Methodists. He never attended school except in winter, and that privilege was not his after fourteen years of age. The longest winter's schooling he had was three months, and some winters there was no school at all. In November, 1866, he commenced teaching in the public schools, and taught until the middle of May, 1867. During the succeeding four years he alternated between teaching winters and working on the farm summers. From 1870 until joining the Conference in 1881 he taught most of the time.



JOHN A. TRANSUE

Under parental authority he was a member of the Lutheran Church from his sixteenth until his nineteenth year, when he joined the Evangelical Association, where he remained until twenty-five years of age. In February, 1876, he joined the Methodist Episcopal Church at Paradise, Spragueville Circuit, Philadelphia Conference.

When nineteen years of age he married Miss Rachel H. Bisbing, daughter of a Methodist class leader. This led him into an environment which led him to Christ. His father-in-law persuaded him to attend a camp meeting which was being held at

Hinkel's Grove, Monroe County, Pa. Here, at 4 P. M., on August 20, 1872, he became a child of God. He held a local preacher's license five years, and supplied Mountain Top two years, before joining the Conference.

His pastoral record is as follows: 1881-83, Lackawaxen; 1884, Ouaquaga; 1885, Exeter and Schuyler's Lake; 1886-88, Paupack; 1889, Beach Pond; 1890-94, Carley Brook; 1895, Bethany; 1896-97, Wanamie; 1898, Maple Grove; 1899-1901, Canaan; 1902-03, Cherry Ridge.

TUCKLEY, HENRY, D.D., was born in England, and received his education in public and private schools.

He was converted at sixteen years of age, but was not steadfast.



HENRY TUCKLEY

After coming to the United States in 1871 he renewed his covenant with God, under the influence of Rev. Thomas Collett, pastor of the Raper Methodist Episcopal Church, in Dayton, O. This church gave him exhorter's license, and not long after local preacher's license. His first work in the ministry was as supply on a circuit in Kentucky having seven appointments, under the eldership of Rev. Benjamin A. Stubbins. After serving this appointment eight months he was reluctantly released to take work in the Cincinnati Conference. He joined the Cincinnati Conference in 1875. In the same year he married Miss Mary Susanna

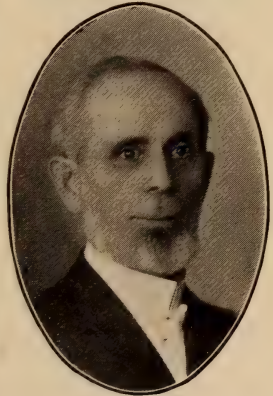
Smith, of Hartwell, Hamilton County, O.

In 1894 he received the degree of Doctor of Divinity from Grant University.

During the past twenty years he has written extensively for a syndicate of influential newspapers on Church affairs, and the three years spent abroad were largely occupied in writing for a syndicate of American newspapers on social, economic, and political affairs in England, France, and Germany. The Methodist Book Concern has published the following books from his pen: *Life's Golden Morning*, *Masses and Classes*, *Forward March*, *In Sunny France*, *Under the Queen*, *The Latter-Day Eden*, and *Questions of the Heart*. Besides the above he has published memorial volumes of Rev. William Nast Brodbeck, of Boston, and Rev. William Rice, of Springfield, Mass.

His pastoral record is as follows: Cincinnati Conference, 1875-76, Hartwell and Carthage, O.; 1876-78, St. John's, Cincinnati, O.; 1878-80, Delhi, O.; 1880-83, Christie, Cincinnati, O.; 1883-84, sy. for year abroad; 1884-87, St. Paul's, Springfield, O.; New England Southern Conference, 1887-89, Mathewson Street, Providence, R. I.; Kentucky Conference, 1889-92, Lexington, Ky.; 1892-93, sy. for year abroad; New England Conference, 1893-98, Trinity, Springfield, Mass.; Wyoming Conference, 1898-1900, Centenary, Binghamton; 1901, sy. for year abroad; 1902-03, Oneonta.

TREIBLE, WILSON, was born on March 30, 1850, near Stroudsburg, Pa., and was converted in Stroudsburg in 1866. His boyhood was spent on his father's farm. He attended common school, taught district school some, and spent some time at Millersville State Normal School. He organized the public school at East Stroudsburg, where he taught three years. In 1874 he entered Wyoming Seminary, from which he graduated, having taken the classical course. In 1878 he joined the Conference, and in the same year he married Miss Eva Belcher, of Factoryville, Pa. Before entering Conference he supplied as follows: 1875, Mountain Top; 1876, Park Place and Green Ridge; 1877, Yatesville.



WILSON TREIBLE

His pastoral record is as follows: 1878-79, Yatesville; 1880, Nanticoke; 1881-82, Waverly, Pa.; 1883-85, Sayre; 1886-89, Newark Valley; 1889-94, Presiding Elder of Owego District; 1895-99, Wyoming; 1900-03, Norwich.

UNDERWOOD, JONAS, was born on September 20, 1835, at Deposit, N. Y. He went to the common schools, and when he decided to enter the ministry he studied at home under the direction of Rev. Silas Barner and Professor Hiram Smith. He was converted on December 5, 1857, at the Methodist Episcopal Church in North Sanford, N. Y., under the ministry of Rev. C. V. Arnold. Rev. William Shelp gave him exhorter's license in March, 1859, and in 1859 he received local preacher's license. He supplied Oregon charge from August 24, 1863, to April, 1865,

and Thompson during the Conference years of 1866 and 1867.

In 1868 he united with the Conference, having been ordained deacon in 1867.



JONAS UNDERWOOD

On April 3, 1858, he married Miss Sarah E. Silvernail, of Gulf Summit, N. Y., who died at Hanover, Pa., on August 23, 1885. Three children were born to them—Almus A., Jonas Clark, and Imogene, now Mrs. J. F. Wardle, of Scranton, Pa. On June 23, 1887, he married Miss Della C. Ayres, of Wilkes-Barre, Pa., who died at New Milford, Pa., on April 4, 1896.

Since retiring from active work he has resided most of the time in Scranton, and has been engaged in selling life insurance.

His pastorates have been as follows: 1868, Mount Pleasant; 1869-71, Damascus; 1872-73, Brooklyn; 1874-75, Peckville; 1876, Forty Fort; 1877-79, Ashley; 1880-82, Salem; 1883-85, Hanover; 1886, Parrish Street, Wilkes-Barre; 1887-88, Luzerne; 1889-90, Park Place, Scranton; 1891-92, Dallas; 1893-94, New Milford; 1895-1903, sd.

UNDERWOOD, GEORGE N., was born in Binghamton, N. Y., March 2, 1871. He attended the public schools in Binghamton, Wyoming Seminary, and Syracuse University. At the age of seventeen he was converted, and united with the Centenary Methodist Church of Binghamton. Soon after conversion he felt called to the ministry. Exhorter's license was given him by Rev. G. M. Colville, D.D., on November 3, 1892, and he received local preacher's license on January 14, 1893. He joined the Conference in 1893.

On September 23, 1896, he married Miss May Edson, of Binghamton, N. Y.

His pastorates have been as follows: 1893, Decatur; 1894, Larksville; 1895, North Norwich; 1896-97, Gibson and South Gibson; 1898-1901, Westford; 1902-03, Sherburne.



G. N. UNDERWOOD

VAN CAMPEN, LOUIS T., was born on July 22, 1853, in Warren County, N. J. When about sixteen years old he was converted and joined the Church. The call to preach came with his conversion. He was educated in the common schools and Wyoming Seminary. He was licensed to preach in 1881, on January 28. From the Newark Conference he received deacon's orders on March 30, 1884, and elder's orders April 7, 1889. He served as supply in the Newark Conference as follows: 1883-84, Colesville; 1885-86, Newfoundland; 1887, Sparrowbush, N. Y.; 1888-89, Erskine. After serving Stoddartsville as supply one year he united with this Conference in 1893.

On August 26, 1882, he married Miss Anna M. Stiris, of Warren County, N. J.

His pastoral record is as follows: 1893, Stoddartsville; 1894-97, West Nicholson; 1898-99, Auburn; 1900, Gibson; 1901-02, Shavertown; 1903, Salem.



LOUIS T. VAN CAMPEN

VAN CLEFT, ASA J., Ph.D., was born on March 3, 1840, in Middletown, Orange County, N. Y. He had the advantages of common schools and academic training at Middletown, N. Y., Waverly, N. Y., and Athens, Pa. When fourteen years old he was converted, and soon after felt called to the ministry. On June 12, 1859, he was given an exhorter's license by the pastor at Waverly, N. Y., Rev. George P. Porter, D.D., and in March, 1860, the Waverly Church gave him a local preacher's license and recommended him to the Annual Conference.



ASA J. VAN CLEFT

In 1859 he was principal of the Waverly, N. Y., school.

He united with the Conference in 1860. In the years 1884, 1892, and 1896 he was elected delegate to the General Conference.

In 1901 Soule College, of Dodge City, Kan., granted him the degree of Ph.D.

On December 10, 1863, he married Miss Elizabeth J. Wood, of Wilkes-Barre, Pa.

His pastoral record is as follows: 1860, Tioga; 1861, Moscow; 1862-63, Newport; 1864-65, Carverton; 1866, Newton; 1867-69, Wyoming; 1870-72, Union; 1873-75, Susquehanna; 1876-78, Honesdale; 1879-82, Presiding Elder of Honesdale District; 1883-85, Providence; 1886-89, Norwich; 1890, sy.; 1891, Oxford; 1892-96, Presiding Elder of Oneonta District; 1897, Financial Agent Preachers' Aid Society; 1898-1900, Dunmore; 1901, Ashley; 1902-03, Dalton.

VAN DEUSEN, HENRY N., was born on August 19, 1836, in Cherry Valley, N. Y. He was converted at fifteen years of age, made a public profession at twenty-one, and soon after joined the Cooperstown Methodist Episcopal Church. He had the advantages of common schools, Cazenovia Seminary five months, and Cooperstown Seminary two terms. In 1863 he graduated from the Concord Biblical Institute. He has a brother, Rev. Albert Van Deusen, who is a member of the Newark Conference.



H. N. VAN DEUSEN

On September 8, 1863, he married Miss Mary J. Porter, of Cooperstown, N. Y. They have two sons and two daughters. One of the sons, Harry, is now practicing law in Scranton, and one of the daughters, Miss Julia, has made a fine reputation as an elocutionist.

He joined the Oneida Conference in 1863, becoming a member of this Conference with the acquisition of Oneida territory, and has made the following pastoral record: 1863-64, Morris; 1865-66, Oneonta; 1867-69, Schenevus; 1870-72, Laurens; 1873-75, Milford; 1876-77, Afton; 1878-80, Greene; 1881-82, Sherburne; 1883-84, Union; 1885-87, Nichols; 1888-90, Unadilla; 1891, Little Meadows; 1892-94, Mehoopany; 1895-98, Slaterville; 1899-1903, Berkshire.

VAN HOESEN, LOUIS E., was born on December 5, 1860, in Susquehanna County, Pa. On January 1, 1879, he united with the Methodist Episcopal Church at Starrucca, Pa. He was given local preacher's license in October, 1886, by Adams Ave-

nue (Elm Park) Church, and received deacon's orders in 1890. He united with the Conference in 1892. After passing through the common schools he entered Wyoming Seminary, from which he graduated after a four years' course of study.

On May 11, 1892, he married Miss Isabel M. Pace, of Askam, Pa., who died at Avoca, Pa., on August 25, 1897, leaving two children—Leyl and Helen. On November 17, 1898, he married Miss Nellie M. Stannert, of Northumberland, Pa.

While in the seminary he supplied Plainsville, 1887-89, and Askam, 1890-91. His pastoral record is as follows: 1892-93, Rendham; 1894-95, Forty Fort; 1896-98, Avoca; 1899-1900, Ariel; 1901-03, Little Meadows.



LOUIS E. VAN HOESEN

VAN WOERT, GRANT E., was born in Oneonta township, Otsego County, N. Y., on August 27, 1865. When about three years of age his parents moved into Chenango County, about two and a half miles from Afton, where he lived until fourteen, when the family moved to Fenton township, Broome County. Here he made his home until entering the ministry.



GRANT E. VAN WOERT

In the winter of 1878 he attended a series of revival meetings in Afton, a union of the Baptist and Presbyterian churches, and became a "new creature in Christ." A couple of years he ran well, and then began to drift. About five years ensued in which he was estranged from God's people, though he did not cease daily prayer, and did not return to habits of profanity. During these five years he became somewhat tinctured with Universalism. In the winter of 1885 he again consecrated himself to Christ, during meetings held by Rev. E. L. Bennett at North Fenton. He was soon baptized and received into the Church. A few months passed and he felt called of God to enter

the ministry. He received exhorter's license from Rev. C. L. Rice on September 26, 1886, and local preacher's license from the North Fenton Quarterly Conference in the summer of 1887.

He attended the common schools, Afton Academy, the Chenango Forks Graded School, and taught several terms, beginning when seventeen years of age. In the spring of 1886 he entered Wyoming Seminary, where he remained two and a half years. While in the seminary he served Larksville one year. In 1889 he joined the Conference.

In 1900 he published a booklet containing three sermons, which had a large sale among old parishioners.

In 1887 he married Miss Belle Burrows, of Fenton, Broome County, N. Y.

His pastoral record is as follows: 1889, Harford; 1890-92, Rush; 1893-96, Nicholson and Lakeside; 1897-1900, Brooklyn; 1901-03, Schenevus.

VAUGHN, THOMAS J., was born on November 3, 1865, at Tredegar, Wales, and came to America with his parents in 1869. The family made Scranton their home. He was raised in the



THOMAS J. VAUGHN

Simpson Methodist Episcopal Church. He was converted in March, 1885, and joined the Church at once. In January, 1886, he began evangelistic work in the Salvation Army, and remained in that work three years. While in this work he saw about two thousand souls saved. After severing his connection with the Salvation Army he became a member of the Primitive Methodist Church, receiving local preacher's license from that Church soon after joining it. He remained in that Church six years. The first five he worked at coal mining and preached on Sundays. The sixth he was a member of the Pennsylvania Confer-

ence of the Primitive Church, and stationed at Pottsville, Pa. In 1894 he went to Stoddartsville, where he remained two years as supply, and joined the Wyoming Conference in 1896.

On December 15, 1887, he married Miss Clara Stamets, of Shamokin, Pa.

His pastoral record is as follows: 1896-98, Herrick Center; 1899-1900, Maple Grove; 1901-03, Middlefield.

VICKERY, CHARLES R., was born on September 10, 1873, near Lansing, Mich. He was raised in a Methodist home, and was converted at Phoenix, N. Y., in 1887, joining the Church soon after. He is a graduate of Phoenix High School, Syracuse University, Neff College of Oratory, Philadelphia, and Drew Theological Seminary. He received local preacher's license in 1899. After supplying Cold Spring Harbor, Long Island, in the New York East Conference, one year, he was admitted to this Conference in 1903, and became the assistant pastor of Elm Park Church.

VROOMAN, CHAUNCEY C., was born at Roxbury, Delaware County, N. Y., on June 13, 1860, and spent the first sixteen years of his life here. During this period he had nine years' schooling in the village school. In his seventeenth year he moved to Hobart, N. Y., where he worked with his father one year at the shoemaker's trade. At eighteen he began teaching school and continued four years, teaching winters and working on a farm summers. At the age of twenty he was converted in a union revival service at Hobart, conducted by the Methodists and Presbyterians. A few months after conversion the death of his father left him in charge of his aged mother and two sisters, one of whom was an invalid. In 1882 he went to Oneonta and entered the service of the Delaware and Hudson Canal Company, serving one year in the roundhouse, one year as locomotive fireman, and three years in the boiler shop. He had an impression before conversion that the ministry was to be his life-work, and after conversion he felt that this was certainly the case. He accordingly pursued a course of reading which would be helpful to him in that work. Rev. A. B. Richardson gave him exhorter's license on March 25, 1887. On September 26 of the same year he received local preacher's license from the Oneonta Church, and in October was sent as supply to the Hartwick charge. In 1888 he united with the Conference.



CHAUNCEY C. VROOMAN

On June 13, 1888, he married Miss Harriet Stickels, of Oneonta, N. Y.

His pastoral record is as follows: 1888-89, Wells Bridge; 1890-

92, McClure; 1893-94, Westford; 1895-97, Lanesboro; 1898-1902, Maine; 1903, Guilford.

WAGNER, JOSIAH R., was born at Plains, Luzerne County, Pa., on June 9, 1838. He was raised on a farm. He had the advantage of the common schools, some academic training, and when the Chautauqua movement sprang up he entered its reading circle and has a certificate of graduation from it. He taught school twelve years before joining the Conference.



JOSIAH R. WAGNER

He was converted in December, 1854, at Bloomingdale, Pa., under the pastorate of Rev. H. C. De Moyer, and at once united with the Church. With conversion came the call to the ministry. He did not readily consent, feeling unworthy. He was honored by his church, being made Sunday school superintendent, class leader, and steward. When severe affliction came to him, in the loss of some children, he surrendered himself wholly

to God's will. Rev. Isaac Austin, pastor at Lehman, gave him an exhorter's license in April, 1870. In April, 1871, the Lehman charge gave him local preacher's license, and asked that he might be junior preacher on the charge for the ensuing year. He was accordingly appointed, and in 1872 united with the Conference.

On March 18, 1860, he married Miss Frances M. Durland, at Huntsville, Luzerne County, Pa. She was from Orange County, N. Y., and had been his associate as student and teacher. They have two daughters, both married, and a son, Rev. Walter A., who is a Congregational minister.

He served one year, 1864-65, in the civil war, in the 52d Pennsylvania Infantry, and was company clerk during the time.

He has served the following charges: 1872-73, Mountain Top; 1874-76, Hanover; 1877-79, Lackawanna; 1880-82, Lanesboro; 1883-85, Gibson and Harford; 1886-87, Maine; 1888-91, New Milford; 1892-94, Lehman; 1895, Avoca; 1896-98, Luzerne; 1899, Conference Evangelist; 1900-02, Askam; 1903, West Nanticoke.

WALDRON, CHARLES, was born on March 21, 1872, in Nyack, Rockland County, N. Y. He attended public school until thirteen years of age, and the ensuing eight years worked a part of the

time at the tinsmith's trade. When twenty-one years old he entered D. L. Moody's school at Mount Hermon, where he received his preparation for college, graduating in 1897. In the fall of 1897 he entered Harvard College, but failing to find it congenial he entered Wesleyan University in the winter term. From this college he graduated in 1902. The school year 1900-01 he spent in working and teaching.

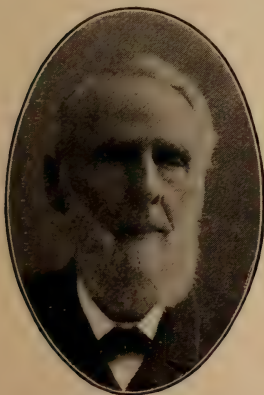
His parents were members of the Dutch Reformed Church. He was converted when fifteen years of age. His call to the ministry came while in school at Mount Hermon. He was licensed as a local preacher by the church in Middletown, Conn. He has served as supply in Colchester, Conn., and in the Connecticut State Reformatory School for Boys, at Meriden, Conn. His brother, John D., is a minister in the Congregational Church, now preaching in Massachusetts.

In 1902 he joined the Conference, and was stationed at Lackawaxen.



CHARLES WALDRON

WALWORTH, SEYMOUR E., was born on June 29, 1820, in Preston, Chenango County, N. Y. He was educated in a select school in Newark Valley, N. Y., taught by Dr. Burr, and in the academy at Norwich, N. Y. He taught school in the town of Candor from 1840 until 1849, teaching during the winter months and working at various enterprises summers. In 1850-52 he was superintendent of common schools in the town of Newark Valley, and taught in Newark Valley at the same time.



S. E. WALWORTH

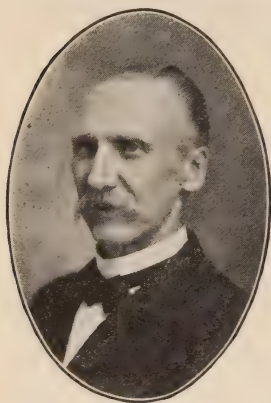
He was converted on February 9, 1839, in a revival held at East Newark in charge of Rev. Mr. Pine, of the Congregational Church, and soon felt called of God to the ministry. He received an exhorter's license from Rev. P. S. Worden, pastor at Newark Valley, in 1852, and in the same spring the Newark Val-

ley Church granted him a local preacher's license. In 1853 he united with the Conference, being ordained deacon in 1855 and elder in 1859. His first sermon was preached at Newark Valley, from Rev. iii, 20, and his last sermon was preached at Candor, N. Y., from Jude 20 and 21.

Since his superannuation he has lived in Candor, N. Y.

The charges he served are as follows: 1853-54, Vestal; 1855-56, Campville; 1857-58, Liberty; 1859-60, Broome; 1861, Osborne Hollow; 1862-63, Lisle; 1864-65, Nichols; 1866-68; Windham; 1869-71, Le Raysville; 1872-74, Northmoreland; 1875-76, Campville and Apalachin; 1877, Germany; 1878-79, Tioga; 1880-82, South Danby; 1883, West Danby; 1884-86, sy.; 1887-1903, sd.

WARNER, JUSTUS FRANKLIN, was born on April 28, 1848, in Forest Lake, Susquehanna County, Pa., and is the fourth son and sixth child of Azor and Bertha Warner. He had such edu-



JUSTUS F. WARNER

cational advantages as the district school afforded until sixteen years old, when by his own efforts he secured academic training. He had been subject to religious impressions in early life, but did not surrender himself unto God until the winter of 1861. This was done in a series of services conducted by Rev. R. Van Valkenberg, the pastor of Montrose Circuit, which included Forest Lake, or Townes, as it was familiarly called. The evidence of sonship came to him on December 29, while kneeling with the family in the kitchen of his father's house. From the time of conversion he felt called to the ministry. On February 14,

1868, Rev. I. P. Towner gave him exhorter's license, and on the following fourth of July the Quarterly Conference gave him local preacher's license. In 1871 he united with the Conference.

On July 5, 1869, he married Miss Ellen A. Caswell, whom he had known from childhood, at Pierson Farm, Venango County, Pa.

He is the author of a pastoral record, which is pronounced by those who have seen it as among the best.

He has pursued a course of study under the direction of the Boston Correspondence School.

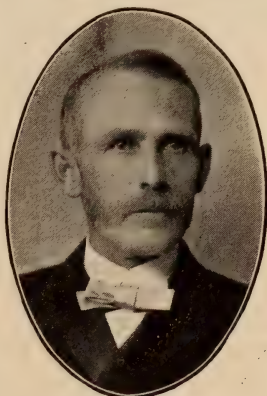
His pastorates have been as follows: 1871-72, Nicholson; 1873-75, Thompson; 1876-78, Sterling; 1879, Waymart; 1880-82, Ashley, 1883, sy., in charge at Virginia City, Nev.; 1884, Marathon and Killawog; 1885-87, New Milford; 1888-90, Jermyn; 1891, Tunkhannock; 1892-94, Owego; 1895-98, Derr Memorial, Wilkes-Barre; 1899-1903, Presiding Elder of Honesdale District.

WEEKS, LYMAN BACKUS, was born on April 11, 1849, in the town of Windsor, Broome County, N. Y. He was born in a log house, eighteen feet square, situated in a forest. He attended school in a little red schoolhouse, a mile and a half from home, until ten years of age. After this he worked summers and attended school winters until sixteen years old. This closed his opportunities of schooling. From that time he became a breadwinner for from four to ten persons.

In March, 1876, he was converted at Port Dickinson, N. Y., and in the following June joined the First Baptist Church in Binghamton, N. Y. Six months later, when returning from the week-night prayer meeting he felt called by God to the ministry. After thirty days of resistance he at last yielded and went to work. His first appointment was providentially arranged by an aunt, the result of which was a sweeping revival. The Baptist Church, of which he was a member, gave him license to preach. He soon after discovered that he was not doctrinally in sympathy with the Baptist Church, and he accordingly joined the Port Dickinson Methodist Episcopal Church by letter (1877). He soon received a local preacher's license and was sent to supply Nanticoke Circuit, on the Binghamton District. In 1879 he supplied Decatur and in 1880 united with the Conference, and at the same session was ordained deacon.

On April 11, 1869, he married Miss Catherine L. Winne, of Harpursville, N. Y.

His pastorates have been as follows: 1880, Decatur; 1881-82, Morris; 1883-85, Smyrna; 1886-88, Mount Upton; 1889, Marathon; 1890-91, Clinton Street, Binghamton; 1892, appointed to Le Raysville, but did not take the work; 1893-96, Greene; 1897-1900, Sayre; 1901-03, Lestershire.



LYMAN B. WEEKS

WARNOCK, THOMAS R., was born on August 6, 1853, in the city of Armagh, Ulster County, Ireland. He studied in the common schools and at the proper age was admitted to the Church of England schools, to prepare for the ministry in that Church. He was ordained deacon by the Lord Primate of Ireland in 1870. In 1871 he came to the United States, and attended school here about two years. He is a shoemaker by trade.



THOMAS R. WARNOCK

He married Miss Lottie Dimon, of Quaker Street, Schenectady County, N. Y.

In 1881 he was converted, received local preacher's license in 1882, and united with the Wyoming Conference in 1885.

He has served the following charges: 1885-86, Lackawaxen; 1887-89, Castle Creek; 1890-93, Nichols; 1894-95, Le Raysville; 1896-99, Candor; 1900, Falls; 1901, Clark's Summit; 1902-03, Harford and Kingsley.

WARBURTON, GEORGE A., was born on April 14, 1867, at Auburn Center, Susquehanna County, Pa. He attended common school at Campbellsville and Forksville, Pa., until seventeen years old, at which time he was converted and called to the ministry. He received exhorter's license in the spring of 1888, and local preacher's license in the fall. He received a diploma from Forksville Graded School April 12, 1889, and attended Cazenovia Seminary one year, after which he entered Wyoming Seminary, graduating in 1895. He subsequently entered Drew Theological Seminary and graduated in 1899. In 1899 he received deacon's orders and united with the Conference.

On August 12, 1896, he married Miss Mary Laity, of Ashley, Pa.

His pastorates have been as follows: 1899-1900, Eatonville; 1901-02, Glen Lyon; 1903, Hallstead.



G. A. WARBURTON

WATROUS, WARD WESTON, was born on November 14, 1868, at Brooklyn, Susquehanna County, Pa. He attended the common school, Sidney High School, and Cazenovia Seminary. In 1888 he was converted at Brooklyn, Pa. He felt called to preach before conversion, and after conversion he was distinctly called, but did not respond until 1894. In April, 1895, he received a local preacher's license from the Quarterly Conference of the High Street Methodist Episcopal Church, of Binghamton. In 1898 he united with the Wyoming Conference.

On November 15, 1898, he married Miss Lena Lucy Black, daughter of S. F. Black, of Binghamton, N. Y.

His pastorates have been as follows: 1898-99, South New Berlin; 1900-03, New Berlin.



WARD W. WATROUS

WHEELER, HENRY E., was born at Edmeston, Otsego County, N. Y., on January 19, 1856. He attended district school, Edmeston Union School, and Wyoming Seminary three years. He was converted at eighteen, and soon realized that he was called of God to the ministry, but resisted his convictions ten years. He received exhorter's license in 1885, and his first local preacher's license in 1886, the latter from the Kingston Church. In 1888 he went as supply to Fly Creek, and in July, 1889, he went into the State of Missouri, and on the Hillsboro charge, on the St. Louis District of the St. Louis Conference. Here he labored about six months, when he moved to St. Louis and joined the First Methodist Episcopal Church. In July, 1890, he came back to Edmeston, and in February, 1891, went to Castle Creek to



HENRY E. WHEELER

fill out the year, the pastor, Rev. Volney Bailey, having died. In 1891 he was sent as supply to Cherry Ridge, and in 1892 united with the Conference, receiving deacon's orders in 1895 and elder's orders in 1897.

On June 15, 1891, he married Mrs. Mary Lamb Blair, of Castle Creek, N. Y., widow of Arthur Edson Blair, M.D. She died at Bethany, Pa., on December 18, 1898. On May 1, 1901, he married Miss Phoebe Rogers, at Montrose, Pa.

His pastoral record is as follows: 1892-93, Cherry Ridge; 1894-95, Damascus; 1896-98, Bethany; 1899-1900, Harpursville; 1901-02, Eatonville; 1903, sd.

WILD, LUZERNE A., was born on February 10, 1845, in the town of Butternuts, Otsego County, N. Y. He attended district school until fourteen years of age, after which he attended Gilbertsville Academy, Cazenovia Seminary, and Cooperstown High School. Several years of his life were spent in teaching. In 1862, while in Cazenovia Seminary, he was converted under the preaching of Professor E. G. Andrews (now Bishop). He united with the Conference in 1872. In 1880, owing to lung trouble, he was laid aside until 1894, when he so far recuperated as to be able to work again. In 1898 impaired health necessitated his becoming a superannuate, since which time he has resided on a farm in Rockdale, N. Y.

In 1868 he married Miss Lillie V. Brown.

His pastoral record is as follows: 1872-73, Masonville; 1874-75, New Berlin; 1876-77, Coventry; 1878-79, Windsor; 1880-85, sy.; 1886-93, located; 1894, supply at Rockdale; 1895-96, made effective, East Worcester; 1897, Westford; 1898-1903, sd.

WHITAKER, ADELBERT H., was born on February 23, 1865, on a farm near Fairdale, Susquehanna County, Pa. He graduated from Wyoming Seminary in 1900. In October, 1893, he was converted during the memorable B. Fay Mills evangelistic meetings in Binghamton, N. Y., and at once felt a longing to preach the Gospel. He was living on a farm near Binghamton at the time.



A. H. WHITAKER

On January 5, 1888, he married Miss Alice Potter, a sister of Rev. A. E. Potter, of this Conference. Three children have been born to them.

He united with the Conference in 1899, and his appointments have been as follows: 1899-1900, at school; 1901, North Sanford; 1902-03, Wells Bridge.

WILBUR, HENRY H., was born on January 16, 1852, at Mount Vision, Otsego County, N. Y. He was converted in a revival held in that place in 1868 and at once joined the Methodist Episcopal Church. He attended public and private schools in Mount Vision, and is also a graduate of the Albany State Normal College, class of 1874. He taught school several years, served as supply preacher one year, and joined the Conference in 1881. His father was a class leader about twenty years.

On January 12, 1876, he married Miss Susie A. Fowler, of Troy, N. Y.

His pastoral record is as follows: 1881, Westville; 1882-83, Masonville; 1884-86, Guilford; 1887-88, Nicholson and South Gibson; 1889-90, Nicholson; 1891-93, Lestershire; 1894-97, Factoryville; 1898-1903, Tunkhannock.



HENRY H. WILBUR

WHITEMAN, S. LEE, was born on March 10, 1878, in the town of Middlefield, N. Y., near the village of Roseboom. He was converted at eight years of age in a revival service at Middlefield Center, N. Y. In November, 1891, he united with the church at Roseboom on probation, and in June, 1892, he was baptized and received into full membership. Early in life he believed he ought to preach. In this he was encouraged by his parents, who were members of the same church. On Sunday evening, November 3, 1895, he preached his first sermon in the Methodist Episcopal Church at Middlefield. Exhorter's license was given him on June 14, 1897, and local preacher's license on May 28, 1898, by the Roseboom Quarterly Conference—that is, the Quarterly Conference of Middlefield charge, which was



S. LEE WHITEMAN

held at the Roseboom church.

He attended the Cooperstown High School nearly three years, and the Cherry Valley Academy one term. He taught school three years. After supplying Schuyler's Lake and Exeter about

two years he united with the Conference in 1903, and was appointed to Castle Creek.

On August 6, 1902, he married Miss Florence E. Loomis, a teacher in the High School at Schuyler's Lake.

WILCOX, WILLIAM S., was born in Orange, Pa., on March 13, 1866. He entered Wyoming Seminary March 13, 1889, where he remained three years. In the fall of 1892 he entered Drew Theological Seminary, and graduated in 1894.



WILLIAM S. WILCOX

He was converted at Wyoming Camp Meeting on August 22, 1883. He cannot tell when he was called to preach, but felt long before conversion that if he was ever converted he would have to preach the Gospel. On March 13, 1899, he was given an exhorter's license by his pastor, Rev. P. M. Mott, and on August 17, following, he received a local preacher's license from the Lehman Quarterly Conference. In 1893 he was ordained deacon, and joined the Conference in 1894.

On August 6, 1893, he married Miss Alice Spencer, of Lynn, Susquehanna County, Pa. Her brothers, J. O. and David, are missionaries in Japan.

He has served the following charges: 1894, Eaton; 1895-96, Askam; 1897-98, Cherry Ridge; 1899-1900, Masonville; 1901-02, East Worcester; 1903, Davenport Center.

WILLIAMS, HUGH A., was born on October 12, 1862, at Harford, Susquehanna County, Pa. He attended the Harford High School, and taught school two terms. Before entering the ministry he had nearly finished a course of study in medicine. He resided in Carbondale several years, where he worked at his trade, that of carpenter, in Mills & Baker's sash and blind factory, and at railroad work.

He was converted in the Carbondale Methodist Episcopal Church in 1887, and was given license as a local preacher by the Carbondale Church, and united with the Conference in 1889.

He married Miss Alice J. Penwarden, of Waymart.

His pastorates have been as follows: 1889-90, Middlefield; 1891, Fly Creek; 1892-93, Sherburne; 1894-95, Unadilla; 1896,

Worcester; 1897-98, Guilford; 1899, Hallstead; 1900-01, Vestal; 1902-03, Auburn.

WILLIAMS, ARTHUR ORVIS, was born on February 24, 1868, in Council Grove, Morris County, Kan., and is the son of Rev. G. L. Williams, of this Conference. He attended Wyoming Seminary one year, Delaware Literary Institute, at Franklin, N. Y., four years, graduating in 1890, and Drew Theological Seminary three years, graduating in 1896.

He joined the Conference in 1892, receiving deacon's orders in 1897 and elder's orders in 1899.

On June 30, 1897, he married Miss Harriet M. Blakeslee, of Blakeslee, Monroe County, Pa.

His pastoral record is as follows: 1892-93, Randolph; 1894-95, at school; 1896-97, Stoddartsville; 1898-1900, Cliford; 1901-02, Bethany; 1903, Sterling.



ARTHUR O. WILLIAMS

WRIGHT, SANDERS F., was born on October 27, 1828, in the southeast corner of Sanford township, Broome County, N. Y. He was the youngest child in a family of three children—

Vashti, John Van Rensselaer, and S. F. When very young the family moved into the eastern part of Harmony township, Susquehanna County, Pa. His father and his wife's father and her oldest brother were in the War of 1812. On August 25, 1850, he married Miss Eliza E. Bryant, of Jackson, Susquehanna County, Pa. In the same year he bought a farm in Wayne County, Pa. Here he remained a number of years running the farm and making and marketing lumber. On September 2, 1853, his brother, who came to him eight days before from New York city, died. This was the beginning of conviction with him. From that time



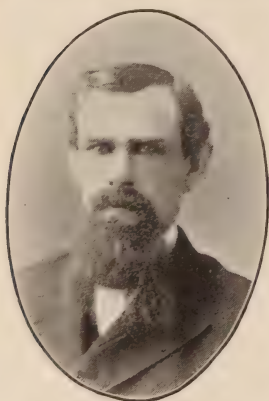
SANDERS F. WRIGHT

until January 1, 1858, he had a struggle with doubts, temptations, and the persistent efforts of Universalist friends to keep him from

evangelical Christianity. On this day, while he and his wife were on their way to McClure settlement, on a visit, their conversation turned to religion, and both resolved to serve God. He made a joyous public profession soon after. He joined the Church at Stevens' Point, on the Lanesboro charge, and in the fall of 1858 was appointed class leader and given an exhorter's license. On January 2, 1860, the Lanesboro Quarterly Conference gave him a local preacher's license, which was renewed in 1861-62 by the Kingston Quarterly Conference. In 1862 he united with the Conference. He has twice been supernumerary, and during both years did supply work. Since retiring from active work he has resided at Ghent, Bradford County, Pa.

His pastoral record is as follows: 1862-63, Stoddartsville; 1864, Dundaff; 1865-66, Clifford; 1867-68, Blakely; 1869-71, Salem; 1872-73, Gibsonburg; 1874, sy., and supply at Union, Pa.; 1875, Waymart; 1876-78, Mount Pleasant; 1879-81, Hornbrook; 1882-84, Nichols; 1885, Berkshire; 1886-87, Le Raysville; 1888-89, Barton; 1890, sy., and supply at Orwell; 1891, Keen Summit; 1892-1903, sd.

WOOD, STEPHEN H., was born on June 12, 1847, near the village of Montgomery, Orange County, N. Y. He was the youngest of a family of five children. His parents both dying before he was three years old, he found a home with his widowed aunt until he was eleven years old, when he was started to work his way in the world. At sixteen he enlisted as a private soldier in the civil war and served until the close, about eighteen months. His only brother was killed in the battle of Cedar Creek, Va., in September, 1864. His educational advantages were limited. After his conversion, being impressed with his duty to preach, he entered the Whitesboro Seminary, in Oneida County, N. Y., being twenty-two at the time of entering.



STEPHEN H. WOOD

In March, 1872, he married Miss S. Estella Wood, of Norwich, N. Y.

He preached for a Free Will Baptist Church three years, after which he joined this Conference in 1876. Since retiring from active work he has lived at Afton, N. Y.

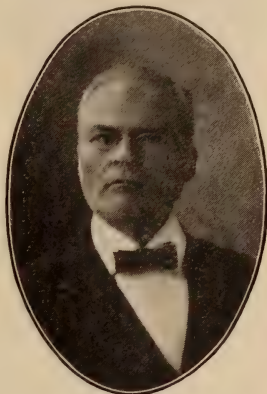
His pastoral record is as follows: 1876, Nineveh; 1877, De-

catur; 1878-79, Herrick Center; 1880-82, West Nicholson; 1883-84, North Fenton; 1885-87, Coventry; 1888-90, West Edmeston; 1891-92, Gilbertsville; 1893-95, Smyrna; 1896-98, Lisle; 1899, Chenango Forks; 1900-03, sd.

WILLIAMS, GEORGE L., was born on November 28, 1836, at Windham, N. Y. He received his education at district schools; Walton Academy, N. Y.; Leavenworth Institute, Kan.; Delaware Literary Institute, Franklin, N. Y., and has completed the course of reading prescribed by the Chautauqua Literary and Scientific Circle. His father was a Free Methodist preacher, and he is the nephew of the Rev. George L. Fuller, a preacher of fine ability.

He has been twice married. Two children by the first wife are living—a daughter, who is a successful school-teacher, and a son, Rev. A. O. Williams, of this Conference.

His pastorates have been as follows: Kansas Conference, 1864, Hiawatha and Sabatha; 1865, Hartford; 1866, Principal of Hartford Collegiate Institute; 1867, Council Grove; 1868, Iola; 1869, Osage Mission; Wyoming Conference, 1870-71, Osborne Hollow; 1872-73, Hornbrook; 1874-76, Herrick; 1877-78, Rome; 1879-81, Danby; 1882-84, Auburn; 1885-87, Springville; 1888-91, Maine; 1892-96, Fairdale; 1897-98, Foster; 1899-1901, North Fenton; 1902-03, Franklin Forks.



GEORGE L. WILLIAMS

WRIGLEY, ABEL, was born on July 8, 1842, in Yorkshire, England, and came, with his parents, to this country, in December, 1848, and settled in the State of Pennsylvania. He attended the common school until fifteen years of age, and then attended select schools until eighteen, when he began teaching. He attended school but two terms after this. He was converted when fourteen years old under the labors of Rev. B. B. Emory. He early felt called to the ministry, but did not consent to enter the work until thirty years old. He received local preacher's license in December, 1873, and in 1875 became a supply on the Springville Circuit, Rev. H. G. Harned being the preacher in charge. In 1876 he united with the Conference.



ABEL WRIGLEY

. He answered to Governor Curtin's call when the State was invaded by the rebels, and thus had a little experience in military life although he did not go out of the State.

On February 8, 1863, he married Miss Mary Chase. A son and several daughters have been born to them.

His record of pastorates is as follows: 1876-78, Auburn; 1878-81, Sanford; 1882-84, Middlefield; 1885-87, Fly Creek; 1888-90, Westford; 1891-93, Hartwick; 1894-97, Carverton; 1898, Lehman; 1899-1901, Newton; 1902-03, Mill City.

WILLIAMS, MARTIN VAN BUREN, was born on July 4, 1864, in Apalachin, Tioga County, N. Y. He was led into Christ's kingdom on January 29, 1888, as a result of a prolonged fit of sickness and the prayers of a faithful wife. He felt a call to the ministry shortly after his conversion and before he was off his sick bed.

His educational advantages were such as the common school of Apalachin could give him until he determined to enter the ministry, when he entered Wyoming Seminary, studying there two and a half years, after which he entered Drew Theological Seminary, graduating in the special course in 1897.

He joined the Conference in 1897.

He was married on February 4, 1888, to Miss Ettie Hayes, of Apalachin, N. Y., who lived but eleven months after marriage. He was again married on May 10, 1898, to Miss Cora Whiting, of Binghamton, N. Y.

His pastorates have been as follows: 1897, assistant at Centenary, Binghamton; 1898-1903, Fairview, Binghamton.



M. V. B. WILLIAMS

WILSON, ISAAC B., was born on April 22, 1844, at Blairstown, N. J. He was educated in the common schools, and enjoyed two years in Wyoming Seminary. His father was a class leader for

many years, and lived to be ninety-one years old. He was converted when fifteen years of age, but did not join the Methodist Episcopal Church until twenty-six.

On December 23, 1865, he married Miss Margaret J. Newman, of Hardwick, N. J., who died on June 24, 1872. On May 9, 1873, he married Miss Celia D. Sherer, of Watertown, Luzerne County, Pa., who died on November 1, 1891. On October 2, 1895, he married Miss Julia R. Moody, of Spencer, N. Y.

He supplied Lehman as junior preacher in 1875-76, and Maple Grove in 1877. In 1878-79 he was at school, and in 1880 joined the Conference.

His pastorates have been as follows: 1880-81, Yatesville; 1882-84, Taylorville; 1885, Gilbertsville; 1886-87, Chenango Forks; 1888-90, Flemingville; 1891-95, Spencer; 1896-98, Camptown; 1899-1900, Meshoppen; 1901-03, Slaterville.



ISAAC B. WILSON

YOUNG, FRANK W., was born at Mendota, Ill., on July 20, 1867. His conversion occurred in December, 1886, during union meetings in the city of Binghamton conducted by Dwight L. Moody. The call to the ministry came some time after conversion, and was not readily assented to, as he was ambitious for a business career. After four years, in which he had severe struggles with self, he became submissive to the divine will. In the spring of 1891 he entered Wyoming Seminary. After his work here he entered Drew Theological Seminary, from which he graduated in 1896. He received local preacher's license from the Tabernacle Church, Binghamton, on December 9, 1890, and deacon's orders from the Newark Conference in 1895. He united with this Conference in 1896.



FRANK W. YOUNG

On October 1, 1889, he married Miss Cora F. Dunczell.

His pastorates have been as follows: 1896-98, Clark's Summit; 1899-1902, Dallas; 1903, Montrose.

CHAPTER XI

BINGHAMTON DISTRICT

AUBURN, PA.

SPRINGVILLE CIRCUIT was a very large one, and its growth made a division necessary. At the fourth Quarterly Conference held at Lymanville on February 27, 1858, it was decided that the division should be made at once. The new circuit appears in the list of appointments of 1858. It took its name from the township in which most of the appointments are situated, and contained the following appointments: Overfield, White's (or Bennett's) Corners, Auburn Four Corners, Cartertown, Dunmore, and Eddy. The first pastor was John Mulkey, a superannuate who was made effective and served the charge one year. The first Quarterly Conference was held in Daniel Carter's barn in Cartertown.

During the first three or four years of the circuit's history it received \$100 per year from the Missionary Society.

In 1864 the official members of the circuit became an incorporate body, with the following as trustees: James Kasson, A. W. Gray, Charles Fessenden, Lyman Cogswell, James Moore, Samuel Bertholf, Thomas S. James, Daniel Carter, and Daniel Sterling. The trustees hold the property of the circuit. In 1886 the trustees were James Kasson, J. B. Beardsley, B. E. James, I. R. Low, C. W. Pierson, Griswold Carter, Elias Titman. After the completion of the church at the Center the three following trustees were added to the board: John Tewksbury, Dr. G. M. Harrison, Leander Lott.

In 1870 the circuit comprised the following appointments: Cartertown, Shannon Hill, Kasson Corners, East Rush, Rush Four Corners, and Auburn Corners. In 1886 the following comprised the circuit: Auburn Four Corners, Auburn Center, East Rush, Shannon Hill, and Retta.

In the fall of 1870 a delegation from the Jersey Hill Protestant Methodist Church met with the Quarterly Conference at Cartertown, and asked to have their appointment supplied by the minister of Auburn charge, to which the Quarterly Conference agreed. The arrangement proved so satisfactory that the members of the Jersey Hill Church asked to be received into the Methodist Episcopal Church, in 1872. It took a little time to secure the transfer

of property. It was done, however, and in 1873 they became a part of Auburn Circuit.

In order to accommodate the Jersey Hill people, it became necessary to make the Rush Corners class a week-day evening appointment. To this the Rush Corners people cheerfully agreed. However, they subsequently became dissatisfied with the arrangement and refused week-day preaching. They invited the pastor of Rush Mission to give them a Sunday service. After consulting the Auburn pastor he consented to do so. This eventually led to the transfer of this preaching place to the Rush charge.

Auburn Four Corners. In June, 1880, steps were taken toward building a church at Auburn Four Corners. A lot for the church was given by E. L. Adams. A subscription was circulated, and when about \$1,500 was secured a meeting was called and the following building committee elected: James Kasson, D. C. Titman, and Rev. H. C. McDermott. The society furnished hemlock lumber and laid the foundation. The balance of the work was awarded by contract to E. L. Adams. The corner stone was laid on September 28, 1880, with appropriate ceremonies and an address by Rev. J. G. Eckman. On September 13, 1881, the building was dedicated. The building with fittings cost \$2,200. After a sermon by Rev. J. G. Eckman, at 10 A. M., \$355 was asked for and \$435 given. In the evening Rev. J. B. Sumner preached. Revs. F. A. Dony, G. O. Beers, and C. H. Basford were present and participated in the services of the day.

Auburn Center. The class was first organized in 1871 or 1872 by uniting a few members of Jersey Hill with a few at Auburn Center, with preaching services every two weeks at Jersey Hill. In the spring of 1886 a subscription paper was circulated for the building of a church at Auburn Center. Enough was secured to warrant success. The following building committee gave efficient service: A. L. Pierson, Leander Lott, Dr. G. M. Harrison, William Stevens, and Elias Titman. The contract was let to Elias Titman for \$1,450. The building is a Gothic structure, 30x44 feet, standing on an elevated piece of ground, and presents an attractive picture. In its tower is the only church bell in Auburn township. The building and furnishings cost about \$2,000. The corner stone was laid on July 3, 1886, Rev. Thomas Harroun making the address; and the building was dedicated on November 10, 1886, Rev. M. S. Hard, D.D., preaching in the morning and Rev. W. H. Olin, D.D., in the evening. Preaching services are held here once in two weeks. This society was

visited with a gracious revival in 1895, resulting in sixty-seven probationers. In 1893 the plastering of this church fell. The room was then ceiled with Georgia pine at a cost of \$300. The Epworth League and Ladies' Aid Society are very efficient.

Elk Lake. This class was organized about 1826. In 1876 a great revival occurred, resulting in about eighty conversions. After having been a part of Rush Circuit a number of years it was put on Auburn Circuit in 1892. From the time of organization to the occupancy of the church the class worshiped in a schoolhouse. In 1899 Miss Sallie Stevens and Mr. J. G. Cart gave the society a beautiful lot, on which a pretty church was built costing about \$1,000. The church was dedicated on December 19, 1899, by Rev. L. C. Floyd. Mr. E. W. Stedman presented the church with a beautiful organ.

Craig Hill. This is a schoolhouse appointment, having services once in two weeks. There has been a class at this place over sixty years. Thomas Bayley was class leader here about sixty years ago. Rev. John W. Davidson preached in the old schoolhouse in 1841. This class was taken from the Springville Circuit and added to Auburn Circuit in 1892.

Shannon Hill. This class worshiped in a schoolhouse for many years. A church was earnestly desired. The Ladies' Aid Society agreed to build the foundation. About \$1,400 was received on subscription toward the building. The corner stone was laid on August 13, 1901, with appropriate services, Revs. H. B. Benedict, J. S. Custard, I. J. Smith, and H. B. Burns participating. Plans were made to dedicate the church in April, but a storm on the day fixed prevented. On May 6, 1902, the building was dedicated. It had cost, with furnishings, \$2,250, and was all provided for except \$317, which was raised on this day. Rev. L. C. Floyd preached in the morning, and Rev. A. Griffin in the afternoon. Revs. L. T. Van Campen, A. Wrigley, and I. J. Smith were present and participated in the services. This appointment was known as Overfield until 1858, when it was changed to Shannon Hill.

White's (or Bennett's) Corners was a schoolhouse appointment two miles south of Auburn Corners. It has been dropped.

Cartertown is now on the Rush charge, and known as Retta.

Dunmore was about four miles northwest of Auburn Corners, and is now known as Rush Four Corners.

Eddy is now on the Rush charge, and known as East Rush.

Kasson Corners was a schoolhouse appointment about two and a half miles from Auburn Corners. It was dropped some years ago.

For many years the parsonage was about one mile southwest of Auburn Corners, on land of J. B. Beardsley, and a few rods west of his home. It was built in the fall of 1863 and spring of 1864, the church having the use of land only. When the new parsonage was built Mr. Beardsley bought the old one, giving \$600 for it. About two years afterward it burned to the ground. In 1885 the new parsonage was built at Auburn Corners. The lot cost \$100, and the building \$1,164.10. W. A. Bennett was the contractor, and B. E. James, Griswold Carter, Elias Titman, and Rev. J. H. Taylor the building committee.

Pastorates

1858, John Mulkey; 1859, Cromwell Pearce; 1860, J. V. Newell; 1861-62, W. H. Gavitt; 1863-64, A. J. Arnold; 1865-67, J. H. Weston; 1868-69, J. F. Wilbur; 1870-72, George Greenfield; 1873-75, Silas Barner; 1876-78, A. Wrigley; 1879-81, H. C. McDermott; 1882-84, G. L. Williams; 1885-87, J. H. Taylor; 1888-92, W. H. Stang; 1893-94, D. C. Barnes; 1895-97, Isaac Jenkins; 1898-99, L. T. Van Campen; 1900-01, Thomas Eva; 1902-03, H. A. Williams.

BINGHAMTON, N. Y.—CENTENARY

We insert with this sketch a drawing by Mr. W. H. Stillwell, now an aged and much-loved member of Centenary Church. We are indebted to him for many of our facts concerning Binghamton Methodism. The tree gives the original members as roots, shows the split and its healing, and also the origin of the other societies in the city.

In 1812 Joseph Manning, Lydia Manning, his wife, and Sally, their daughter, then about eight years old, moved to Binghamton, then known as Chenango Point. Two years later Peter Wentz, his wife Margaret, and a young girl named Penina Rood, moved into the place. All of these persons were members of the Methodist Episcopal Church, except Mrs. Wentz, who was converted and united with the Church in 1818. Joseph Manning was a natural leader. He established prayer services at his house, which was located on the south side of Main Street at the west end of the Chenango bridge, near one of the twin elms, the remains of which are still visible. Mr. Manning appealed to the preacher in charge of Broome Circuit for pastoral oversight, and a preacher



was promised. Accordingly, Rev. Ebenezer Doolittle was sent to organize the work in the fall of 1817. He arranged to preach at Manning's house once in three weeks. No record of these early days has been found, but according to Sally Manning, who stated in 1874 these facts, the class at organization consisted of Joseph Manning, Lydia Manning, Sally Manning, Peter Wentz, and Penina Rood, with Joseph Manning as class leader. Mrs. Margaret Wentz was one of the first converts to join the society. Meetings were held for some time in Mr. Manning's house, subsequently in the village schoolhouse, afterward in the McIntosh building and not unfrequently in the courthouse. This courthouse was a log structure, 24x36 feet, standing on Court and Chenango Streets, where the Perry block now stands. The lower story contained two cells made of logs for prison purposes, and the balance of the story was used by the sheriff for a family residence, the upper story being used for court, political, and religious purposes. Soon after its formation the society became a recognized part of Broome Circuit. In 1820 its members had increased to twenty-seven. About this time a committee was appointed to secure a location and provide a church building. In 1821 a request was presented to the Bingham estate, through General Whitney, its agent, for the donation of a lot for church purposes. The request was granted, and the lot on Henry Street, containing about two acres, was conveyed to the society in 1822. At a meeting held in the schoolhouse on November 24, 1821, at which Sela Payne and Moses Dyer presided, the society was incorporated, and Ely Osborn, Isaac Page, Moses Dyer, Jonah Mushprat, Sela Payne, John Whitham, and Charles Stone were made trustees. The Episcopal society had built a church six years before this time. Desiring to build a better and larger building, they offered their church for sale. The Methodist Church bought the building, tradition says for one dollar, and at an expense of about \$170 moved it on to the Henry Street lot. The Methodists deemed the securing of this building as providential. It was a very ordinary and commonplace-looking building, but with a little improvement lasted the society many years without alteration.

Anyone desirous of seeing the identical church built by the Episcopalians in 1816 and sold to the Methodists in 1822 can do so by going to the rear of the block used by the Republican Publishing Company. It is now used by the Republican Company as a storage room.

The society at this time numbered forty-four members, and owed \$140. The inside of the church was not remodeled. The

pew doors were left on their hinges, and out of respect to the donor the elevated pulpit, called the "hawk's nest," was retained.

The rapid growth of the village brought additions to church membership, and in 1831 the society thought it could do better work if set off from the circuit and made a station. This was done in 1832.

Mr. Stilwell gives the following list of pastors prior to 1832: 1817, Ebenezer Doolittle; 1818, I. Arnold; 1819, H. G. Warner; 1820, W. Luce; 1821, Horace Agard; 1822, John Sayre; 1823, Solon Stocking; 1824, Gaylord Judd; 1825, George Evans; 1826, H. P. Barnes; 1827, M. K. Cushman; 1828, Philo Barbary; 1829, B. Shipman; 1830, Silas Comfort; 1831, Silas Comfort and Nelson Rounds.

By comparing this with the appointments for Broome Circuit during those years some serious discrepancies will be found. The appointments as given for the circuit are taken from the published Minutes. We know, however, that in those days the presiding elders frequently made changes in their work just after Conference and during the year, which, with possible inaccuracies of memory, would give room for the disagreement.

When the society began its career as a station it became known as Henry Street Church and had one hundred and thirty-six members.

From 1832 to 1852 the church did not thrive as many desired. The city grew to over four thousand population, but the principal streets did not center toward the church. The location seemed unfortunate from the beginning. It had no debt, and no desire for improvement of church property. And some regretted the expenditure of \$1,700 in 1846, which added thirty feet to the length of the building and remodeled the interior. The society had a fair portion of good business men among its members, yet the church was not considered thrifty, and the building, which was not at all artistic in appearance, came to be called "The Methodist Eel Pot."

In 1851 W. H. Pearne, the pastor, appointed a committee to consider the wants of the church, select a better location, dispose of the old church building, if possible, and take preliminary steps for the erection of a new church. The report of this committee, which was well intended, proved a disastrous move for Methodism in Binghamton for the following fifteen years. The committee suggested the society be divided into two divisions; that two churches be organized, one on the east and one on the west side of the Chenango River. This seemed a very wise move. At that

time the west side of the river was an open field, there being no Protestant church in that section. Accordingly, the church proceeded with the mutual division of its membership, before the property had been sold, which consisted of the Henry Street church property, valued at \$4,600, a parsonage on Chenango Street, valued at \$2,600, and a house and lot on Main and Oak Streets, valued at \$2,100. Could the property have been sold at these prices, and the proceeds divided, the committee's plan would have been a success. The society which was to locate on the east side of the river refused to buy the Henry Street church at the above valuation, or to improve the property, or continue church work upon the premises. The Henry Street church had not been disbanded, and, the compact having failed, the trustees, still holding the property, refused to make any division. This created a feeling between the two societies in which neither was fully justified.

The new society set off proceeded to properly organize itself, and on June 30, 1851, became an incorporated body under the title of "The Second Methodist Episcopal Society of Binghamton," with P. B. Brooks, J. W. Corbin, R. W. Hinds, I. T. Cary, Stewart Wills, R. Service, and E. W. Bingham as trustees. The committee appointed to secure a location found a deserted church on the corner of Court and Carroll Streets. This church had been built by some seceders from the old church in 1841, who were known as Protestant Methodists. The building was about 40x70, built of wood, with pulpit, pews, plain plastered ceiling, and a seating capacity of about four hundred and fifty. This was purchased for \$1,000; \$375 was expended in putting the property into shape for use. This society was commonly called the Court Street Church. It had one hundred and twenty members, and a Sunday-school of sixty scholars. The bishop was asked to send a pastor, and soon Rev. George P. Porter was sent to them.

We give here the pastorates of this Court Street Church: 1851, George P. Porter; 1852, H. R. Clarke; 1853, E. Owen; 1854, E. Owen and E. W. Breckinridge; 1855, B. W. Gorham; 1856, P. S. Worden; 1857, H. R. Clarke; 1858-59, J. A. Wood; 1860, B. W. Gorham; 1861-62, D. C. Olmstead; 1863, P. S. Worden; 1864, G. H. Blakeslee.

The bitterness aroused by the separation gradually died out, and a conviction arose that the two churches ought to unite and form a strong center of Christian work. This conviction grew with passing years, until in 1865 steps were taken toward amalgamation. When the two societies were brought together it was dis-

covered that they had gained less than one hundred members in sixteen years.

Early in 1865 amalgamation began, Thomas H. Pearne being the pastor of Henry Street at the time. Court Street was left without a pastor, with the union in view. A new charter was granted on April 3, 1865, the society taking the corporate name of "The Methodist Episcopal Church of Binghamton," and Eli Pratt, William Hanlon, William J. Rennie, H. W. Horton, Joseph Bartholomew, John S. Conklin, Lowell Harding, M. T. Winton,

and H. F. Bronson were elected trustees. Some time after the incorporation Thomas H. Pearne resigned, and D. W. Bristol was employed. Ground was secured for a new church on the corner of Court and Centenary Streets, and preparations for building begun. The building is of brick with sandstone trimmings, and Gothic in style. The building is 68x152 feet, the rear end of which is fitted up for prayer meeting and Sunday school work. The tower is 180 feet high and has a bell weighing 3,000 pounds. The church cost about \$53,000, and was dedicated on Thursday, July 9, 1868. Bishop Janes preached in the afternoon from Isa. vi, 1-4, and Dr. R. S. Foster preached in the evening from Isa. ix, 6. Ten thousand dollars was subscribed during the day toward paying the debt.



CENTENARY, BINGHAMTON

In 1891 \$4,000 was spent on the interior, the floor made bowling, a gallery put in, walls newly frescoed, and floor recarpeted. The main floor will seat about eight hundred and fifty and the gallery about four hundred and fifty. In 1895 \$8,000 was expended in enlarging and refitting the Sunday school and prayer rooms. The acoustic properties of the auditorium were much improved by these alterations, so that now it is a very pleasant room to speak in. In 1899 \$18,500 was raised, \$7,000 of which was applied on old debt, \$4,500 in the purchase of lot adjoining the church on Court Street, \$3,000 for a new pipe organ, and \$4,000 on exterior improvements to the building.

The parsonage is in the rear of the church, facing Centenary Street.

Several great revivals have been reported. In 1860 230 conversions were reported; from October, 1876, to March, 1877, over 400 conversions were claimed; and from December 31, 1884, to February 12, 1885, 250 persons professed conversion.

The church has sustained several missions in the city, which have developed into thrifty churches.

By common consent the society has been called Centenary Church for years, probably from the fact that it began its corporate existence about the time of Methodism's centenary in 1866.

Henry Street Church entertained the Oneida Conference in September, 1836, and July, 1847, and the Wyoming Conference in July, 1856, and April, 1868. Centenary Church entertained the Wyoming Conference in April, 1876, April, 1883, and again in April, 1896.

We give the pastorates of the Henry Street and Centenary Churches below:

1832-33, D. A. Shepard; 1834-35, J. S. Mitchell; 1836, H. Colburn; 1837, H. F. Rowe; 1838, Robert Fox; 1839, Joseph Cross; 1840, W. H. Pearne; 1841-42, Freeman H. Stanton; 1843-44, Abel Barker; 1845-46, T. H. Pearne; 1847, A. J. Dana; 1848-49, Z. Paddock; 1850-51, W. H. Pearne; 1852, B. W. Gorham; 1853, J. W. Davison; 1854, D. A. Shepard; 1855-57, A. P. Mead; 1858-59, T. D. Walker; 1860, Z. Paddock, E. Owen; 1861, Z. Paddock; 1862, W. Wyatt; 1863-64, W. B. Westlake; 1865, T. H. Pearne; 1866-67, D. W. Bristol; 1868, J. D. Adams; 1869-71, W. H. Olin; 1872-74, L. C. Floyd; 1875-77, Austin Griffin; 1878-80, I. T. Walker; 1881-83, W. H. Olin; 1884-85, O. W. Scott; 1886-90, M. S. Hard; 1891-94½, G. M. Colville; 1894½-97, J. H. Race; 1898-1900, Henry Tuckley; 1901, supply; 1902-03, J. M. Taber.

BINGHAMTON, N. Y.—TABERNACLE

In the spring of 1872 the Centenary Church appointed a committee, consisting of Rev. L. C. Floyd, W. H. Stilwell, N. T. Childs, and E. N. Harris, to look over the city missionary field and report at an early date. The committee reported that the field on the west side of the river demanded better work, that it was ready for reapers, and suggested the organization of work in that section at once. The opposition to swarming at this time was on the ground that it would break into the sinking fund plan, which was

operating nicely in reducing the church debt, and leave the mother church with a heavy debt—almost \$16,000. But the time had come for the members living on the west side of the river to form a new society, and they resolved to do so.

In the fall and winter of 1871 and 1872 a few members of the Centenary Church started a series of meetings on the west side among the students and in the school kept by Miss Ingalls, on Front Street, a few doors from Main Street. This school was in spirit under the influence of Methodism, and the interest in this revival work so increased as to form the nucleus for the new church in that part of the city.



TABERNACLE, BINGHAMTON

After incorporation a lot on the corner of Main and Arthur Streets was bought for \$11,500. The lot is 137 feet on Main Street, and 212 feet on Arthur Street, and had a house on the rear, which has been so improved as to make a very desirable parsonage. One hundred and forty members were set off from Centenary Church to form this society. In the spring of 1873 the society asked for a pastor, and their request was granted. A hemlock structure called the Tabernacle was erected to give temporary shelter for the congregation. It was 30x80 feet in size, with twelve-foot posts, and covered on the inside with manilla paper. Seated with chairs, which were very comfortable, the

novelty of the building and the enthusiasm of the people made the Tabernacle at once popular, and the building was usually well filled.

The growth of the society was rapid for a few years. In 1883 it was thought the time was ripe for building a substantial church edifice. The corner stone of the present church was laid on Monday, September 3, 1883, at 2:30 P. M. Rev. J. G. Eckman delivered the address of the occasion and laid the stone. Bishop Foster had preached to the congregation on the Sunday previous in Lester Hall, and was present at the corner stone laying. During the erection of the church the congregation worshiped with the Centenary people. The church is a Gothic building 112x83 feet, built of brick with cut stone trimmings. The west tower is 100 feet high and the east tower 70 feet. The main audience room is 50x70 feet square, with bowling floor, and a gallery, capable of seating one thousand people. The Sunday school room is in the rear of the auditorium and so arranged that it can be used as an annex to the auditorium. Its organ cost about \$1,700. Many of the windows are memorial. Windows are here to the memory of Rev. Solon Stocking, Dr. Z. Paddock, J. C. Maney, James Stevens, and one to Miss Ruth Ingalls, by her pupils. The building and furnishings exclusive of lot cost \$42,442.63. About \$15,000 had been raised by subscription, \$10,000 in bonds had been issued, and \$15,972 was needed to be raised on the day of dedication, which was on September 14, 1884. At 10:30 A. M. Dr. C. N. Sims preached from Psa. cxxxvii, 5, 6, and in the evening Dr. J. P. Newman preached from Acts iv, 12. Dr. Sims managed the finances during the day, and secured \$12,000 in subscriptions. At the close of the evening service Dr. Olin dedicated the church.

In December, 1888, about \$8,000 was raised, which paid the indebtedness of the society, with the exception of the bonded indebtedness of \$10,000. This was paid in the winter of 1898 and 1899.

The Tabernacle Church entertained the Conference in April, 1890, and again in April, 1903.

Pastorates

1873-75, A. D. Alexander; 1876-78, T. Harroun; 1879-81, J. B. Sumner; 1882-83, E. W. Caswell; 1884-85, A. L. Smalley; 1886-90, G. M. Colville; 1891-93, A. Griffin; 1894-98, E. B. Olmstead; 1899-1903, A. W. Hayes.

BINGHAMTON, N. Y.—HIGH STREET

The Centenary Church ran a Sunday school in this vicinity several years, occupying a wagon shop. The mission was considered a very thrifty one. Several conversions added much to the interest of the work. In 1873 the members of Centenary Church living on the south side of the Susquehanna River asked their pastor to aid them in securing a site and erecting a building to be known as High Street Methodist Episcopal Church. Centenary Church dismissed forty-three members to organize this



HIGH STREET, BINGHAMTON

society, and gave eighty of its Sunday school scholars. Organization was completed, a lot purchased, and a chapel erected on it 26x40, a modest building, seated with chairs. Lot and building cost about \$1,600. The society thought at first it could supply itself with local preachers, but as the work grew it felt the need of more thorough supervision. It accordingly asked the Conference for a pastor. After being supplied in 1874 and 1875 by Rev. Joseph Hartwell, the Conference sent Rev. J. B. Sumner here in 1875. He was the means of the society's becoming incorporated, and placed it upon a sound financial basis. As the church grew, the little chapel was enlarged until it could be enlarged no more. The church literally outgrew the chapel.

The present lot was secured on the corner of High and South

Water Streets. The corner stone was laid on September 9, 1890. Speeches were made by Drs. McLean and Hard and Rev. Thomas Harroun, and the corner stone was laid by Mrs. Bradshaw. The building is of brick, 55x83 feet. The auditorium is 47½x77, and will seat about six hundred people. The basement has class rooms, ladies' parlors, and a prayer room. The building was dedicated on February 26, 1891, at 2 p. m., Bishop Andrews preaching the sermon and dedicating the church. Dr. R. W. Van Schoick preached in the evening. Dr. M. S. Hard managed the finances during the day and secured about \$5,000 in subscriptions, leaving \$1,000 unprovided for. The Church Extension Society aided the church in this enterprise to \$500.

A debt-paying day was held on Sunday, October 14, 1894. Dr. S. F. Upham preached in the morning and afternoon, in the evening an Epworth League rally was held. Many of the Binghamton pastors were present during the day. The sum of \$8,050 was wanted, and \$5,248.50 subscribed.

The parsonage is on High Street, just above the church. The church and parsonage property is valued at \$15,000, upon which there is an indebtedness at this writing of \$3,300.

Pastorates

1874-75, Joseph Hartwell; 1876-78, J. B. Sumner; 1879-81, A. D. Alexander; 1882-84, W. J. Judd; 1885-87, O. L. Severson; 1888, W. L. Thorpe; 1889-93, John Bradshaw; 1894, W. G. Simpson; 1895-97, T. F. Hall; 1898-99, H. H. Dresser; 1900-03, J. B. Cook.

BINGHAMTON, N. Y.—CHENANGO STREET

Chenango Street Church was organized in 1880. However, a few years previous to this the Centenary Church had established a Sunday school, prayer and preaching service, for the benefit of those living in this part of the city. In 1876 a number of conversions here added strength to the work, which was a success from the beginning. Growth rendered imperative larger rooms. A new location was found and rooms fitted up for church work. This location was unfortunate and unpleasant, and was a matter of regret for some time. It required all the vigor of the young society to maintain its existence.

The society was incorporated on September 10, 1878, under the corporate name of "The Chenango Street Methodist Episcopal Church," and Marvin Caniff, Horace D. Root, Seneca Duell, Alonzo Roberson, and Nicholas M. Martin were elected trustees.

Seventy members and one hundred and forty Sunday school scholars were taken from the Centenary Church at the organization of this society. Rev. Asa Brooks supplied this society during 1880.

The northward growth of the city prompted the church in 1886 to think of following the population. Accordingly, a lot on the corner of Chenango and Allen Streets was secured and the present church erected. The building is brick with stone trimmings, with



CHENANGO STREET, BINGHAMTON

an auditorium which will seat five hundred people. The basement is commodious, almost wholly above ground, and well provides for the Sunday school and social work of the church. The church was dedicated on Tuesday, April 3, 1888. Dr. M. S. Hard preached in the morning, and Dr. G. M. Colville in the evening. Dr. Olin, the presiding elder, dedicated the church at the close of the evening service. The cost of lot, church, and expenditure on the parsonage was \$15,181.74. Bonds had been issued to the amount of \$6,500. Several thousand had been raised by subscription, leaving \$2,300 to be raised on the day of dedication, which was readily secured.

In 1898 a new pipe organ was put into the church, and several improvements made, costing about \$700.

The parsonage is in the rear of the church, on Allen Street.

The house and lot adjoining the church on Chenango Street were purchased in 1901 at a cost of \$2,500.

Pastorates

1881, M. E. Bramhall; 1882-84, A. D. Alexander; 1885, W. B. Kinney; 1886-90, E. L. Bennett; 1891-93, W. J. Hill; 1894-97, J. A. Faulkner; 1898-1900, I. N. Shipman; 1901-02, George Forsyth; 1903, C. M. Olmstead.

BINGHAMTON, N. Y.—FAIRVIEW

Fairview Church is the youngest daughter of Centenary Church, and has had a phenomenal growth. The Centenary Church conducted a mission in this field for a long time, in which a class meeting and Sunday school were maintained, and occasionally a preaching service had been held. In 1896 it became evident that a society could be successfully formed here. Acting in harmony with the Methodist Union of the city and with the advice of the presiding elder, Centenary Church bought the lot on the corner of Robinson and Bigelow Streets, 169 feet on Robinson Street, and 212 feet on Bigelow Street. The Union also suggested that a missionary be employed and a place of worship constructed at an early date, and that the Centenary Church be permitted to raise the funds, construct the church, and present the same to the people of Fairview free from debt. This suggestion came from the Centenary Church, which was desirous of doing the work. The following committee from the Centenary Church was at once appointed: W. H. Stilwell, J. J. McElroy, and J. C. Whiting; plans were secured and work begun. Ground was broken for the building on Monday, November 16, 1896. W. H. Stilwell measured out the lot, a hymn was sung, prayer offered by Rev. J. L. Wells, an address made by L. C. Floyd, and short speeches made by Revs. J. H. Race, A. D. Alexander, M. V. Williams, and several laymen. Work on the building was pushed vigorously, so that it was dedicated on March 29, 1897. The building is of wood, 32x50, capable of seating three hundred persons. Total cost of the building, \$3,200. Centenary Church gave \$1,200 to this enterprise in December, 1896. On the day of dedication a little over \$2,000 was raised, which provided for all indebtedness. Services of the day began with a love feast at 9:30 A. M., followed by a sermon by Dr.

M. S. Hard from Isa. xxxv, 8. In the afternoon Rev. E. B. Olmstead preached from Psa. cxv, 14, and in the evening Rev. J. H. Race preached from Matt. viii, 2. M. S. Hard and J. H. Race conducted the finances of the day. At the close of the evening's service Rev. L. C. Floyd dedicated the church. M. V. Williams began work here in 1896, acting as assistant pastor of Centenary Church. The society held their relation to Centenary Church until the church property was paid for, when one hundred and thirty members were transferred to form the new society, and eighty Sunday school scholars. As soon as incorporation took place,



FAIRVIEW, BINGHAMTON

Centenary Church gave the trustees of Fairview Church a deed of the property.

In 1898 a parsonage was built at a cost of \$2,450, with its furnishings, and on Sunday, December 31, 1899, \$1,850 was raised to cancel all the indebtedness of the society.

In the winter of 1902-03 \$3,000 was expended, increasing the size of the auditorium so as to seat five to six hundred people, putting into the basement a League and prayer room, buying carpets, chairs, etc., and putting a granolithic walk around the entire property. At this writing the church has 257 members, 29 probationers, and Rev. M. V. Williams has been its only pastor.

BINGHAMTON, N. Y.—CLINTON STREET

This church was built under the direction of the Tabernacle Church. The lot cost \$1,000, and the building with its furnishings a little over \$3,500. The Tabernacle Church gave \$600, and

Centenary Church \$200. The Tabernacle Sunday school gave the furnishings. A Presbyterian lady gave the stained-glass window which ornaments the front of the building. Lieutenant Governor E. F. Jones presented the Bible and Hymnal for the pulpit. The church was dedicated on February 23, 1890, at 2 p. m. Dr. M. S. Hard preached and managed the finances, and Rev. T. Harroun dedicated the building. A debt of \$1,000 was to be carried by mortgage on the property. On the day of dedication \$1,400 was raised, which with what was raised before covered all demands.

The Conference of 1890 made Clinton Street an appointment,



CLINTON STREET, BINGHAMTON

with Lestershire, a growing suburb of the city, included, and Rev. L. B. Weeks appointed pastor. He arranged his work so as to preach at Clinton Street in the morning and evening and at Lestershire in the afternoon. The society began with thirty members, most of whom were from the Tabernacle Church. On April 21, 1890, the society became incorporated as "The Clinton Street Methodist Episcopal Church," and elected E. T. Depuy, C. E. Bronson, E. Andrews, T. F. Elliott, R. B. Holmes, John E. Dedrick, and Clarence L. Van Valkenburg trustees. A. P. Lundy was the first class leader, and William M. Fletcher the first superintendent of the Sunday school.

In 1891 Lestershire was made an appointment, with H. H. Wilbur its pastor.

Shortly after incorporation the property was transferred to the trustees of Clinton Street Church by the Tabernacle.

The church struggled with patience and determination, caring for its pastor, making some improvements, furnishing the parsonage, and paying on its mortgage indebtedness until on October 29, 1894, it was free from debt, which event the congregation duly celebrated.

The society rented a home for its pastor at 211 Clinton Street until it purchased the house and lot at 6 Holland Street, which was on December 10, 1895. This property was purchased for \$2,500, Mr. Whitney, from whom it was purchased, donating \$300, and the trustees gave their note for \$200 and a mortgage on the property for \$2,000. This indebtedness has been reduced so that now it is only \$1,200.

This society has had a steady and vigorous growth.

Pastorates

1890-91, L. B. Weeks; 1892, J. W. Mevis; 1893-96, J. W. Nicholson; 1897-1900, A. D. Decker; 1901-02, S. Moore; 1903, W. Frisby.

BINGHAMTON, N. Y.—OAK STREET

Oak Street is the second child of Tabernacle Church, and was organized with ten members. It separated from the mother church too soon, and has had to struggle for an existence.

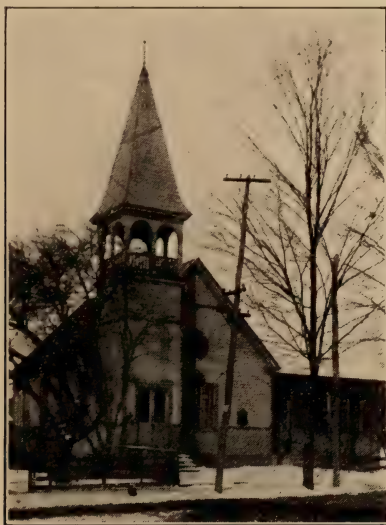
It began in a Sunday school work. A devoted Christian, living in this part of the city, noticed a number of children running loose on Sundays, and felt led of God to organize a Sunday school work here. Accordingly, a school was gathered and met upstairs in a private house on Franklin Street during the summer of 1891. No school was held during the following winter. It was started again in 1892 in the Sexennial Hall, on Dickinson Street. Here the pastor of the Tabernacle Church preached on Sunday afternoons. Subsequently meetings were held in vacant stores, halls, lodge rooms—in fact, anywhere where there was an open door. The work was sustained by a faithful, heroic band who were determined to win.

On August 23, 1893, the society was incorporated as "Oak Street Methodist Episcopal Church," with James Hazley, John Newing, George Winans, John Worden, and T. B. Jacobs as trustees.

In 1894 a lot was bought and a church built, which was dedicated on December 20 of the same year. In 1897 the parsonage

with the corner lot adjoining the church and parsonage was purchased, and in 1898 and 1899 the church was enlarged, giving it a seating capacity of about three hundred.

The church now has one hundred and forty-six members, and church property valued at \$5,400, with an indebtedness of \$3,150.



OAK STREET, BINGHAMTON

The society has been courageous, meeting fierce opposition from other churches in that locality.

Pastorates

1894-95, W. R. Turner; 1896-98, Charles Smith; 1899-1902, J. B. Sumner; 1903, C. H. Reynolds.

BROOKLYN, PA.

In 1801 Ephraim Chambers and Anning Owen were on Wyoming Circuit. A class was formed at Hopbottom consisting of four members—Jacob Tewksbury and wife, Silas Lewis, and Mrs. Joshua Saunders. (It is claimed that there is a mistake here, that Mrs. Saunders did not join until some years later.)

In 1804 Morris Howe and Robert Burch were on the circuit, and the class was reported as above with a Miss or Mrs. Tracy, afterward Mrs. Niles.

In 1806 Christopher Frye and Alfred Griffith were on the circuit. Mrs. Garland, daughter of Jacob Tewksbury, who joined the church about 1808 and remained a member until her death in 1868, gives the following account of Mr. Frye's labors in Hopbottom: "There was quite an accession to the church this year. Frye was as rough as a meat-ax. From the commencement the meetings had been held in my father's kitchen. My grandfather at first was a persecutor. My mother had been a Presbyterian, and when she prayed it was in a low tone of voice. My grandfather would often say to her, when in prayer, 'Pray louder, I want to hear you.' On one occasion, when Frye was preaching, grandfather began to weep. Mother asked Frye, after preaching,



BROOKLYN CHURCH

to let him come into class meeting. Frye had not noticed the evidence of deep emotion in grandfather, and he answered her very roughly, 'You know he is an old persecutor, and what do you want him in class meeting for?' 'I believe,' said my mother, 'he is under conviction, for I saw him weep.' 'O,' replied Frye, 'I wish your charity bag was not quite so large.' My mother, nothing daunted, brought the old gentleman in, broken-hearted, and weeping like a child. Mrs. Saunders had never before professed religion. But when she saw mother leading grandfather into class meeting she started on herself, and as she entered the door she began to shout. All seemed to catch the spirit, and such a shout I never heard from so small a company."

The first class leader was Nicholas Horton, who lived ten miles below Brooklyn Center. He was followed by Frazier Eaton, who lived about six miles away, in Springville Hollow, and who filled

his appointment barefooted, when weather permitted. He was succeeded by Jacob Tewksbury, who served the society until about 1809, when Edward Paine, who had just moved into the community, was appointed leader. He served in this position many years—in fact, was the life of the society—until he began to preach.

The class at Hopbottom in 1811 was composed of the following persons: Edward Paine (leader), Charlotte Paine, Hannah Milbourn, Silas Lewis, Orlando Bagley, Dorcas Bagley, Betsy Saunders, Jacob, Mary, Isaac, and Judith Tewksbury, Abigail and Mary Saunders, Isaac and Milcent Sterling, Nancy Seeley, Dorcas Bagley, Jr., Jacob Worthing, Sally Fuller, John and Alden Seeley, Polly Catlin, Jesse and Polly Bagley, Jonathan Tewksbury, Josiah and Eliza Crofoot, Alice Lathrop, Varnum Saunders, Dolly Bagley, Betsy Tewksbury, Polly Seeley, Sabra Tingley, Stephen and Mary Bagley, Samuel and Huldah Yeomans, Sheffield Saunders, Thomas Bagley, William Sterling, Lucinda Fuller, Jonathan Worthing.

Meetings were held in Jacob Tewksbury's house until 1809, and from that time until the church was ready for occupancy in the house of Edward Paine.

The following minutes have been preserved, and are of great historic interest:

"At a meeting of the Methodist Episcopal church at Jesse Bagley's, in Hopbottom, Bridgewater, on Thursday, the 9th of January, 1812, Zoar Tewksbury appointed moderator of said meeting, Edward Paine appointed clerk and treasurer on the subject of building a meetinghouse for the use and benefit of the Methodist Episcopal church at this place. The following persons were unanimously chosen as a committee to superintend the building of said house: Edward Paine, 1st committeeman; Joshua Miles, Jr., 2d committeeman; Thomas Sterling, 3d committeeman."

"At a meeting of the Methodist Episcopal Church at Hopbottom, Bridgewater, held at Edward Paine's on the 8th day of June, 1812, on the subject of building a Methodist meetinghouse for the use of said church and organization, voted to appoint Zoar Tewksbury and Jesse Bagley as an additional committee to act with the committee appointed in January last—to superintend the building of said house—also to find a proper place for said building, also to make sale of about 33 acres of land given toward the building of said house by Mr. John B. Wallon, landholder at Philadelphia, as also all other business proper to be transacted by said committee relative to the erection of said church."

The church was probably put up in 1813. "As soon as it was inclosed, they put in a temporary pulpit, placed boards across the joists for seats, in comfortable weather, and here many delightful seasons were enjoyed." This evinces the anxiety of the people to get into the new church. This building was torn down in 1830, and a new one built in 1831 by Joshua Miles, Jr. In 1867 the church was enlarged and modernized at an expense of \$3,700. The building is 40x60 feet. The bell was put in the tower at this time. The church was dedicated on January 30, 1868, by Rev. B. I. Ives.

Hopbottom was a name given by outsiders to the settlement, intending to deride the leaping and shouting by which the Meth-



BARN IN WHICH ASBURY PREACHED ABOUT THE YEAR 1814

odists manifested their joy. It is claimed that a revival continued here throughout the year. Another claim for the origin of the name is that large quantities of hops grew here. Hopbottom was the name of the post office until changed to Brooklyn in 1825.

This territory was on the Wyoming Circuit until the formation of Bridgewater Circuit in 1813. Hopbottom was the center of the latter circuit, and gave tone to the whole. In 1831 Brooklyn became the name of a circuit, of which it was the head. In 1845 the circuit gave work to three preachers and had twenty appointments, the principal of which were Brooklyn, Bridgewater, Harford, Gibson, South Gibson, and Jackson. In 1851 the circuit included Brooklyn, Harford, Gibson, Jackson, Bridgewater, and part of Springville. Foster and Lakeside were formerly with Brooklyn.

Brooklyn entertained Wyoming Conference in July, 1853. A large class of probationers was received as a result of the revival work of the Conference.

About 1814 Bishops Asbury and McKendree passed through Brooklyn on their way from a Northern Conference to the Baltimore Conference. They held a service in the barn, of which we give a picture, at which Bishop Asbury preached from 1 Sam. xv, 14: "And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

That the cut represents the identical barn in which the sermon was preached is fully authenticated, though it does not now occupy the same site that it did at that time. Many years ago it was moved to the place it now occupies, and the addition on the right was constructed. The large open doors show the audience room in which the service was held.

In 1888 Mr. Edward L. Paine, son of Rev. Edward Paine, who owned the barn at the time Bishop Asbury preached in it, was a delegate to the General Conference from the Wisconsin Conference, and the oldest layman in the body, being eighty-seven years old. He stated on the Conference floor that he heard Bishop Asbury preach this sermon, and was greatly moved by it. Though a lad of only thirteen years of age, he at that time gave his heart to God, and his hand to the Church.

In one of the strongholds of Universalism Methodism has held her own and grown, and is now the leading Church of the town.

Pastorates

1804-12, with Wyoming Circuit; 1813-30, with Bridgewater Circuit; 1831-32, Benjamin Ellis; 1833, G. Evans, L. Mumford; 1834, G. Evans; 1835, D. Torry, L. B. Bennett; 1836, I. Parks, A. Benjamin; 1837, C. T. Stanley, B. Marshall; 1838, E. B. Tenny, William Reddy; 1839, P. G. White, W. Reddy, Thomas Wilcox; 1840, P. G. White, Thomas Wilcox; 1841, E. Smith, John Davison; 1842, E. Smith, G. H. Blakeslee; 1843, William Round, H. Brownscombe; 1844, William Round, G. H. Blakeslee; 1845, Thomas Wilcox, A. Brooks, N. S. De Witt; 1846, J. W. Davison, A. Brooks; 1847, M. Ruger, J. W. Davison; 1848, M. Ruger, L. D. Tryon; 1849, E. P. Williams; 1850, E. P. Williams, D. C. Olmstead; 1851, E. W. Breckinridge, S. S. Barter, William Shelp; 1852, E. W. Breckinridge; 1853-54, Thomas Wilcox; 1855, J. L. Staples; 1856, R. Ingalls; 1857, A. H. Schoonmaker; 1858-59, J. F. Wilbur; 1860, J. A. Wood; 1861-62, J. K. Peck; 1863-65, A. C. Sperry; 1866-67, S. F. Brown; 1868, King Elwell;

1869, C. V. Arnold; 1870-71, P. Holbrook; 1872-73, Jonas Underwood; 1874-76, J. H. Weston; 1877, George Comfort; 1878-80, G. T. Price; 1881-83, C. M. Surdam; 1884-86, F. A. King; 1887-90, J. F. Jones; 1891-92, D. C. Barnes; 1893-94, P. G. Ruckman; 1895-96, G. F. Ace; 1897-1900, G. E. Van Woert; 1901-02, H. D. Smith; 1903, J. B. Sumner.

CAMPVILLE, N. Y.

According to Rev. J. M. Grimes a class was formed here about 1820. No definite records exist of those times. The village schoolhouse was used for church purposes many years. Between 1835 and 1840 the place was visited with a sweeping revival. Not only the schoolhouse, but the hotel and several private houses were used, two and three services being held daily. People came from Union, Owego, and the surrounding country in large numbers to attend the meetings.

The site for the church was bought of Roswell Camp for \$100, and the deed executed on May 28, 1856. The trustees at the time were Isaac Van Tuyle, B. D. Montanye, H. W. Billings, Zenas Case, Thomas Cafferty, John Carey, and Ira W. Dickinson. The society became incorporated as "The Trustees of the First Methodist Episcopal Church of Campville," on October 5, 1857, with the above-named trustees named as having been elected on this date. Rev. Ira W. Dickinson and James Tilbury circulated a subscription and secured the necessary funds to erect the church. John E. Brown and his son Jeremiah did the carpenter work. The building was completed and dedicated in 1855. In 1897 the church was extensively repaired, the inside being repapered, painted, pulpit moved to the opposite end of the room, floor raised, and several minor improvements made.

We are unable to state the source of its pulpit supply prior to 1853. In this year Campville appears among the list of appointments on Binghamton District. Note the following: 1853, supply; 1854, Alfred Brigham; 1855-56, S. E. Walworth. No further mention is made of the place again in the list of appointments until 1869, when E. Puffer is appointed to Campville. It continues among the appointments until 1883, when it is put with Apalachin. It was served from Apalachin until 1899, when it appears again among the appointments, with Whittemore Hill as its out-appointment.

From 1853 to 1856 and in 1869 it is on the Binghamton District, 1870-77 on the Owego District, 1878-83 Binghamton District, 1884-98 Owego District, 1899 to date Binghamton District.

Pastorates

1853, supply; 1854, Alfred Brigham; 1855-56, S. E. Walworth; 1857-68, ———; 1869, E. Puffer; 1870, J. M. Grimes; 1871, J. H. Taylor; 1872, G. C. Andrews; 1873-74, John Allen; 1875-76, S. E. Walworth (in 1876 Apalachin becomes a part of the charge); 1877-78, H. C. McDermott; 1879-80, J. B. Chynoweth; 1881-82, D. W. Swetland; 1883-98, with Apalachin. We give the Apalachin appointments: 1883-84, C. H. Basford; 1885-86, L. W. Peck; 1887-89, N. W. Barnes; 1890-91, M. R. Kerr; 1892-93, R. W. Lowry; 1894, S. E. Hunt; 1895, J. R. Allen; 1896-97, S. H. Flory; 1898, A. C. Brackenbury. Campville and Whittemore Hill, 1899, O. H. P. Armstrong; 1900, E. McMillen; 1901, W. D. Lathrop; 1902-03, O. H. P. Armstrong.

Whittemore Hill. Work began here at a very early day, so far back that the oldest inhabitants cannot recall it. Meetings were held in the schoolhouse prior to the building of the church, and some quarterly meetings were held in Isaac Whittemore's barn. A meeting for incorporating the society was held at the house of Isaac Whittemore on the 24th of November, 1851, and John E. Brown, Isaac Whittemore, David Cornell, Willard Bowker, and Levi S. Wales were elected trustees.

The lot was given the church—that is, the church may have it so long as it is used for church purposes. The church cost about \$500 when built, and was dedicated on Thursday, August 19, 1852. The dedicatory sermon was by Dr. Paddock, the presiding elder, from Exod. xx, 24. During the winter of 1883-84 the church was thoroughly repaired at a cost of \$635. It was reopened on February 20, 1884, Rev. J. G. Eckman preaching the sermon from 1 John iii, 2. The sum of \$135 was asked, and \$151 received. The ladies did the furnishing at a cost of \$75. In 1887 one fourth of an acre of land was bought of Alvin Whittemore for additional shed room for \$20. The organ was purchased in 1889, costing \$65.

This society has been connected with Union, Campville, Union, and again with Campville, where it has been since 1899.

DALTON, PA.

Dalton in early times was called Bailey Hollow. A class was organized here in 1865 by Rev. C. E. Taylor, who was pastor of Abington Circuit (Waverly, Pa.). During 1866 and 1867 it formed a part of Newton Circuit. In 1868 it was put back into Abington Circuit, and remained there until 1883, when it became

a part of the Factoryville charge. Here it remained until 1893, when it was made a separate charge.

From 1865 until 1875 the society worshiped in the Six Principle Baptist Church, holding prayer meetings at the houses of the members. In 1874 the lot for a church was bought for \$600. The following year a modest chapel, costing about the same amount, was built and dedicated. In 1887 and 1888 this was replaced by the present structure, which cost about \$3,500. It was dedicated on July 29, 1888, Dr. M. S. Hard preaching at 10:30 A. M., and Rev. Thomas Harroun at 2:30 P. M. Several hundred



DALTON CHURCH

dollars have been expended in repairs from time to time, so that the building is in good repair.

The parsonage was commenced in November, 1895, and finished in April, 1896, and is one of the best parsonages on the district, costing about \$4,000. A formal opening occurred on May 14, 1896. Exercises were held in the afternoon and evening. Revs. W. H. Pearce, L. C. Floyd, S. Jay, H. H. Wilbur, J. L. Thomas, F. H. Parsons, F. W. Young, and J. H. Race were present and participated in the services. At the evening service contributions were received which reduced the indebtedness to \$1,500, which is in the form of a mortgage.

Fleetville. Early in the summer of 1893, at the invitation of John S. Clarkson, the Rev. Burton N. Butts, pastor of the North

Abington Circuit, began holding meetings on alternate Wednesday evenings in the village of Fleetville. These services were held in the Universalist church, which was rented for this purpose. Later in the same year the Rev. S. J. Austin, pastor at Glenwood, was invited to serve the people, as he could preach on alternate Sunday mornings. A class was organized in 1895, with Thomas Carpenter as leader, consisting of about twenty-five members. Rev. S. J. Austin was appointed pastor, and steps were taken toward the erection of a church building. John S. Clarkson, Thomas Carpenter, and Judson S. Mullinex were elected trustees.



DALTON PARSONAGE

Within a short time several changes were made in the board of trustees, but on the 23d of August, 1895, for the consideration of \$50, a lot was deeded to Thomas Carpenter, Ansel Carpenter, and C. W. Green, then trustees of the First Methodist Episcopal Church of Fleetville. Ground was broken and work begun for the erection of the church edifice some time in November, 1895. The work was carried forward by a building committee consisting of J. S. Clarkson, F. B. Davidson, M.D., and Thomas Carpenter. These hired George Davis, of Parsons, as foreman, and proceeded with the work without contract. The cost of the building in labor and materials was about \$2,500. The dedicatory

services were held on January 28, 1897. They were in charge of the Rev. L. C. Floyd, Ph.D., presiding elder of the Binghamton District, assisted by the pastor and the Rev. Austin Griffin, D.D., presiding elder of the Oneonta District. At the dedication there was left an indebtedness of \$1,000, not covered by subscription. For this debt J. S. Clarkson and Thomas Carpenter became personally responsible. The Ladies' Aid Society deserves a word of special commendation for heroic efforts not only in raising and paying a subscription of \$300, but also for their continued struggle to reduce the debt since their subscription has been paid. The debt is now about \$460.

Beginning with the April after dedication, Fleetville was served by the Factoryville pastor till the Conference of 1898, when Fleetville was put with Dalton, where it has since remained. The society was formally chartered on July 29, 1901, with John S. Clarkson, Thomas Carpenter, Ansel Carpenter, Z. Ferris Wallace, and F. B. Davison, M.D., as trustees.

Pastorates

1893-94, J. R. Angel; 1895-97, C. H. Newing; 1898-99, J. C. Leacock; 1900-01, A. W. Cooper; 1902-03, A. J. Van Cleft.

ENDICOTT, N. Y.

The projectors of the booming town of Endicott, the Endicott-Johnson Company, gave Methodism four nicely located lots in Endicott worth from \$1,500 to \$2,000. A small chapel was erected in 1902 which is now answering the needs of the society. On December 5, 1902, the society incorporated, with H. F. Wilbur, Harvey S. Thayer, and Sherman Zimmer as trustees. The Johnson brothers are to build a church here in memory of their mother, who was a devoted Methodist. This society has great promise.

In 1903 J. N. Goodrich was appointed pastor. Up to this time the Union pastor had given the field pastoral oversight.

FACTORYVILLE, PA.

The first settlers in this vicinity were Baptists, and Elder John Miller began his ministry among them about 1802. Shortly after this the itinerant preacher found his way thither and began to hold meetings. "Mother" Taylor, wife of Preserved Taylor, who

lived on the hill above the village, on the farm now owned by Albina Stanton, is claimed to have been the first Methodist in this vicinity. Meetings were held in her house at an early day, say from 1820 to 1825. Some of the older members used to say they had heard Rev. John Copeland preach here with great unction and power. What was known as the "square-top" schoolhouse was built in 1825, and stood near where the railroad depot stands. Preaching services were held in this schoolhouse, and a class was



FACTORYVILLE CHURCH

in existence here as early as 1830. Here, and about this time, "Aunt" Eunice Gardner united with the church.

The society was small and struggling until 1848 or 1849, when a great revival brought numerous accessions.

In its early days this class was on the Wyoming Circuit. John Copeland was on the Wyoming Circuit in 1825. It is evident that it held its relation to this circuit until after this time. It is conjectured that it may have been with the Bridgewater Circuit for a short time, though this is doubtful. At the formation of the Abington Circuit, in 1841, Factoryville and West Abington formed a part of the circuit. From 1843 to 1845 it formed an appointment, and from 1846 to 1851 it was with Abington again. From 1852 to 1853 it was on Newton Circuit, and in 1854 it became a part of the Nicholson Circuit, where it remained until 1868, when it became a separate charge.

The first church at Factoryville was built in 1854. It was 30x42 feet, and cost \$850. It was dedicated on December 29,

1854, by Dr. George Peck, presiding elder of the district. The charge then included Nicholson, West Nicholson, Factoryville, and East Lemon.

In 1878 the church was rebuilt, enlarged, refurnished, a tower and bell added, at a total cost of \$1,800. The reopening services occurred on October 2, 1878, Rev. J. E. Smith, of Wilkes-Barre, preaching at 11 A. M., and Rev. William Bixby, presiding elder of the district, preaching at 7 P. M.

In 1889 the church was again rebuilt. The old church was converted into a Sunday school and prayer room, and an audi-



FACTORYVILLE PARSONAGE

torium 42x50 feet built onto it, with an opening between so that the Sunday school room may be used with the auditorium on extra occasions. The total cost of these improvements was \$3,195. The dedicatory services were held on December 10, 1889. Dr. W. L. Phillips, of Wilkes-Barre, preached in the morning, and Rev. J. G. Eckman in the evening. During the day \$1,000 was raised. At the close of the evening service the church was dedicated by the presiding elder, Rev. Thomas Harroun.

In 1899 a pipe organ was put into the church, which, with the annex built in the rear of the pulpit to hold it, cost \$1,650.

The first parsonage was built in 1855, standing on the site now occupied by the residence of Dr. Heller. This was rebuilt and

enlarged in 1872. About 1885 this property was exchanged with Dr. George A. Brundage for the property adjoining the church, where the parsonage now stands.

In 1895 the old parsonage was moved off and the present beautiful and commodious house built. It has few superiors, if any, on the district, and cost \$3,250, the first \$1,000 of which came as a legacy under the will of John H. Pelham, for many years a devoted member of the church. A house-warming was held in the latter part of December, 1895. Friday afternoon a service was held in the church, and in the evening a platform meeting was held, in which speeches were made by several former pastors. Saturday afternoon Rev. H. C. McDermott preached, Rev. J. O. Woodruff presiding. On Sunday morning Rev. M. S. Hard, D.D., preached, and after the sermon raised \$1,000, the balance needed to pay for the parsonage, and \$150 toward a new organ for the church.

In 1867 two pastors were on Nicholson charge—E. N. Hynson and T. B. Jayne. Hynson lived at Factoryville, and Jayne at Nicholson. They exchanged appointments every other Sunday.

In August, 1866, the pastor, D. Worrall, died, and the balance of the year was filled by Rev. J. V. Newell, then living at Springville.

The charge experienced extensive revivals in the years 1848 or 1849, 1872, 1886, 1893, and 1901.

James Hoben came from England in 1820 and settled here. He was a class leader many years, and died about 1860, leaving one daughter, who survived him about twenty years. At her decease she left the balance of her estate as a legacy to the church, which was used in the exchange of property with Dr. Brundage, and enlarging the house. Alanson Ridgeway was a class leader here from 1848 to 1880, and S. W. Ingham served in this relation from 1865 to 1872. Amos Caryl has been a class leader here from 1878 to 1903, and for some years past has been assistant superintendent. James Wrigley is now a class leader, having served about eleven years. Charles Gardner has been chorister and Sunday school superintendent almost continuously since 1860, and is now acting in both capacities. A. T. Brundage, M.D., has held the relation of local preacher here many years.

West Abington. The church here was dedicated on January 15, 1853. Rev. George Peck preached in the morning, and Rev. William Wyatt in the evening. This society was taken from the Newton Circuit and put with Factoryville about 1872.

Pastorates

1843-44, Peter S. Worden; 1845, A. G. Burlingame; 1846-51, with Abington; 1852-53, with Newton; 1854-67, with Nicholson; 1868, E. F. Roberts; 1869-70, E. M. High; 1871-73, J. S. Lewis; 1874-75, P. R. Tower; 1876-78, D. C. Barnes; 1879-81, A. J. Cook; 1882-84, H. C. McDermott; 1885-87, Thomas Harroun; 1888-91, O. L. Severson; 1892-93, W. R. Turner; 1894-97, H. H. Wilbur; 1898-1900, W. M. Hiller; 1901-02, J. N. Lee; 1903, L. D. Palmer.

FAIRDALE, PA.

In 1866 Fairdale charge was taken from Montrose Circuit. In early days it was a part of Bridgewater Circuit; an appointment or two, however, may have been with the Vestal Circuit. At the time it was taken from Montrose it had six preaching places on the charge—Fairdale, Town's (now Forest Lake), Devine Ridge, Taylor Hollow, Dimock, and Bolles. With the exception of Fairdale and Town's, which had church buildings, these were school-house appointments. The class leaders at this time were: David Olmstead, Fairdale; J. S. Town, Forest Lake Center; John P. Devine, Devine Ridge; Willard Weston, Taylor Hollow; P. J. Gates, Dimock; Clark Whitaker, Bolles schoolhouse. The stewards were: Marvin Hall and Elias Jagger, Fairdale; F. J. Reynolds and William J. Gorden, Forest Lake Center; Parker Devine, Devine Ridge; P. J. Gates, Dimock; S. D. Cornell, Taylor Hollow. There were two trustees, both living at Forest Lake Center—Suel Warner and N. R. Cole.

Fairdale. Just when the first church was built at Fairdale we are unable to state, but a new one costing \$3,500 was built in 1868, L. H. Lincoln being the contractor. It was dedicated on November 25, 1868, by B. I. Ives, the evening sermon being by A. J. Arnold. On December 5, 1868, the Quarterly Conference elected seven trustees to look after this property—Benjamin Shay, Marvin Hall, David Olmstead, Elias Jagger, Zenas Smith, J. W. Rundle, and Rev. William Shelp.

On November 9, 1867, the Quarterly Conference authorized the pastor to circulate a subscription to secure a parsonage. The scheme proved successful, and a house and lot opposite the church was bought of Zenas Smith for \$1,000. Deed for this property was given in 1873. In 1877 a new barn was built, and in 1886 a new parsonage replaced the old one. Since the circuit was organized Fairdale Church has been served by the following stew-

ards: Marvin Hall, Elias Jagger, Benjamin Shay, Joseph Stuger, Robert Pettit, W. R. Walker, James Robinson, Paul Miller, Thomas Beaumont, John A. Robertson, Milton Ray, George M. Olmstead, Nelson Cool, H. C. Bertholf, M. Cronk, Charles Cronk, Dr. H. M. Fry, L. De Witt, and Oliver Warner.

In 1899 improvements were made amounting to \$450, which included a stone platform 8x24 feet in front of the church, stone walk from church to parsonage, a grove of maple trees set around the church, painting, and some minor changes.

Forest Lake Center. A class known as the Town class was organized as early as 1834, with Jonathan West as leader, and the meetings were held in his house, near Forest Lake, but were soon after transferred to the house of John S. Town, near the present church. Besides the Town and West families, Rosanna Deuel, Lorain Peat, and Mary Austin belonged to the first class. In 1841 the class had thirty-two members, some of whom were Bertha Warner, Francis and Sarah Southwell, and Elmer Cobb. In 1848 a church, which was dedicated by Rev. D. A. Shepard, was built on the farm of John S. Town. This was enlarged in 1871 by an addition of twelve feet to its length, and the erection of a thirty-foot tower, at a cost of \$800. The work was done by William J. Gorden. The dedicatory services were conducted by Rev. J. K. Peck on November 25, 1871.

In 1861-62 a revival of great power visited this community, resulting in sixty conversions and an accession of forty-five members. Rev. J. F. Warner entered the ministry from this church. His brother, Asa, is a local preacher here, receiving his license in 1877. He has been class leader here since 1871, has served several years as Sunday school superintendent, and has been recording steward about twenty-five years.

Until the formation of Fairdale charge this class was a part of the Vestal Circuit.

The following have served as stewards for this appointment: W. J. Gorden, F. J. Reynolds, Suel Warner, L. H. Lincoln, Asa Warner, W. H. Allen, A. F. Otis, J. W. Hoag.

Fair Hill. For some time this class held its services in Taylor Hollow, and then at the schoolhouse in the Chapman district. In 1867 the appointment was changed to the house of Samuel D. Cornell. Mr. Cornell is said to have been the pioneer Methodist of this section, having been a member fifty-seven years when he died in 1881. Other early members were Zephaniah, Ella, and Alice Cornell, the Orlando Green family, the Jagger, Lewis, and

Shelp families. After the formation of the Fairdale charge preaching was maintained with greater regularity, and with good results. A lot was secured from the old Cornell farm and a church built costing \$1,200, William Darrow being the builder. It was dedicated by Rev. I. T. Walker on November 26, 1877. The building committee included G. T. Lewis, H. S. Conklin, and O. E. Green. The society became incorporated on June 26, 1879, with G. T. Lewis, E. Jagger, H. S. Conklin, R. L. Baxter, and F. D. Terwilliger as trustees.

This class has been served by the following stewards: S. D. Cornell, Hiram Whitney, G. L. Lewis, O. E. Green, Hiram L. Ball, R. S. Baxter, H. S. Conklin, E. C. Baldwin, J. R. Fox, William Darrow, Catherine Jagger, M. J. Crisman, and Z. Linsley.

For some years work was carried on at Devine Ridge. A church costing about \$1,600 was built in 1867-68, William J. Gorden being the contractor. This was largely done through the generosity of George Devine and his five sons, who lived in the immediate vicinity. The building was 30x40, and was dedicated on July 4, 1868, Rev. D. C. Olmstead preaching in the afternoon from Gal. iv, 18, and Rev. J. L. Legg in the evening from Phil. iv, 13. This class was served by the following stewards: Joseph P. Devine, George W. Devine, W. H. Deuel, John P. Devine, and Lott Devine.

By action of the Quarterly Conference on April 29, 1889, this appointment was discontinued, the title to the property reverting to its original owners.

The appointments at Dimock and Bolles had been dropped in 1869. Thus the charge was left with three appointments, Fairdale, Forest Lake Center, and Fair Hill.

Pastorates

1866, William Shelp; 1867, I. P. Towner, W. Shelp; 1868-69, I. P. Towner; 1870-71, S. Elwell; 1872-74, E. W. Breckinridge; 1875, J. D. Woodruff; 1876-77, M. E. Bramhall; 1878-79, J. F. Jones; 1880, P. Holbrook; 1881-83, A. F. Harding; 1884-85, T. M. Furey; 1886-88, J. S. Lewis; 1889-91, E. P. Eldridge; 1892-96, G. L. Williams; 1897-99, Thomas Eva; 1900-03, W. R. Cochrane.

FALLS, PA.

This charge was formed in 1888, being taken from Newton Circuit. At this time it was on Wyoming District, but in 1891 it was put on Binghamton District, where it has since remained.

Falls. It is claimed that the first Methodist preachers in this section held services at Keeler's Ferry as early as 1810. In 1813 a camp meeting was held on the farm of Abraham Holmes (owned in 1880 by A. T. De Witt). Meetings were held at the homes of John Osterhout, John Weiss, and others, and at times in groves along the river. Revs. Philo Barbary, Horace Agard, George Peck, C. W. Giddings, Silas Comfort, S. Stocking, E. Taney, Benjamin Ellis, V. M. Coryell, and George Lane visited this locality. There were several Methodist families around the Falls who gave these itinerants welcome, but we have no record of the time, or by whom, the first class was formed at that place.

In 1866 the society was visited with a gracious revival, and a large number were added to the Church. On April 8, 1867, a lot was bought of Daniel Dobra, and on the 27th of April, 1871, a charter was granted for the "First Methodist Episcopal Church of Falls Township," with Hon. Henry Roberts, Stephen Clark, Samuel G. Miller, William Compton, Henry Turn, A. M. De Witt, and Thomas Brown as trustees. A church was soon built, costing about \$2,000, which was dedicated on July 15, 1872, by Rev. George P. Porter. It has since been repaired at an expense of several hundred dollars.

Mill City. The time of the organization of the class in Mill City is doubtful. Preaching services had been held here more than thirty years before the society was incorporated. We know a class existed in 1848, with Michael Walter as leader. On November 25, 1870, the society was incorporated with Chauncey Sherwood, Michael Walter, D. C. Post, John Patrick, and Francis Hough as trustees. On the 24th of December, 1872, a lot, 100x125 feet, was bought of William H. Walter, and the erection of a church commenced. The building cost about \$2,500, and was dedicated on January 1, 1874. Preaching in the morning by Rev. D. D. Lindsley, and in the evening by Rev. L. Peck.

Lake Winola. The class was organized at this place on April 2, 1854, by Rev. D. A. Shepard, Daniel Ross being made the class leader, with David Osterhout his assistant. Meetings were held in the schoolhouse, near where the church now stands, until the church was erected. This society was incorporated in August, 1870, with Samuel Shook, Thomas Hough, Charles Frear, James Stevens, and Lyman Swartz as trustees. A church was erected, costing \$2,478, which was dedicated by Rev. R. Nelson, in September, 1871.

In 1894 the parsonage at Mill City was purchased at a cost of

\$1,650, a small portion of which was paid at the time of purchase, and the balance was paid in the succeeding four years. During the years 1890-92 sixty probationers were received, fifty of whom came into full membership. From 1893 to 1894 one hundred and sixteen were received on probation, thirty-seven of whom united with the church in full; and from 1895 to 1897 forty-five joined the church on probation, thirty-one of whom joined in full membership.

Pastorates

1888, G. M. Chamberlain; 1889, R. P. Christopher; 1890-92, G. B. Stone; 1893-94, C. H. Newing; 1895-97, D. C. Barnes; 1898-1899, W. R. Cochrane; 1900, T. R. Warnock; 1901, P. Houck; 1902-03, A. Wrigley.

FOSTER, PA.

Until Hopbottom and Lakeside were made a charge in 1895, they were on the Brooklyn Circuit. Foster is the name of the railroad station, from which the charge takes its name, but the name of the post office is Hopbottom.

The church at Foster, or Hopbottom, is the outgrowth of an appointment made years ago at Anthony Wright's, on Martin Creek, a mile above the village. In 1849 a Sunday school was organized in Anthony Wright's kitchen, with Mrs. Sarah B. Wright, wife of Dr. Samuel Wright, as superintendent. The school became a permanent institution. In 1850 Anthony Wright set aside an acre of ground, to which a small frame building was moved and fitted up for church purposes. The ground around it was used for burial purposes, and now forms a part of Lathrop Cemetery.

The immediate spur to the building of a church grew out of a revival which was held in the schoolhouse during the winter of 1869. The directors objected to the services on the ground that they interfered with school work. On the last night meetings were held in the schoolhouse the pastor arose and stated the case, and asked if there were not some place where the meetings might be continued. Squire Tingley offered his house. Dr. Wright said his house was open from garret to cellar. Mr. Tingley's house was chosen, as it was more conveniently located. Two services were held here, when Mr. Case offered a large room in his house, which was accepted. Elisha Bell owned the hall used by the Good Templars, and offered it free of charge.

In 1870 a lot was given by William P. Crandall, located on the

hill, near the schoolhouse. A church 35x50 feet was erected, with tower and bell, the whole costing \$3,200. The building committee were William P. Crandall, Emanuel Carpenter, and Dr. Samuel Wright. The church was dedicated on December 15, 1870, by Rev. B. I. Ives, and \$1,800 was raised on the day of dedication to complete paying for the church. It was thought to be impossible to raise this amount; but Messrs. Wright, Crandall, Squire, and Gavitt each gave \$200, which gave the work such a start that the full amount was reached. This was considered a remarkable victory. On August 17, 1871, the society became incorporated. This church was the first one to be erected in Lathrop township.

Time made it manifest that it was desirable to move into the



FOSTER CHURCH

central part of the village. Accordingly, the old church was torn down in 1889 and a new one erected on the present site, which was dedicated on January 26, 1890. On Sunday morning, October 20, 1895, several buildings in the village were burned to the ground. The fire was caused by the explosion of a lamp in a store. The church was burned with the other buildings. An insurance of \$2,000 furnished a fund with which to start rebuilding. Work was immediately begun, and the present church was dedicated on Tuesday, March 3, 1896, Rev. J. H. Race preaching the sermon and raising \$800.

The parsonage was nearly completed at the time the church burned.

The revival work of the winter of 1869-70 at Hopbottom and

Lakeside added one hundred and thirty-two members to the church.

Lakeside. A goodly number were brought into the church as the result of revival work held in the schoolhouse in the winter of 1869-70. The need of a church was felt, and steps at once taken to secure one. It was begun in the fall of 1870, and dedicated by Rev. B. I. Ives on February 16, 1871, when \$1,000 was raised to liquidate the indebtedness. Rev. B. I. Ives preached in the afternoon, and King Elwell in the evening. The church is situated on the east side and just above a beautiful lake of about fifty acres, between Nicholson and Hopbottom. The church and site cost \$2,600. The trustees at the time of building the church were J. C. Miller, Jesse Silvius, and B. T. Strickland. A part of the families of Sidney Osborn, J. F. Gray, John Waterman, Jesse Silvius, William Johnson, Zophar Mackey, J. C. Miller, B. T. Strickland, and Mr. Thayer were brought into the kingdom about this time.

Shortly after the building of the church this class was put with the West Nicholson charge, where it remained until 1895, when it was put with Hopbottom.

Pastorates

1895-96, C. P. Tiffany; 1897-98, G. L. Williams; 1899-1900, S. Homan; 1901-02, A. O. Austin; 1903, B. N. Butts.

FRANKLIN FORKS, PA.

In 1804 a half dozen persons residing here formed themselves into a class, Daniel Blowers, William Burrows, Elizabeth Burrows, and Isaac Apsbey being among its members. Meetings were held monthly, and usually on week days. The growth of the class was not rapid. Its members, however, were zealous and persistent. Services were held for many years in the schoolhouse. The lot was bought on November 21, 1867, of Margaret S. Stilwell. A church 32x50 feet, and costing \$2,000, was erected, and dedicated in 1871 by Rev. W. H. Olin, \$1,000 being raised on the day of dedication. John Ives and Samuel Truesdale were the builders. The building committee included B. C. Vance, Lewis Tompkins, D. D. Lindsley, William and A. S. Burrows. A bell was put in the tower in 1898.

The parsonage is located at Franklin Forks, and was built in 1874. In 1900 the building was raised and a cellar built under it, at a cost of \$150.

The appointments of this charge were on the Hawleyton Cir-

cuit until 1873, when they were constituted a charge, under the name of Pleasant Valley. The name was changed to Franklin Forks in 1876.

Brookdale. Meetings were held in the northern part of Liberty township soon after its settlement, but no organization was effected at that time. Among the early members were Peter Gunsaulus and family, James Travis and family, Ruth Stanford, and a few others. Meetings were held in the Bailey schoolhouse (now removed). In 1851 a revival was held in this schoolhouse, in which a goodly number were converted. A class was formed, Daniel Brown, D. D. Stanford, Charles Stanford, William Stanford, Harry Northrup, and their wives, being among the number. During the year others joined. In 1852 a brick church 36x40 was built on the turnpike in the hamlet of Stanfordville. It was used regularly until destroyed by a cyclone on July 2, 1883. Subsequently meetings were held in the Presbyterian church at Laws-ville Center, one mile above the old church.

The present church was dedicated on March 29, 1898, by Revs. L. C. Floyd and H. M. Crydenwise. The building cost \$1,400. During the erection of this church the pastor gave one half of his salary received from Brookdale appointment toward the enterprise.

Pastorates

1873-74, G. C. Andrews; 1875, W. C. Fiske; 1876-77, A. W. Cooper; 1878-79, W. F. Boyce; 1880, J. F. Jones; 1881-82, W. C. Norris; 1883-85, J. W. Hewitt; 1886-87, A. G. Bloomfield; 1888-89, C. O. Bramhall; 1890, Philip Twining; 1891-92, J. B. Wilson; 1893-96, E. D. Cook; 1897-98, G. D. Fisher; 1899, Ernest Colwell; 1900, J. H. Taylor; 1901, E. McMillen; 1902-03, G. L. Williams.

GIBSON, PA.

It is believed that Christopher Frye preached the first Methodist sermon in Gibson. If so, it was in the year Frye and Griffith traveled the Wyoming Circuit, 1806. Mrs. Margaret Bennett and George Williams were the first Methodists in the place, Mrs. Bennett moving to the place in 1808, and Mr. Williams in 1809. Mrs. Bennett first joined the Baptists at Hopbottom, and soon afterward the Methodists of that place. Mr. Williams also joined the Methodists at Hopbottom (Brooklyn). Both had been Methodists in the East. Mrs. Bennett lived on Union Hill and was familiarly known as "Aunt Peggy." She used to ride on horseback from her home to Jacob Tewksbury's in Brooklyn, a

distance of twelve miles, to attend prayer meeting. Mr. Frye preached the sermon referred to in the home of a Mr. Brundage, a Baptist, on what was afterward called the Thomas place, near where the church now stands.* Subsequently meetings were held in James Bennett's house and barn, according to the season of the year.

The class was organized in 1812 by Rev. Elijah King, who was at that time on Broome Circuit. George Williams, a bachelor, was leader for many years. The other members of the first class were Margaret Bennett, Sarah Willis, afterward the wife of



GIBSON CHURCH

John Belcher, Susanna Fuller, Joseph Williams, and Jemima Washburne. Mrs. Ingalls with her two daughters and four sons joined soon after the class was organized. Rosman, one of the sons, became a Methodist preacher. After Major Lamb and family moved to the place and lived in the Skyrin house, 1815-18, meetings were occasionally held in his house. Sometimes they were held in the house of David Tarbox, and subsequently in the schoolhouse at Burrows Hollow.

The territory of this charge was evidently part of the Bridge-water Circuit. In 1819, when Rev. George Peck was on the circuit,

*Miss Emily C. Blackman, who has compiled a history of Susquehanna County, thinks this is a mistake; that it should be the Holmes place, near where the Kennedy Hill church stood, before its removal to South Gibson.

he found some of the above-named "pillars in the little church in Gibson." It naturally became a part of Brooklyn Circuit at its formation, and remained here until the Gibson charge was formed.

The first church was on Kennedy Hill. When the present structure was erected the Kennedy Hill church was sold to the South Gibson society. The present church was begun in 1868 and finished the following year. It was dedicated on June 3, 1869, Rev. R. Nelson preaching in the afternoon and Rev. Henry Wheeler in the evening. The building is 38x56, with a lecture room in the rear 27x32 feet. The church and furnishings cost \$11,500. A writer describing it at the time said: "The taste, personal supervision, and painstaking liberality of Judge Burrows have been strikingly manifest in the projection and completion of the enterprise." Judge Urbane Burrows moved to this locality in 1819. From 1856 to 1861 he was associate judge of the Susquehanna County Court. From him the place gets the name of Burrows Hollow. He was a thrifty merchant, public-spirited citizen, and an enthusiastic Methodist. He had much to do with the planning of the building, and gave personal oversight to its construction. It is not known just how much he contributed toward the enterprise, over half, some say two thirds.

The parsonage is located at Gibson. Rev. Rosman Ingalls deeded his home to the society on condition that the society, within one year after his death, pay the trustees of Wyoming Conference \$400. This was done in the fall of 1883. One pastor only occupied this house, Rev. J. R. Wagner. Mrs. Chauncey Lamb left her house to the church, stipulating that one half the proceeds from its use be given to missions and one half to worn-out preachers. This house is now used as a parsonage, and the Ingalls property has been sold.

In 1871 a revival here added fifty-four to the church. About 1882 Urbane Burrows gave by will \$3,000 to the society, the interest of which is to be used for the support of the pastor, perpetually.

South Gibson. Mrs. Fitch Ressiguie was the leading spirit of this class at the time of its formation in 1838. The class was organized by Rev. William Reddy, who was one of the preachers on Brooklyn Circuit at that time. This was in the first school-house, built by H. P. Miller, and located near his home, on what is now known as the Wilbur Gardner property. This class consisted of Fitch Ressiguie, Benjamin Snyder, his son James

Snyder, Asa Howard, Michael Belcher, and their wives. Michael Belcher was the first class leader.

In the day of turnpikes Gibson Hill was the central point for miles around. About the time the class was organized a revival occurred which had a far-reaching effect. Among those who joined the society at this time were Charles Edwards, James Chandler, Wesley Carpenter, Hamilton Bonner, and their wives, and Miss Mindwell Sparks. The first quarterly meeting was held the ensuing summer, in Fitch Ressiguie's barn. People



SOUTH GIBSON CHURCH

came from all points on the charge—Brooklyn, Jackson, and Kennedy Hill. Of this occasion Mrs. Manzer (she who was Miss Mindwell Sparks) wrote: "I remember with pleasure the event. The multitude had come on Saturday from Brooklyn, and many miles away, to enjoy the Saturday and Sunday morning services, and especially the love feast; and how to dispose of so many for the night, in a neighborhood so sparsely settled, was a question submitted to Sister Ressiguie, who, in her Christian benevolence, characteristic always of herself, replied, '*O, well, I can keep as many as there are boards on the floor.*' Owing to her mathematical genius forty persons were comfortably lodged and fed under her hospitable roof."

Difficulties arose between the Methodists and Freewill Baptists concerning the use of the schoolhouse. Each had occupied it alternately. The Methodists now deemed it wise to build a church. James Chandler, Asa Howard, and Charles Edwards were appointed a building committee. They met at Fitch Ressiguie's house with the pastor and Urbane Burrows. Mr. Burrows started the subscription list with \$50. In a short time subscriptions enough were secured to insure the success of the enterprise. The church was located on Fitch Ressiguie's land, on the lot now used as a cemetery, and was dedicated in January, 1841, by Rev. J. M. Snyder.

"In 1853 this class was taken from the Brooklyn Circuit and put with Harford. Harford Circuit at this time included Harford, Wade's, South Gibson, Kentuck, Burrows Hollow, East Hill, Smiley, Heine's, Gibson Hill, Jackson Center, Cargill's, North Jackson, Savory's, Page's Pond, and Sweet's." This statement has reference to the circuit in 1853. In this year Gibson charge was created, and consequently could not have been a part of Harford Circuit. As Harford does not appear as a charge until 1868, it is probable that the writer quoted above should have said Gibson instead of Harford.

In the latter part of October, 1853, Wesley Carpenter invited Rev. S. Weiss, one of the preachers on the charge, to conduct a series of revival services in the schoolhouse near Wade's tavern. The meetings continued six weeks, resulting in about one hundred conversions. Nearly every home in the vicinity became a praying one. In 1870 another revival occurred in which fourteen heads of families came into the church.

The main part of the present church is the Kennedy Hill church. The frame, outside covering of walls, wainscoting, pews, and doors of the Kennedy Hill church are in this building. A lecture room was added in the rear, similar to the lecture room at Gibson. The church was dedicated on Wednesday, June 29, 1870, by Rev. B. I. Ives.

South Gibson has not continuously been a part of Gibson charge.

Two women of this society have been eminently useful—Mrs. Mary Tewksbury Ressiguie, and Mrs. Mindwell Manzer, the latter having done considerable evangelistic work.

The following have served as class leaders: Michael Belcher, Asa Howard, Charles Edwards, Hamilton Bonner, James Snyder, Wesley Carpenter, Charles Bennett, Elisha Keech, and George C. Brundage. The latter served over thirty years.

Pastorates

1853-54, R. Ingalls, S. W. Weiss; 1855, W. Round, M. Carrier; 1856, W. Round, L. Peck; 1857, L. Peck, W. W. Welch; 1858, W. W. Welch, J. Whitham; 1859, D. Worrall; 1860, D. Worrall, W. H. Gavitt; 1861, J. V. Newell; 1862, W. B. Thomas, G. Westfall; 1863, W. B. Thomas, S. Elwell; 1864, G. A. Severson, S. Elwell; 1865, G. A. Severson, J. D. Woodruff; 1866, G. A. Severson; 1867-69, G. R. Hair; 1870-71, George Forsyth; 1872-73, A. J. Arnold; 1874-75, D. C. Barnes; (1876-86 Gibson was with Harford;) 1876-78, G. T. Price; 1879-80, C. M. Surdam; 1881-82, Thomas Burgess; 1883-85, J. R. Wagner; 1886-88, J. D. Bloodgood; 1889-90, P. R. Tower; 1891-95, G. C. Jacobs; 1896-97, G. N. Underwood; 1898-99, Isaac Jenkins; 1900, L. T. Van Campen; 1901-03, G. Gorisse.

GREAT BEND, PA.

Nathaniel Lewis resided down the river, in the edge of Oakland township. He was ordained deacon by Bishop Asbury in 1807. He held meetings in surrounding settlements at an early day, and is supposed to have done so in Great Bend. John Buck wrote as follows in 1869:

"Seventy-five years ago there was a log dwelling house north of where the Erie depot now stands, at Great Bend, used as a place of worship. The congregation was scattered up and down the river, in cabins. The only means of getting from here was by canoes. They went as far as the rift or rapids, where they left their canoes, and walked past the rapids, then took passage in a large canoe around by my father's. For dinner they carried milk in bottles, and mush. They listened to one sermon in the forenoon, and then came back to the canoe and ate dinner, then went back to second service; Daniel Buck was minister. In summer this was their means of travel.

"With increasing families the means of communication increased. In winter there was no other way save by footpaths. For many years there were no denominations save Presbyterians. About seventy years ago [1799] the Methodists began an influence about two miles from here. Everybody espoused Methodism—men, women, and children. They frequently walked from five to six miles to be present at prayer meetings.

"My sisters were at one of the prayer meetings, and, as an evidence of the change in the spirit, understanding, and manners of the people, I give language used in two of the prayers on that

occasion. The reader will bear in mind that this was seventy years ago, and that the people were poor, and had little of the means or knowledge of the present day. I do not conceive that either of the individuals mentioned cherished a wrong spirit toward their fellows, but their language gives an illustration of the strength of party spirit at that time.

“Elder Lewis said, ‘Send the mind of the people up the river



GREAT BEND CHURCH

down to me, and the people down the river [the Presbyterians] may go to hell, and I care not.’

“Mrs. Stid, at the same meeting, said, ‘O Lord, take Captain Buck by the nape of the neck and shake him over hell until his teeth chatter like a raccoon.’”

The above shows the intensity of the people, at least.

Shortly after Conference in 1843 the class received notice from the trustees of the school district to cease using the schoolhouse. The notice was by Rev. McRary, the pastor of the Presbyterian church, and a Mr. De Bois, a deacon of the same church. Squire Lusk, a warm friend of the father of Asa Brooks, though not a Christian, was much displeased at this move. Being agent of what was known as the “Block House,” he seated it, put in a

stove, and gave the class the use of it. About this time a Mr. Emmons, who owned a cooper shop on the opposite side of the river, near where the Erie depot now stands, gave the Methodists the use of it, he sweeping and seating it for each service. Meetings were also held in a schoolhouse about a mile out of town.

Early in 1846 the preachers of Susquehanna District petitioned for the formation of Great Bend Mission. Accordingly, the Conference of 1846 created the mission and appointed Rev. R. S. Rose to it. The mission was intended to include Great Bend, Liberty, Franklin, part of Silver Lake, and part of Conklin. Rev. Mr. Rose writes that his preaching places were as follows: "At Great Bend, in a schoolhouse for a short time and then the class hired the Baptist church (this Baptist church was located in what is now Hallstead); at Conklin Forest, in a schoolhouse; at Corbittsville, in a schoolhouse; at Snake Creek Forks, in a schoolhouse; at Liberty, or Tanney, in a schoolhouse; at McKinney, in a schoolhouse." At the end of his year's work he left eighty members on the circuit. The next year (1847) this territory is put with Montrose.

The society at Great Bend grew slowly; it was small for many years. When Riley Case moved to Great Bend from South Gibson the leading members were Dr. James Brooks (class leader), John McKinney, Mrs. Summerton, Mrs. Painter, Mrs. Trowbridge, Mrs. Goble, and Nathaniel Banker. Mr. Case at once joined the class.

About 1851 Jonathan Weston was teaching school in Great Bend, in the house now occupied by Mr. Chaffee. Mrs. Clara Guernsey and others secured the use of the room from Mr. Weston, and invited Rev. N. S. De Witt, then at Conklin, N. Y., to come and hold some meetings in this room, which he did. This was undoubtedly by consent of the Montrose pastor, who had charge of this class at this time. It is very probable that Methodism was at a very low ebb at this time.

In 1854 a small church was erected on the present site.

The society was incorporated on November 10, 1869, with Bradley Wakeman, E. F. Wilmot, George Griggs, A. W. Larabee, A. P. Stephens, William Painter, Eli Wilcox, Selah Belden, and Alonzo S. Cahoon as trustees.

The church was rebuilt and enlarged at a cost of \$11,400, and was dedicated on Wednesday, September 21, 1870, Rev. B. I. Ives preaching in the morning and W. H. Olin in the evening. It was dedicated at the close of the evening service by D. W. Bristol, the presiding elder. This church burned on Saturday evening,

November 18, 1871. At the time of the fire the society had not yet paid for the church, so that the fire left the society with a lot and an indebtedness of \$1,500. The construction of a new church was at once begun. The new structure was dedicated on March 13, 1873, Rev. W. P. Abbott preaching in the morning and Rev. D. D. Lindsley in the evening. The building cost \$11,500. The society had a long and bitter struggle in paying for this property, receiving some liberal contributions from outside the charge. In 1880 the society was still \$2,000 in debt. Mr. B. Wakeman made a very liberal subscription, and the lively efforts of the young people reduced the debt to \$900. In July, 1881, \$200 more was paid on the debt. On January 8, 1882, a jubilee service was held over the liquidation of the debt. Toward this the widow of Rev. W. P. Abbott paid \$200.

In 1888 the church was carpeted, painted, and frescoed, and mortgaged for \$500. Incidental indebtedness increased so that in 1894 the society was \$800 in debt. In 1895 and 1896 \$200 was spent in repairs and the indebtedness reduced to \$300. Indebtedness was allowed to accumulate until \$600 must be raised to pay all indebtedness. On November 6, 1898, a rally day was observed, and announcement made by the pastor that the debt was all raised and enough more to insure the church.

This building seems to stand in an electrical storm center. The church which burned was struck by lightning, but without much injury. The present structure was hit by lightning about 1886, and quite seriously damaged.

The society has no parsonage.

Pastorates

Prior to 1841 its preachers were probably from Wyoming and Bridgewater Circuits; 1841-45, with Montrose (1841-42, E. B. Tenny, George C. Thompson; 1843-44, J. R. Boswell; 1845, W. Round); 1846, R. S. Rose; 1847-54, with Montrose (1847, Asa Brooks, D. Torry; 1848, D. Torry, G. P. Porter; 1849, E. B. Tenny, G. W. Leach; 1850-51, John Mulkey; 1852-53, P. Bartlett; 1854, Joseph Whitham, J. H. Cargill); 1855-56, New Milford and Great Bend, H. R. Clarke; 1857, Great Bend and New Milford (the two places continuing together until spring of 1869), W. Silsbee; 1858, Luther Peck; 1859-60, H. Wheeler; 1861, S. S. Barter; 1862, G. A. Severson; 1863-64, P. Bartlett; 1865-66, S. Elwell; 1867-68, A. F. Harding; 1869-71, I. N. Pardee; 1872-74, E. P. Eldridge; 1875-76, C. S. Alexander; 1877, W. B. Kinney; 1878-79, C. H. Jewell; 1880-81, J. W. Mevis; 1882-84, O. L.

Severson; 1885-87, E. B. Olmstead; 1888-89, J. B. Sweet; 1890-91, W. R. Turner; 1892-93, J. A. Faulkner; 1894-97, J. S. Crompton; 1898-1900, J. N. Lee; 1901-02, S. G. Snowden; 1903, E. B. Singer.

HALLSTEAD, PA.

Methodists commenced work here as early as 1842, holding services in an old Baptist church and in a schoolhouse that stood on the site of the present church. Between that time and the organization of the Hallstead church several ministers of the Great Bend and New Milford and Great Bend charges held services here. Rev. J. B. Sweet held meetings in the schoolhouse



HALLSTEAD CHURCH

on Franklin Street, and afterward in the Stockholm Hall, corner of Pine Street and Chase Avenue. Rev. J. A. Faulkner held services in the Baptist church and in the Young Men's Christian Association Hall.

"As the town grew and the number of Methodists in Hallstead increased it was thought that the interests of Methodism could best be conserved by erecting a church. Growing out of this thought, at the third Quarterly Conference of the Great Bend Methodist Episcopal Church, held in October, 1894, a resolution was adopted to the effect that 'it was now time that the Methodist people in our sister town of Hallstead should have a church of their own.' The following trustees were elected, who at a future meeting held in Hallstead were confirmed and elected to the offices

indicated, namely, L. D. Miller, president; B. F. Bernstein, secretary; L. N. Frudd, treasurer; A. Watson, and J. Bogart.

"The following Monday night a meeting of all interested was held in Hallstead, at which time, as above stated, the trustees were confirmed, and a site for building the church was selected. Three lots were obtainable free of cost, namely, the Rose property on Church Street, adjoining the Delaware, Lackawanna, and Western Railroad track; a lot offered by the Hallstead Land Improvement Company, together with a pledge of \$500; and a lot on Pine Street, offered by Captain R. C. DuBois. After a general discussion a vote was taken, by which it was unanimously decided to accept the offer of the Rose property on Church Street.

"A subscription was soon after started, and nearly \$1,500 was pledged. To decide where to build was one thing; to decide what to build was another thing. On the subject of the size and cost of the church-to-be there was difference of opinion. Owing to this the building project was delayed for some time, and at one time it seemed that the whole matter would fail of success. Plans, procured from the Church Extension Society, were at length decided on, the contract was awarded to F. H. Johnson and the work of building pushed rapidly forward.

"The corner stone was laid September 11, 1895. The following-named articles were placed in the corner stone, namely: A Bible; a copy of the Methodist Episcopal Discipline; a photograph of the pastor, Rev. John Crompton; a copy of each of the following papers: *The Christian Advocate*, the *Northern Christian Advocate*, the *Hallstead Herald*, and the *Great Bend Plaindealer*, and an historical statement of the movement. Addresses were made by Presiding Elder Woodruff, Revs. Stephen Jay, H. H. Wilbur, J. B. Wilson, and others. Rev. J. S. Crompton laid the corner stone, assisted by the trustees."

The church was dedicated on Tuesday, March 17, 1896. At the morning service speeches were made by the Rev. Mr. Church, pastor of the Hallstead Presbyterian Church, Rev. Mr. Davis pastor of the Hallstead Baptist Church, Revs. J. S. Crompton, J. H. Race, C. H. Hayes, and A. F. Harding, Mr. Adar, secretary of the Hallstead Young Men's Christian Association, and Mr. Moore, editor of the *Great Bend Plaindealer*. Rev. W. H. Pearce, D.D., preached at 2 P. M., and in the evening Rev. J. B. Sweet. The cost of the church and furnishings, exclusive of lot, was \$3,600. There was needed \$2,000, the balance having been raised. Rev. J. H. Race did the soliciting during the day, and \$1,700 was secured, leaving an unprovided-for debt of \$300. The church

was dedicated by Rev. Stephen Jay, in the absence of the presiding elder, who was sick.

On the succeeding Sunday a Sunday school was organized, with Charles Banker superintendent. Subsequently Senior and Junior Leagues were organized.

On Thursday, October 28, 1897, a Rally Day service was held. Rev. M. S. Hard, D.D., preached in the afternoon, and the evening service was in charge of Rev. J. H. Race, the Carmel Grove Trio furnishing several songs. The sum of \$875 was raised, which a little more than paid the indebtedness of the society.

The Ladies' Aid Society was organized about the time the building of a new church began to be agitated, and has done fine service.

The first death of a member of the society was that of John Austin, who fell dead on July 18, 1897, while leading the Epworth League service.

Some singular coincidences: The church was dedicated on St. Patrick's Day; the first pastor was of Irish descent; the first lecture delivered in the church was by an Irishman and on Ireland; and the first funeral in the church was that of an Irishman.

The pastor at Great Bend served this society until Conference in April, when it received a pastor by appointment of the Conference.

Pastorates

1896, E. E. Riley; 1897-98, D. L. McDonald; 1899, H. A. Williams; 1900-01, E. Colwell; 1902, W. L. Linnaberry; 1903, G. A. Warburton.

HARFORD, PA.

Presbyterianism and Congregationalism preceded Methodism in Harford, having been brought here from Massachusetts by the earliest settlers, known as the "Nine Partners."

The first Methodist class formed in the township was in North Harford, about 1839. The following were its members: Tyler Carpenter, Miles Dikeman, Julia Dikeman, Daniel Green, Edward and Wealthy White, John and Sarah Dikeman, Louisa Payne, Catharine Briton, Mary Sophia, Jane Dikeman, Simeon and Nancy Sloat. Tyler Carpenter was the class leader.

In 1841 another class was organized in the village of Harford, consisting of fifteen persons. William Raymond, Amos J. Rice and wife, Silas B. Guile, Harvey Sibley and wife, Dexter Sibley and wife, Penuel Carpenter and wife, Elenora Sweet, John Dikeman and wife, Augustus Sophia and family. William Raymond

and Amos J. Rice were the first leaders. Dexter Sibley, J. C. Edward, and S. B. Guile have since served in that capacity. Meetings were held in a large upper room in Harvey Sibley's house, afterward owned by Zerah Very, and finally demolished. In 1842 there were no regular services, preaching being supplied occasionally by neighboring pastors. The Quarterly Conference of Brooklyn Circuit, held in Gibson on July 1, 1843, adopted this resolution:

"Resolved, That this Quarterly Conference request the presiding elder to use his influence with the bishop at the next session of the Oneida Conference to have three preachers appointed to this circuit for the next Conference year, provided the friends in Harford will pledge themselves to raise the amount necessary to support a preacher with a small family."

Harford agreed and was added to the Brooklyn Circuit. The class had grown so that now it had thirty-two members: William N. and Mary Raymond, George W. Leach, Dexter and Thankful Sibley, Amos J. and Sally Rice, S. B. Guile, Harvey and Mary Sibley, Penuel and Caroline Carpenter, Francis Sanford, Steadman Marean, Julia Thatcher, Peter V. and Lois Dunn, John E. Richardson, Ezekiel T. Seeley, Maria Thatcher, Mary M. Forsythe, Hulda A. Dunn, Sarah A. Rice, C. M. and Jerusha Paine, William Gillon, O. G. Coughlan, Cyrus C. Carpenter, Florilla Tucker, David Foreman, Julia Fuller, and Mary C. Marean.

The class grew until the upper room was too small for them. Early in 1844 they decided to build a church. The present site was donated by Harvey Sibley. Materials were collected and the building commenced; but being unable to finish, the basement was fitted up and used for church work until 1850, when the audience room was completed and the building dedicated. This year was noted because of a great revival which swept the town.

In the spring of 1846 Harford had its first quarterly meeting.

In 1869 and 1870 the church was thoroughly repaired—painted, newly roofed, pews rearranged and painted, new pulpit, new altar rail and place for choir, new organ put in, walls papered, and horse sheds erected, all at a cost of \$1,400. The church was reopened on Friday, March 18, 1870, Rev. B. I. Ives preaching in the morning and Rev. S. W. Weiss in the evening. There was raised on this day \$700, the balance needed to pay for repairs. In 1878 the old steeple was removed and a modern tower erected, a one-thousand-pound bell put in the tower, and the church re-roofed. These repairs cost \$542, of which the Ladies' Aid Society paid \$292. In 1881 a picket fence was built along the front of the

lot, costing \$90, and in 1884 \$160 was invested in more sheds. In 1886 the church was again renovated and repaired, at a cost of \$625. Improvements consisted in a new roof, new windows, walls repapered, building painted outside and in, and a new fence.

In April, 1889, the parsonage, located on Water Street, was purchased of James A. Savage for \$400. The property was valued at \$800, Mr. Savage donating \$400.

The Sunday school has existed since about 1845, and the following have been superintendents: William N. Raymond, A. J. Rice, S. B. Guile, O. G. Coughlin, J. C. Edwards, E. M. Osborn, W. S. Sophia, W. B. Guile, and E. M. Tingley.

The years 1861, 1871, 1874, 1875, 1879, 1888, and 1889 were seasons of good revival work.

On May 28, 1853, the Quarterly Conference at South Gibson "*Resolved*, That in view of the extent of territory, nature of the roads, necessity for greater amount of pastoral and pulpit labors than can be had under the present arrangement, we recommend to the Annual Conference a division of Brooklyn Circuit, and that the lines of division be along the Martin Creek to the Milford and Owego turnpike, by the turnpike to Lenox Corners, and thence down the Tunkhannock Creek."

The Conference divided the territory forming the Gibson Circuit, which embraced Gibson, Jackson, and Harford townships. This arrangement continued until 1868, when the Gibson Circuit was divided into two circuits—the Gibson and Jackson Circuit, and the Harford and South Gibson Circuit. Harford and South Gibson continued until 1874, when it was united with Gibson, forming Gibson and Harford charge. In 1886 Gibson and Harford were divided by mutual consent.

Kingsley. For some years the people of various beliefs united with the Universalists in church work. But some devout Christian ladies, unwilling to be swallowed up by that body, and to be compelled to teach doctrines which they could not indorse, withdrew and organized a Sunday school in the schoolhouse. Shortly after this the Rev. Thomas Eva, of Harford, preached to this people twice a week in the schoolhouse. Some conversions occurred, and a class was organized. In 1897 this class was added to the East Bridgewater charge, where it remained until 1899, when it was put with Harford.

In 1897 and 1898 the church was built, the lot and building costing \$1,150. The church was dedicated on March 31, 1898, Rev. L. C. Floyd, the presiding elder, preaching in the morning

and Rev. E. B. Olmstead in the afternoon. At these services \$400 was raised, which a little more than provided for the amount of indebtedness.

Pastorates

1843-52, with Brooklyn Circuit* (1843, William Round, H. Brownscombe, W. H. Miller; 1844, William Round, G. H. Blakeslee, John Hersey; 1845, Thomas Wilcox, Asa Brooks, N. S. De Witt; 1846, J. W. Davison, Asa Brooks; 1847, M. Ruger, J. W. Davison; 1848, M. Ruger, L. D. Tryon; 1849-50, E. P. Williams, D. C. Olmstead; 1851, E. W. Breckinridge, S. S. Barter, William Shelp; 1852, E. W. Breckinridge, W. B. Thomas); 1853-67, with Gibson (1853-54, R. Ingalls, S. W. Weiss; 1855, William Round, M. Carrier; 1856, William Round, Luther Peck; 1857, W. W. Welch, Luther Peck; 1858, W. W. Welch, Joseph Whitham; 1859, D. Worrall; 1860, D. Worrall, W. H. Gavitt; 1861, J. V. Newell, G. Westfall; 1862, W. B. Thomas, G. Westfall; 1863, W. B. Thomas, S. Elwell; 1864, G. A. Severson, S. Elwell; 1865, G. A. Severson, J. D. Woodruff; 1866, G. A. Severson, J. B. Davis; 1867, G. R. Hair); 1868-73, Harford and South Gibson (1868, Jesse T. Crowell; 1869, G. Westfall; 1870-72, A. C. Sperry; 1873, H. G. Harned); 1874-85, with Gibson (1874-75, D. C. Barnes; 1876-78, G. T. Price; 1879-80, C. M. Surdam; 1881-82, Thomas Burgess; 1883-85, J. R. Wagner); 1886-87, W. H. Bailey; 1888, J. W. Nicholson; 1889, G. E. Van Woert; 1890, H. A. Greene; 1891-93, F. D. Hartsock; 1894-96, Thomas Eva; 1897-98, J. M. Correll; 1899-1901, G. D. Fisher; 1902-03, T. R. Warnock.

By comparison it will be seen that the above does not agree with Brooklyn Circuit and Gibson. Those were taken from the published Minutes, this from the church records. The presiding elder undoubtedly added to the appointments a supply after Conference.

HAWLEYTON, N. Y.

Hawleyton and Brackneyville were taken from the Vestal Circuit at the formation of this charge. Hawleyton was at one time called "The Hemlocks" and later "West Chenango." We are unable to state the time Methodism began its work here. Its early days are lost to view. In 1845 a revival strengthened the class very greatly. By some this is claimed to be the origin of the class. The church and parsonage were built by J. M. Hawley—that is, he left direction in his will for the building of the church and parsonage, which was done by his son as executor. The

place is named in honor of him. The church cost about \$2,000, and was dedicated on Thursday, January 1, 1857, at 11 A. M., by Dr. N. Rounds. Prior to this the society used the schoolhouse. This building was remodeled in 1877, at a cost of \$440. It was newly sided, replastered, steeple built, and the inside somewhat changed and refurnished. It was reopened on Thanksgiving Day by the Rev. William Bixby.

A meeting to incorporate the society was held at the house of Edwin J. Sterns, on February 22, 1854, at 2 P. M. Marvin Lathrop and Eli Meeker were judges, and the following were elected trustees: James S. Hawley, Ebenezer Miller, Edwin J. Sterns, Samuel Meeker, John A. Severson, Henry Jacox, and Amos Brayman. The corporate name of the society is "The Hawleyton Methodist Episcopal Society."

Brackneyville. As early as 1818 an effort was made to organize work here, but failed on account of the unsettled condition of the people. About 1831 regular services were established, and held in schoolhouses and houses of the members. The Heath, Jaycox, Minkler, and Miller families were among the early members. On New Year's Day in 1840 a series of revival services was commenced which resulted in forty conversions. This meeting was referred to for many years afterward as the "great reformation." This added much strength to the class.

In 1846 a plain frame church was built on the northeast corner of the crossroads, south of Brackneyville, and opposite the schoolhouse, in which meetings were held. The church was dedicated in February, 1847. In 1867 this building was moved to a more desirable site on the same road, farther north, improved and enlarged at a cost of \$2,000. The society became incorporated on January 24, 1868, with the following as trustees: J. S. Gage, R. B. Meeker, William Meeker, Benjamin S. Gage, Mortimer Gage, Aaron Meeker, and John W. Brackney.

Conklin Forks is on the Little Snake Creek. We know very little about this appointment. The society was incorporated on February 22, 1872, as "The Methodist Episcopal Church on Little Snake Creek." Rev. C. V. Arnold presided at the meeting for incorporation, and Eli S. Meeker acted as secretary. D. N. Clure, Daniel Lockwood, Albert Spafford, Samuel Clement, Jefferson T. Finch, Sylvester M. Finch, and Richard Van Patten were elected trustees. The church was dedicated on Wednesday, December 18, 1872, D. W. Bristol, D.D., preaching in the morning and H. R. Clarke, D.D., in the evening.

Pastorates

Prior to 1861 with Vestal. 1861, supply; 1862, L. Pitts; 1863-65, George Comfort; 1866-67, D. D. Lindsley; 1868, William Round; 1869, W. Round, A. F. Harding; 1870-72, C. V. Arnold; 1873-74, E. Sibley; 1875-76, S. W. Spencer; 1877-78, Asa Brooks; 1879-80, T. Burgess; 1881-83, J. F. Jones; 1884-86, P. Holbrook; 1887-89, F. H. Parsons; 1890, G. W. Saunders; 1891-92, J. S. Lewis; 1893, J. S. Crompton; 1894, A. Eastman; 1895-96, J. H. Weston; 1897, J. H. Taylor; 1898-99, Robert McLaren; 1900-01, N. A. Darling; 1902-03, Philip Houck.

HEART LAKE, PA.

Mr. Gates, of Binghamton, while taking his vacation at Heart Lake in the summer of 1896, instituted prayer meeting services which were held in the homes of this vicinity. Several conversions occurred. The pastor of New Milford held preaching services here in 1897, organized a society, and circulated the subscription paper for the building of the church. The lot was given by Mr. David L. Kimber in August of 1897, and the work of building commenced at once. The church cost about \$1,000, and was dedicated on January 20, 1898, by Rev. L. C. Floyd. In the spring of 1898 it was put with the East Bridgewater charge.

East Bridgewater. It is claimed that a class was formed here in 1813 with Nathaniel Reynolds leader. Another writer says that there were occasional preaching services here as early as 1816. It is evident that Methodism was planted here at an early day. Meetings were held in private houses and barns, and subsequently in the schoolhouse until the building of the church. A revival of over one hundred conversions in the winter of 1876-77 gave new life and strength to a class which had struggled for years. In 1877 a site was given the society by Windsor Aldrich and Mrs. Hattie E. Gardner. The church was begun in the fall of 1877 and completed the following spring, at a cost of \$2,500. It was dedicated by Rev. William Bixby, the Wyoming Trio and some adjoining pastors being present.

There have been three revival seasons which are recalled as really great—the winters of 1858-59, 1859-60, 1876-77.

This place was on the Bridgewater Circuit until the formation of Brooklyn Circuit, when it became a part of it. It remained with Brooklyn until 1881 or 1882, when it was put with Montrose. The pastor appointed to Montrose in 1892 refused to serve the outlying appointments. Rev. J. D. Safford served this point

and Alford one year, and was followed by G. B. Rogers, who continued until 1897. In 1894 East Bridgewater appears among the appointments, the charge consisting of East Bridgewater and Alford. In 1898 the name of the charge was changed to Alford, Heart Lake being added to the charge this year. In 1899 the name was changed to Heart Lake. Kingsley was with this charge in 1898.

Alford. The first class organized here was in 1858 by the pastor of Brooklyn Circuit. In 1860 the appointee to the circuit refused to serve any of the outlying appointments except East Bridgewater, which left Martin Creek (now Foster), Union (now West Nicholson), Meshoppen (now Heart Lake), and Montrose Depot (now Alford) without pastoral oversight. The presiding elder secured Rev. G. B. Rogers to care for these places. During the winter of 1860 and 1861 a good revival work added to the class, until it numbered thirty-five. For years after this there were occasional services only, and the class became somewhat scattered. In 1892 work was resumed under Rev. J. D. Safford. Services were held in the schoolhouse, and souls were added to the kingdom. A class was formed with C. T. Brown as leader. In 1893 there were still other additions to the membership. One evening in August, 1896, the presiding elder, during the service which he was conducting, suggested that a church ought to be erected. It pleased the people. A subscription was started, and \$200 was subscribed in a few days. The lot was given by Messrs. Tiffany and Cramer, valued at \$100. The foundation was laid by men of the neighborhood free of charge. On October 16, 1896, the corner stone was laid by the presiding elder. The stone was the gift of Moses Shields, of Nicholson, and was valued at \$25. It contains a record of subscriptions, history of the church, list of members, list of trustees, history of the Sunday school, a Discipline, a *Northern Christian Advocate*, an *Independent Republican*, and a *Montrose Democrat*. The contract for the building was let to J. A. Whitman, of Lindaville, for \$690. While the carpenters were at work Mrs. Perry Sweet solicited for the carpet, which cost \$45; Mrs. C. T. Brown solicited for the chairs, which cost \$25; and Mrs. J. S. Marean secured money for the bell, which cost \$40. Mr. A. S. Minor, of Binghamton, donated two Rochester lamps; Mr. M. Norton, of Scranton, gave the pulpit Bible; and Mr. J. W. Guernsey, of Scranton, gave the communion table. The church was dedicated on December 17, 1896, by Rev. L. C. Floyd, Rev. E. B. Olmstead preaching the dedicatory ser-

mon from Acts ii, 39. Revival services followed which resulted in twenty conversions. In 1899 Mrs. W. H. Tiffany presented the society with a silver communion service. The trustees at the time of building were W. H. Tiffany, J. S. Marean, C. T. Brown, L. F. Van Housen, and H. Y. Page.

A Sunday school has been maintained at this place quite steadily since 1873, and with good results.

The Ladies' Aid Society was organized in 1893, and has been of great service to the society in many ways.

Pastorates

East Bridgewater, 1892, J. D. Safford; 1893-96, G. B. Rogers; 1897, E. Colwell; Alford, 1898, E. Colwell; Heart Lake, 1899-1900, E. E. Barker; 1901-02, R. F. Ruch; 1903, H. L. Hubbard.

HICKORY GROVE, PA.

The early days of this charge are shrouded in obscurity. It was probably with Tioga Circuit in the beginning, afterward a part of Windsor Circuit, became a part of Conklin Circuit at its formation, and was a part of Kirkwood Circuit in 1851, again became a part of Conklin Circuit, and about 1860 became once more a part of Kirkwood Circuit, where it remained until Randolph charge was organized. Since the charge was formed in 1870 it has successively been known as Randolph, Flowers, Locust Hill, and Hickory Grove. The parsonage is located at Hickory Grove. About one and one half miles southwest of Hickory Grove is the Locust Hill church. Two miles west from the Locust Hill church is Beavans appointment, where the society uses the schoolhouse. The Edson church is about two miles west of the Beavans schoolhouse, and about two miles a little south of west is the Randolph church.

The parsonage was bought of Mrs. Hayte in the spring of 1901 for \$400, and the barn was built in the fall of the same year. For this purpose the society bought an abandoned Advent church, situated near Edson, for \$25. The building was torn down, moved, and made into the barn by members of the society making bees.

Locust Hill. The church was erected in 1875 at a cost of about \$2,000. Addison Brush gave the ground for church and sheds. The church was dedicated by Rev. H. R. Clarke, D.D. Calvin Brush and C. B. Dickson were among the first trustees. S. L. Beavan has been a trustee here over twenty years.

Beavansville. This is a thrifty schoolhouse appointment, and services have been held here since 1870. Among the early members were Thomas Beavens, Samuel Howe and wife, Cornelius Scouten, William Poole, Mrs. Saxby, and Nathan Hawkins and wife.

Edson. Work was begun here at an early date, and known in early days as Bartonville class. We give the list of members taken from the class book of Bartonville class of 1858: Ashahel Stevens, leader, Polly Stevens, Hiram Barton, Eliza A. Barton, Julia A. Mayo, Agnes Hubbard, George Pulz, Caroline Spoor, William Spoor, Polly Williams, Samuel Skinner, Emily Frost, Ephraim Titus, Mehetabel Titus, Charles and Levina Huffman, Chloe Hawkins. All of the above are now dead except Chloe Hawkins (now Mrs. J. S. Pulz). At this time services were held in the evening once in four weeks, and the class formed a part of Conklin charge.

The site for the church was donated by Eben Hawkins and Mrs. H. A. Spoor, each giving one half. The building committee consisted of H. A. Spoor, Oscar Barton, Lewis Stanmard, Lewis Rude, Adelbert Mayo, all of whom are trustees, and Rev. J. J. Henry. The building cost \$1,150, and was dedicated on March 20, 1902, by the Rev. L. C. Floyd.

Services are held at this station now once in two weeks at 2 P. M.

Randolph receives its name from being a part of the Randolph patent on the original survey. When a post office was established here a few years ago it was called Flowers. The office has been discontinued. The first sermon preached here was by the Rev. David Dunham, who was at the time on Tioga Circuit, who preached in the house of a Mr. Jewell, in 1799, from Rev. vii, 17. A class was formed soon afterward, consisting of Mrs. Mollie Andrews, wife of Levi Andrews, Reuben Stevens and wife, Frederick Goodell and his wife Rhoda, and their son William. Reuben Stevens was appointed leader. During the next forty-five years we know little or nothing of Methodism in this place. In 1845 a class was organized with Axel Stevens leader, R. S. Rose and Henry Pelham being the preachers in charge.

The church was built in 1866, and dedicated by Rev. Zechariah Paddock, Levi A. Williams, James W. Bell, and Luman D. Judd being the trustees. The building is owned jointly and equally by the Methodist Episcopalians and Wesleyan Methodists. Mr. W. Burt Bell was the recording steward from 1883 to 1895.

Pastorates

1870, E. Ketcham; 1871-72, L. F. Ketcham; 1873-74, C. H. Jewell; 1875, G. W. Christian; 1876-77, W. F. Boyce; 1878, —; 1879, H. H. Williams; 1880, E. B. Meaker; 1881-82, D. Malpass; 1883-84, W. H. Stang; 1885-86, T. Burgess; 1887-89, W. M. Shaw; 1890-91, E. F. Lyon; 1892-93, A. O. Williams; 1894-95, S. A. Luce (in 1895 called Flowers); 1896, D. F. Unangst; 1897-98, W. F. Boyce (in 1898 called Locust Hill); 1899-1902, J. J. Henry (in 1902 called Hickory Grove); 1903, William Rawlings.

KIRKWOOD, N. Y.

The territory of Kirkwood charge received its first regular pastoral oversight from the preachers on Windsor Circuit. However, it is claimed that prior to 1803 a class was organized here consisting of Asa Rood and wife, Peter Wentz and wife, Clara Mapes, and Thomas Gray.

While George Lane was teaching school in 1803 he experienced religion. He left school for a few days. On his return he told his scholars of his experience, exhorted them and prayed with them. A great revival broke out at once. The schoolhouse in which Mr. Lane taught was near the present village of Kirkwood.

The Kirkwood class was organized in 1851. It was formed to take the place of the Michigan class, which was abandoned and absorbed by the Kirkwood class. Kirkwood at this time formed a part of Conklin Circuit, where it remained until the Kirkwood charge was organized.

The church was erected in 1860, at a cost of \$1,500. It has been twice repaired, enlarging and beautifying the building. The parsonage was built in 1870.

A great revival was experienced in the winter of 1891-92.

Riverside. This appointment was known for many years as Conklin, and was the head of the old Conklin Circuit. The class was organized about 1838. Services were held in the schoolhouse. In 1844 a church was built on a piece of ground donated by William A. Conklin. The society was incorporated on February 15, 1845, with William Conklin, Alexander Brown, Joseph Conklin, Tobias Van Buren, William Brown, William Broadfoot, and Alvin Conklin trustees. At that time there was no Methodist church nearer than Windsor or Binghamton. In 1849 the society, with others, was taken from the Windsor Circuit and formed into Conklin Circuit. A parsonage was built that year. In 1851 the

circuit comprised the following: Conklin, Locust Hill, East Randolph, Randolph Center, Grigg's Corners, Hazardville, Barton settlement, and Kirkwood. When the Kirkwood church was built in 1860 it was thought best to change the name of the circuit to Kirkwood, which was done in 1861. The pastor, however, continued to live at Conklin until a parsonage was built at Kirkwood in 1870, after which the Conklin house was rented. In 1872 Conklin was taken from Kirkwood and added to Great Bend, where it continued until 1876 or 1877, when the church was sold to the Christians, and the proceeds divided between Great Bend and Kirkwood.

It is evident that Methodism did not die at Conklin, though greatly weakened. On February 11, 1880, the society was incorporated with Thomas Conklin, William Brown, Tobias Van Buren, Simon K. Wilsey, and John Van Auken trustees.

Questions: Was the society anticipating the erection of another church? And was it for this that this incorporation took place? And what had become of the first? In 1895 the society bought back the old church for \$500, and rededicated it with proper services.

Pastorates

1849 (Conklin, 1849-60), C. V. Arnold; 1850-51, N. S. De Witt; 1852, A. C. Sperry; 1853, A. C. Sperry, W. B. Thomas; 1854-55, A. F. Harding; 1856, E. B. Tenny; 1857-58, W. Round; 1859-60, J. M. Grimes; 1861-62 (Kirkwood, 1861 to date), P. Holbrook; 1863-64, A. Brigham; 1865-67, Levi Pitts; 1868, E. Sibley; 1869-71, J. N. Lee; 1872-73, D. Personeus; 1874-75, T. Burgess; 1876-77, J. W. Hewitt; 1878-80, W. B. Kinney; 1881-82, C. V. Arnold; 1883-85, J. H. Weston; 1886-88, H. G. Blair; 1889-90, J. S. Lewis; 1891-92, J. S. Crompton; 1893-95, J. B. Wilson; 1896, J. M. Correll; 1897-99, C. P. Tiffany; 1900, M. L. Andariese; 1901, W. M. Shaw; 1902-03, W. D. Lathrop.

LESTERSHIRE, N. Y.

This society was chartered on January 31, 1889, under the corporate name of "The Methodist Episcopal Church of Lestershire," with the following trustees: H. R. Clarke, E. B. Green, C. F. Johnson, W. M. Fletcher, A. D. Rockwell, Law S. Brooks, and George Johnson. Mr. G. H. Lester gave the society two lots on Main Street, valued at \$1,500. In 1890 L. B. Weeks was appointed pastor of Clinton Street and Lestershire. He arranged to hold services at Clinton Street morning and evening, and in

Lestershire at 12:30. Of the \$900 salary promised, Lestershire was to pay one third. On April 20 the first service was held in the packing room of the Lestershire Boot and Shoe Factory, the second at the house of G. F. Johnson, and the third in a storehouse near the Delaware, Lackawanna, and Western Railroad. At this meeting it was decided that steps must be taken to secure a permanent place of worship, and a temporary building was proposed. During the week a temporary building was erected, and the following Sunday services were held in it. Dr. H. R. Clarke assisted in these services. Five hundred dollars, the cost of the



LESTERSHIRE CHURCH AND PARSONAGE

building, including organ and furniture, was soon raised. At this time the society numbered ten, and the next spring it numbered thirty-three.

In 1891 plans for a new church were adopted, and work begun on May 14. The excavating was done by W. D. Roberts, foundation laid by E. Telleston, and the superstructure put up by G. M. Horton. The building committee consisted of N. B. Russell, C. F. Johnson, and Rev. H. H. Wilbur. The church, furnishings, and sheds cost \$5,296.64. Dedication services were held on Tuesday, January 5, 1892. Rev. C. C. McCabe, D.D., preached in the afternoon, from Exod. xxv, 8, and Rev. M. S. Hard, D.D., in the evening, from Acts i, 8. Dr. Hard managed the finances. An indebtedness of \$2,000 was to be carried; \$1,505.60 had already

been provided for, and \$1,791.04 was needed. During the day \$2,220 was subscribed.

The Ladies' Aid Society had paid the rental of the parsonage during the year, furnished it, and on the day of dedication gave the trustees their check for \$500.

The girls' society, "Willing Workers," bought the pulpit chairs, and afterward purchased the altar table and a communion set.

A good revival work followed, and at the end of this year the society had eighty-two members and thirty-five probationers.

The parsonage, built 1894, has few superiors in the Conference.

Pastorates

1890, Clinton Street and Lestershire, L. B. Weeks; Lestershire alone, 1891-93, H. H. Wilbur; 1894-96, W. J. Hill; 1897-1900, H. M. Crydenwise; 1901-03, L. B. Weeks.

MAINE, N. Y.

The territory embraced in this charge was formerly a part of the old Union Circuit. However, work was done here some years before the formation of Union Circuit, probably by the preachers from Pike Circuit. A meeting was held at the house of George Rexford on April 12, 1833, at which time the society was first incorporated. Revs. S. Stocking and Rosman Ingalls presided, and Elijah Bancroft, James Howard, Gardner J. Bowers, James Bratt, John R. Durfey, and Norman Smith were elected trustees. According to the Minutes, S. H. Stocking served Pike Circuit this year. While this claim is made by good authority, it is difficult to see how the preachers from Pike Circuit could give this section any attention. (See index for Pike Circuit.) We have been unable to find anything concerning this circuit, other than the appointees to it. The above is valuable, as it is evidence showing that Methodism had taken root here in 1833. Meetings were held in a schoolhouse in the center of the village. Severe opposition from the Baptists and Congregationalists closed the doors of this schoolhouse to them, and they were compelled to go to a schoolhouse about three quarters of a mile below the village, in what is known as the Curtis neighborhood, where meetings were held several years. A revival in 1845 strengthened the class considerably. On August 19, 1845, a meeting was held in Maine village, and the society again incorporated with the corporate title of "The First Methodist Episcopal Church in Maine Village," with Ebenezer Allen, Gardner S. Bowers, Henry C. Howard, James M. Howard, and Orange H. Arnold as

trustees. In 1848, Mr. William Lincoln, a prominent merchant in the town, though not a Christian, gave the site for a church and contributed \$100 toward building the church. The effort and sacrifice which the erection of this church demanded may be seen from the fact that when the frame was up it stood about a year before it was inclosed, and after inclosure another year passed before the building was finished. The building, which cost about \$2,000, was dedicated on October 17, 1850, by Rev. J. M. Snyder. On September 30, 1851, the society again met to incorporate. James M. Howard and Nathan Legg presided. The corporate title is the same as before, and Amos C. Payne, George M. Hardendorf, James M. Howard, Orange H. Arnold, Isaac Holden, James Briggs, John H. Brooks, Orwin Carley, and Nathan Legg were elected trustees. This charter being considered extinct, the society met on April 16, 1866, and again incorporated, with Russel Dodge, James Howard, Daniel Dudley, C. Cleveland, and Henry Turner as trustees. On December 19, 1877, after \$1,300 had been expended in repairs, the church was reopened, Rev. I. T. Walker preaching in the morning, from "What think ye of Christ?" and Rev. W. Bixby in the evening, from "I am the light of the world."

We are unable to state when the first parsonage was built, but in 1886 the old property was sold and the present parsonage property bought. In the purchase a debt was incurred which consumed several years in paying.

On November 15, 1895, a fiftieth anniversary service was held, at which Rev. J. H. Race preached at 2 p. m., and Rev. J. O. Woodruff in the evening. This occasion was made notable by the burning of the \$750 mortgage against the parsonage.

When Maine charge was first formed it had three out-appointments—North Maine, Lamb's Corners, and the Councilman neighborhood. These are now known as Tiona, Nanticoke, and Glen Aubrey. Ketchumville has been added in recent years.

North Maine is situated four miles northwest of Maine village, and Methodism is about as old here as in the village, services having been commenced here about 1835. The schoolhouse was used for church work over thirty-five years. In 1844 the class had thirteen members. Among the members at this time were Marsena H. McIntyre, Orange H. Arnold, Russell Robinson, and George M. Hardendorf. A meeting was held in the schoolhouse on January 15, 1869, at which Rev. T. Burgess presided and H. W. Slosson acted as clerk. The society was incorporated as "The First Methodist Episcopal Church of North Maine," and

William H. Ashley, Charles C. Smith, James Eckerson, George M. Hardendorf, and John Pier were elected trustees. The site for the church was given by Adoniram Church, the son of a Baptist preacher. The architect of the church was Gifford Hardendorf. The building cost \$2,800, and was dedicated on March 8, 1871, by Dr. D. W. Bristol, Rev. William Searls preaching the dedicatory sermon at 11 A. M. It is claimed that the spirit of the church was so strong and vigorous for many years that sinners had either to submit to God or move out of the neighborhood.

Glen Aubrey is situated about five and a half miles northeast of Maine village. A class was organized here about 1842 which used the schoolhouse until the church was built. The society was incorporated on March 18, 1867, as "The Glen Aubrey Methodist Episcopal Church," with Hiram J. Dietz, Abraham P. Hawver, Nelson A. Simpkins, Lorenzo D. Tanner, and Horace Walker trustees. John C. Couse presented the society with a lot upon which the church was built at a cost of \$2,500. It was dedicated on Thursday, March 19, 1868, at 10:30, by Rev. B. I. Ives. The moving spirit in the enterprise was Hiram J. Dietz.

Nanticoke is situated six miles north of Maine village, and became a preaching place for the Methodists about 1846. About 1850 Mr. John H. Brooks, a brother of Rev. Asa Brooks, became interested in this community, organized a Sunday school, and became its superintendent. Through his efforts a revival broke out in the Sunday school. He called in the aid of his pastor, Rev. J. M. Grimes, who at once began a series of revival services which resulted in nearly one hundred conversions. This was virtually the establishing of the Methodist and Baptist churches in this place. On December 12, 1851, a meeting was held at the house of Archibald Hartwell, when the society was incorporated, with Levi Hartwell, Correlli Cady, Lorano Gates, Thomas Cary, Gaviah P. Spencer, Harvey Baird, and Morgan Spencer as trustees. A lot was purchased of Thomas Lamb for \$50, upon which the church was erected at a cost of \$1,000. It was dedicated in 1852 by Rev. Z. Paddock, D.D. In 1869 the building was thoroughly repaired at a cost of \$1,000. It was reopened on October 14, 1869, Rev. D. W. Bristol preaching in the morning and Rev. W. H. Olin in the evening. During the day \$832 was raised, the balance having been previously raised.

In 1875 this point was made a Conference appointment, with Ketchumville, East Berkshire, Japhet Hollow, and Cadwell settlement as out-appointments, and was served as follows: C. Sweet,

S. W. Cole, A. Brigham, and L. B. Weeks. In 1879 it again became a part of Maine Circuit.

Ketchumville is six miles northwest of Maine village. Work commenced here as early as 1840, but seems to have subsided. In 1886 or 1887 the Maine pastor began working at the place, and organized a class. About this time the Salvation Army visited the place, and their labors resulted in the conversion of a number of persons, among them Rev. C. E. Sweet, of this Conference. The church was dedicated on December 12, 1888, Rev. M. S. Hard, D.D., preaching at 10:30 A. M., and Rev. Thomas Harroun at 7 P. M.

Pastorates

1854-55, A. C. Sperry; 1856, P. G. Bridgeman; 1857-58, S. G. Stevens; 1859, P. G. Bridgeman; 1860-61, F. L. Hiller; 1862, P. S. Worden; 1863-65, A. W. Loomis; 1866-67, E. Sibley; 1868-70, T. Burgess; 1871, J. A. Wood; 1872-74, J. N. Lee; 1875-76, A. Brooks; 1877-79, C. V. Arnold; 1880-82, C. D. Shepard; 1883-85, G. O. Beers; 1886-87, J. R. Wagner; 1888-91, G. L. Williams; 1892-96, E. P. Eldridge; 1897, J. R. Angel; 1898-1902, C. C. Vrooman; 1903, S. E. Hunt.

MONTROSE, PA.

Just when Methodism began to take root in this soil is uncertain. Montrose was taken from the Bridgewater Circuit in 1841. Though Bridgewater Circuit was formed in 1813, a number of years passed before work was organized in Montrose. The fact is, Montrose, and the surrounding territory, was preoccupied, and not favorable to the growth of Methodism. The class was organized in 1841 by uniting two classes, one from South Montrose and one which had met in a schoolhouse about one mile and a half northeast of the village, which stood near the spot later occupied by Mott's factory. The society was soon chartered with the corporate name of "The Methodist Episcopal Church of the Borough of Montrose." The most prominent members of the new society were Timothy D. Shay, Simeon Lewis, Joseph R. Lewis, George H. Crocker, Jacob Tewksbury, and their wives, George Lewis, and Ariel Vaughn. They worshiped in the old courthouse, where they had preaching and class meeting biweekly, holding the prayer meetings in private houses. "The Methodists held their services at 10:30 A. M. and the Universalists at 1 P. M., and frequently the latter would come in and ring the bell for their worship before the former were through with class."

At the formation of this circuit it included the following appointments: Montrose, Miller Hill, Franklin, J. Hancock's, B. Shay's, M. Hall's, M. McKeeby's, Liberty, Conklin, Great Bend, and New Milford. In 1847 the circuit had fourteen preaching places, and in 1849 it included Fairdale, Franklin Forks, Heart Lake, New Milford, Great Bend, and four appointments now in Kirkwood and Hawleyton charges. This last statement is from Rev. G. W. Leach. Six thriving charges have been carved out of the Montrose Circuit.

The society continued to worship in the courthouse until going



MONTROSE CHURCH

into the church in 1845. In 1843 the society met on November 1 to consider the propriety of building a church. At this meeting a building committee, consisting of Simeon Lewis, George H. Crocker, Jacob Tewksbury, and a committee, consisting of John Comfort, Urbane Burrows, Simeon Lewis, George H. Crocker, Jacob Tewksbury, A. Vaughn, and Rev. John Boswell, to locate a site and determine the size of building, were appointed. The committee settled upon a building 38x50 feet, and a lot on the public ground above the Universalist church, if it could be obtained. It was also decided to build a church without a steeple, that the building should have two outside doors, and six windows on each side. The society could not secure the site at first selected, The Hon. William Jessup donated a lot upon which the

building was erected, at a cost of \$1,800. It was dedicated on November 26, 1845, by the presiding elder, Rev. J. M. Snyder. After going into the new church services were held once a Sabbath, and continued after this plan about twenty years. The building was generally repaired in 1857, and reopened on Thursday, December 10, 1857, at 11 A. M. Dr. Thomas Bowman preached, and Revs. George Landon and H. H. Jessup, a missionary, preached in the afternoon and evening. The class, though small, grew slowly, against opposition. In 1865 the newly appointed pastor began holding services twice on the Sabbath. At the session of Conference in 1866 the outside appointments were detached, and the work at Montrose started on an independent basis. The membership at this time was ninety-two. In the fall of 1872 the society was visited by a gracious revival "stirring the entire community as with a mighty earthquake." Hundreds were converted, and among the number some of the most substantial citizens. While the various churches in the town were enriched, the Methodist church found itself suddenly lifted into a strong and vigorous society. The membership at the beginning of this Conference year was ninety-four, and at its close three hundred and twenty-nine. This rendered necessary better church accommodations. Either the old church must be enlarged or a new one built. The society chose the latter. In August, 1873, the old church was removed, and the foundation for the new church laid. The new building was 27x45 feet, with a transept 32x36 feet. E. L. Weeks, J. D. Goodwin, and S. F. Lane constituted the building committee. E. L. Weeks was made general superintendent, he hiring the help as needed. The financial depression of 1873 rendered worthless \$2,000 of \$9,000 which had been secured in subscriptions before the work was begun. The financial depression caused the work to move slowly. In August, 1874, a contract was made with W. J. Gordon to complete the work, except slating, for \$4,850 and the material on hand. In November a windstorm destroyed the nearly finished spire, causing a loss of about \$1,000. The contract price being too low, the committee found it necessary to spend \$2,000 more to secure the completion of the building. The ladies of the church and congregation provided the furnishings. The church was dedicated on Sunday, May 16, 1875, Bishop E. G. Andrews preaching in the morning and Rev. B. I. Ives in the evening and managing the finances. The building cost \$17,000. While enough subscriptions were secured on the day of dedication to cover all demands, the stringency of the times was such that after all available subscriptions

had been paid the society found itself about \$6,000 in debt. In 1880 by determined effort \$3,500 was raised, which, with what had previously been paid, left the indebtedness \$1,500. In January, 1886, \$1,100 was raised to liquidate the debt. Of this amount Mr. Clement R. Woodin gave \$600. In 1902 \$900 was expended in new furnaces, painting, and frescoing the walls.

In the spring of 1899 the pastor in a week of vigorous work raised \$3,600 to provide for an indebtedness caused by building the parsonage and accumulated incidentals.

In 1901 the pastor made application to Mr. Andrew Carnegie



MONTROSE PARSONAGE

for a pipe organ. The application was granted, and in 1903 an organ was purchased costing \$1,500, of which Mr. Carnegie paid one half.

February 19, 1902, was a notable day in the history of the church. Thirty-three hundred dollars had been spent in remodeling the church, inclined bowling floor, new pews, choice windows, church repainted and frescoed, and some improvements made in the parsonage. At the reopening notes and mortgages amounting to \$3,700 were burned, so that the church was rededicated without debt. Rev. W. H. Pearce, D.D., preached in the afternoon and Bishop Andrews in the evening.

The old parsonage was purchased in 1856. In 1894 this house was moved onto a lot, which the society bought for that purpose, just below the church. It was repaired and painted, and is now used by the sexton. The present commodious parsonage was built on the old site at a cost of \$2,800.

While most of the pastorates have witnessed accessions to the church, the years of 1875 and 1886 were years of more than ordinary interest, large numbers being converted.

In later years East Bridgewater was served by the Montrose pastor.

Pastorates

Prior to 1841 on Bridgewater Circuit. 1841-42, E. B. Tenny, George C. Thompson; 1843-44, J. R. Boswell; 1845-46, W. Round; 1847, A. Brooks, D. Torry; 1848, D. Torry, G. P. Porter; 1849, E. B. Tenny, G. W. Leach; 1850-51, John Mulkey; 1852-53, P. Bartlett; 1854, J. Whitham, J. H. Cargill; 1855-56, S. S. Barter; 1857-58, B. B. Emery; 1859-60, J. K. Peck; 1861-62, R. Van Valkenburg; 1863-64, A. Schoonmaker; 1865-67, L. Peck; 1868, J. L. Legg; 1869-70, King Elwell; 1871-72, A. D. Alexander; 1873, W. J. Judd; 1874-76, W. L. Thorpe; 1877, L. Cole; 1878, W. B. Westlake; 1879-81, H. H. Dresser; 1882-84, T. Harroun; 1885-87, H. C. McDermott; 1888-89, J. N. Lee; 1890-91, E. L. Santee; 1892-93, P. R. Hawxhurst; 1894, J. F. Jones; 1895-97, I. N. Shipman; 1898-1901, H. B. Benedict; 1902, A. W. Cooper; 1903, F. W. Young.

NEW MILFORD, PA.

Methodism early took root in this place. Meetings were held in dwellings and in the "East Woods" shortly after the settlement of the place. Enoch Smith is said to have been a class leader here from 1827 to 1840. Services were frequently held in the houses of Captain Dean and Benjamin Hayden, who were class leaders in the forties. The class grew slowly. While in the earlier days preaching services were irregular, prayer meetings were sustained with much earnestness. Nathaniel Lewis, a local preacher of note, did some work here in 1827 and 1828. Preachers from Wyoming, Bridgewater, or Brooklyn Circuits were probably among the first to enter this field. This point was with Montrose in 1841 and until made a charge.

On November 18, 1848, the members of the society met for the purpose of electing trustees and to plan for building a church. Thomas Dean, Jared Beardsley, Joshua Phinney, Solomon R.

Williams, Enoch Smith, Amos M. Brant, Dennis McKeeby, James B. Warner, and Reuben Hatch were elected trustees. After discussing various plans it was finally decided to build a church 38x53 feet, and on January 22, 1849, the contract was let to Simeon Lewis for \$1,500. Meanwhile a suitable lot had been secured, at the foot of the Duga Hill, where the Jackson road enters the town, the deed for which was given by William C. Ward and wife on January 15, 1849, as a donation to the church. The society received its charter on April 20, 1849. The church was dedicated on December 25, 1849. Rev. G. Peck, D.D., preached at 11 A. M., and Rev. Z. Paddock, D.D., in the afternoon, the presiding elder, D. A. Shepard, having charge of the services. The building and furnishings had cost about \$1,700, and \$400 was raised to complete the amount of funds needed in about forty minutes' intermission between sermons. A Mr. Pratt, not a member of the church, trimmed the pulpit and gave the Bible. Mr. Wright, another friend outside the church, after subscribing liberally, put a one-thousand-pound bell into the belfry, and gave the society ample time to pay for it.

About 1880 the plot of ground now occupied was bought of Mrs. Ellen B. Whitlock for \$650, \$50 of which she donated to the church. A parsonage was built, and in 1886 the church was moved to the lot beside the parsonage, a spacious basement put under it, and several minor improvements made, all at a cost of \$1,100.

East New Milford. Meetings were held in a Good Templars' hall for some time, and subsequently in the schoolhouse, the services here being held in the afternoon. The corner stone for the church was laid on Friday, May 4, 1883, by the presiding elder, Rev. J. G. Eckman. Prayer was offered by Rev. P. Holbrook. The ritual was read by Rev. J. R. Wagner and addresses were made by Revs. J. G. Eckman, P. Holbrook, J. R. Wagner, H. S. Parker, and S. Green. The church was dedicated on Thursday, November 15, 1883. The morning sermon was by Rev. J. G. Eckman, after which \$500 was raised to finish the \$2,000 which the building had cost. Several members of the Conference were present. Thursday evening Rev. C. V. Arnold preached. On Friday sermons were delivered by Rev. A. Brooks in the forenoon, Rev. P. Holbrook in the afternoon, and Rev. J. Brown, a Freewill Baptist, in the evening. Saturday morning Rev. J. A. Ropeel, pastor of the Presbyterian church, preached, in the afternoon Rev. H. S. Parker, and in the evening Rev.

Thomas Harroun. Sunday closed the feast of dedication. Love feast was led by a Brother Harrison, sermon by Rev. Thomas Harroun, followed by the sacrament of the Lord's Supper. The afternoon sermon was by Rev. George Forsyth, and the evening sermon by Rev. J. R. Wagner. The dedicatory services were followed by a series of revival services.

Pastorates

From 1841-54 with Montrose; 1855-56 (New Milford and Great Bend), H. R. Clarke; 1857 (Great Bend and New Milford, the two places continuing together until the spring of 1869), W. Silsbee; 1858, L. Peck; 1859-60, H. Wheeler; 1861, S. S. Barter; 1862, G. A. Severson; 1863-64, P. Bartlett; 1865-66, S. Elwell; 1867-68, A. F. Harding; 1869-70, R. J. Kellogg; 1871, I. S. Thompson; 1872, A. Brooks; 1873-74, O. M. Martin; 1875, J. W. Hewitt; 1876, C. V. Arnold; 1877-79, J. H. Weston; 1880-81, J. L. Wells; 1882-84, J. L. Race; 1885-87, J. F. Warner; 1888-91, J. R. Wagner; 1892, E. L. Santee; 1893-94, J. Underwood; 1895, W. L. Linnaberry; 1896-98, C. W. Babcock; 1899-1902, Charles Smith; 1903, H. D. Smith.

NEWTON, PA.

This circuit was taken from the Abington Circuit at its formation in 1851. Prior to the organization of Abington Circuit it was probably served by the preachers of Wyoming Circuit. At its organization Newton charge embraced Newton, Milwaukee, Falls, Mill City (familiarily known then as Mill Town, Block Schoolhouse, or Block), Lake Winola (commonly called Pond, Crooked Lake, or Breeches Pond), Shook's Schoolhouse, La Grange, Schultzville, and West Abington. For some time Shultzville was with the Factoryville charge. West Abington has been with Factoryville a long time. Shook's appointment was dropped about 1875. In 1888 the charge was divided, the Falls charge being formed out of some of the appointments of Newton charge. Since then Newton charge has embraced Newton, Schultzville, and Milwaukee.

The old schoolhouse at Newton Center was used by the class here twenty years before the incorporation of the society in 1846. The first trustees were Jacob Smith, Nathaniel Richards, Timothy Drake, Peter Bedell, Jesse Beemer, Alexander Beemer, George Albright, Noah Patrick, and John Weiss. In 1847 a church costing \$600 was erected. The building committee consisted of Peter Bedell, Jacob Smith, James Van Sickler, Nathaniel Richards, and

Peter Rutan. This building still stands beside the Baptist church at "The Ridge." When it was abandoned, on December 8, 1875, the site reverted to the former owners. It is now a part of the hotel property.

The present site was purchased of William C. Ayres in 1875. The church is 44x32 feet, has a class room 28x18 feet, a vestibule 16x8 feet, and its steeple is 80 feet high. It cost \$4,204, and was dedicated on December 9, 1875, Rev. R. L. Dashiell preaching in the morning and Rev. I. T. Walker in the evening. Eleven hundred dollars was raised on this day to complete paying for the church. The building was quite extensively repaired in 1892.

The parsonage is located at Newton Center, and was purchased of Lewis Litts. It was repaired and enlarged in 1882 and again in 1896.

Milwaukee is one and one half miles south of Newton Center. The site for this church was purchased of Zachariah Bedell in 1859 for \$100. The church, which cost about \$4,000, was dedicated in January, 1860, by Dr. George Peck. Prior to going into the church the society worshiped in the schoolhouse. At this writing the society has purchased a lot of Mr. William Zeiss for \$145 across the street, and south of the old church. The corner stone for a new church was laid on June 18, 1903, by Rev. J. B. Sweet, D.D., and Rev. A. J. Van Cleft. The old church is to be torn down and the available material used in the construction of the new church, which will cost about \$4,000. The old church lot will then be added to the cemetery, which is owned by the Methodist church.

Schultzville is about three miles from Newton Center. This place was with Clark's Green during the days there was a Clark's Green appointment, and with Clark's Green was added to the Waverly appointment in 1883. The chapel was built and owned by McKinsty and Childs, proprietors of the old tannery, as a private school building, and was used as a place of worship as early as 1866. The society bought it in 1885 for \$250, and it is valued at \$700. Before the erection of this building the Methodists worshiped in the schoolhouse at Weiss's Corners.

Newton charge was on the Wyoming District until 1891, when it was put on Binghamton District.

Pastorates

Prior to 1851 with Abington; 1851, E. F. Roberts; 1852, J. D. Safford; 1853, C. L. Rice; 1854-55, J. La Bar; 1856, P. Holbrook;

1857, J. W. Munger; 1858, C. Perkins; 1859, D. Personeus; 1860-61, J. La Bar; 1862-63, G. W. Leach; 1864-65, I. N. Pardee; 1866, A. J. Van Cleft; 1867-68, I. Austin; 1869-70, R. S. Rose; 1871-73, A. Brigham; 1874, A. J. Arnold; 1875-77, I. Austin; 1878-80, William Shelp; 1881-83, F. Gendall; 1884-85, H. G. Harned; 1886-88, J. R. Angell; 1889-90, A. H. Maryott; 1891-95, J. C. Johnson; 1896-98, G. C. Jacobs; 1899-1901, A. Wrigley; 1902-03, E. McMillen.

NICHOLSON, PA.

The first service by Methodists was held about 1830 in a little log schoolhouse which stood on the ground occupied by the Methodist church for many years, just above the railroad. Here one of the old circuit riders preached once in four weeks. Services were also held occasionally at Bacontown. There is no record of an organization having been formed until May 22, 1840, when a class was formed consisting of Jesse Stephens, leader; Juliana Stephens, Samuel A. Rose, Mary Bacon, and Nancy Marshall. In 1841 four were added to the class, and James Roberts was appointed leader. In 1842 Lewis Thomas united with the class. In 1842-43 the class was largely increased, until it had fifty members. In the next two years seventeen members were lost by death, reducing the membership to thirty-three. The class seems to have had troublous times. Interest decreased and the class diminished until in 1848 it had only twelve members, and in 1849 four of these were stricken off the class book. When the class was organized its meetings were held in the "square-top schoolhouse," opposite the graveyard, about one mile northeast of the present village. Here the meetings were held for a number of years, under the special patronage of Jesse Stephens, who paid most of the preacher's salary. About 1850 the place of meeting was changed from the "square-top" to the Thomas schoolhouse, on the hill about midway between Nicholson and Factoryville, where some glorious seasons of refreshing were experienced. About the same time services were opened up in the schoolhouse at the foot of Roberts Hill, about a mile below the village.

Nicholson charge appears in the Minutes in 1854, and embraced Factoryville, West Abington, Thomastown, Little Scranton, and Stark Church.

This territory was on the Brooklyn Circuit from the time of organization until 1850 or 1851, when it was put with Springville, where it remained until 1854.

After the completion of the Delaware, Lackawanna, and Western Railroad in the fall of 1852 a village began to spring up about the depot. For twelve years very little was accomplished. The few inhabitants were almost destitute of religious advantages, being without regular preaching or Sunday school. Sunday was a day of drinking, and the barroom and stores were kept open seven days in the week. About this time a union Sunday school was organized, and regular preaching services established in the old schoolhouse west of Martin Creek. An improvement was



NICHOLSON CHURCH

soon observed in Sabbath observance and in the morals of the community.

In 1865 the Thomas Hill appointment was moved to Nicholson village, and a class formed with the following members: J. C. Rhodes and wife, E. Wright and wife, Griffin Stephens and wife, Jesse Stephens and wife, Mrs. George Candee, Mrs. Ebenezer Stephens, and William N. Raymond, the latter being the leader. At this time preaching services were held on alternate Sundays at 3 P. M. In 1866 the church used by the society from 1867 to 1903 was put up, costing about \$3,000. On August 23, just after the frame of the building was erected, the pastor, Davison Worrall,

died. The balance of the year was filled out by Rev. J. V. Newell. The building committee were J. C. Rhodes, Griffin Stephens, George Candee, W. N. Raymond, and E. Wright. The dedicatory services were held in December, 1866, Dr. James Porter, of New York, preaching the sermon. In 1869 this building was somewhat improved, at an expense of \$1,000. This with \$1,300 indebtedness incurred in building the church necessitated the raising of \$2,300 on the day of reopening, which was December 2, 1869. Rev. B. I. Ives preached at 11 A. M. from 1 Pet. i, 3, and after the sermon proceeded to raise the needed amount, in which he succeeded. In 1878 the church was again remodeled, at an expense of about \$1,000.

On February 27, 1895, the lot occupied by the present church and parsonage was bought from Galusha G. Rought for \$700. There was some opposition to the purchase of this property, but time has shown that it was a very wise move to make. The old parsonage on the hill, which was bought by the society in 1886, was sold for \$1,100 to Mr. Gilbert Brown, in 1898, and the present brick parsonage erected at a cost of \$1,500. The old church property was sold to Mr. J. M. Carpenter, in 1902, for \$565. On July 4 of the same year ground was broken for the present church, and on July 25 the corner stone was laid by Rev. J. B. Sweet, the presiding elder, several ministers from adjoining charges being present. The church, exclusive of ground, cost \$7,000. The foundation is of blue stone ashlar, and the superstructure of wood. The basement has parlors, primary room, kitchen, library, store, toilet, and boiler rooms. The main floor has a vestibule, square auditorium with bowled floor, a pastor's study, and a large class room, and is carpeted throughout. The building committee were Rev. L. E. Sanford, Miss V. V. Walker, H. W. Kling, J. E. Harding. The church was dedicated on May 10, 1893. Services for the day were as follows: At 10 A. M., sermon by Rev. John Krantz, D.D.; at 2:30 a platform meeting, led by Rev. J. L. Race; and at 7:30 P. M. a sermon by Rev. J. B. Sweet, D.D. Dr. Krantz handled the finances and secured \$4,100, which covered the indebtedness of the society. The dedicatory day was followed by a feast of dedication. Monday evening Rev. A. J. Van Cleft lectured on the "Battle of Life;" Tuesday evening Rev. A. W. Hayes, D.D., lectured on "The United States Life-saving Service—Principles Applied;" Wednesday evening Rev. G. E. Van Woert delivered a sermon; Thursday evening Rev. A. Griffin, D.D., preached; and on Friday evening Miss Belle Kearney spoke on temperance.

The Ladies' Aid Society has done great work here for years. South Gibson was with Nicholson a number of years.

Glenwood. This class sprang into existence early in the seventies. About 1871 the Nicholson pastor held a series of evangelistic services in the Baptist church, with large results. Mrs. Samuel Grow, sister-in-law to the Hon. Galusha A. Grow, was the real founder of Methodism in Glenwood. She kept the people together. The class was formally organized in 1875, having among its members G. N. Hardy, D. G. Black, James Clearwater, D. N. Hardy, Alonzo Miles, Benjamin Miles, James Conrad, and in most cases their wives, and Mary P. Conrad. The above-named church became a union church, and was extensively repaired in 1875. It was built in 1856.

In August, 1882, upon petition of C. W. Conrad, J. T. Bennett, L. M. Hardy, A. A. Clearwater, B. E. Miles, D. N. Hardy, W. C. Clearwater, D. O. Farnham, and J. W. Height, the society was given a charter, and the church purchased by the Methodists for about \$500. This society is not so strong as at the time the tannery was in operation. Except the years from 1893 to 1896, when Rev. S. J. Austin was its pastor, this appointment has been with Nicholson from the beginning.

Pastorates

With Brooklyn until 1850 or 1851, and with Springville from that time until 1854. 1854, G. L. Griffin; 1855-56, B. B. Emory; 1857-58, D. Worrall; 1859, I. D. Warren; 1860-61, J. F. Wilbur; 1862-63, J. La Bar; 1864-66, D. Worrall; 1867, E. H. Hynson, T. B. Jayne; 1868, C. V. Arnold; 1869, G. Greenfield; 1870-72, J. B. Sumner; 1873, D. C. Barnes; 1874-76, J. L. Race; 1877-79, S. J. Austin; 1880, J. Weston; 1881-83, F. A. King; 1884-86, C. M. Surdam; 1887-90, H. H. Wilbur; 1891-92, J. R. Angel; 1893-96, G. E. Van Woert; 1897-98, G. F. Ace; 1899-1903, L. E. Sanford.

RUSH, PA.

This circuit was taken from the Springville Circuit in 1866, and lies along the Wyalusing Creek. During the early years of its history it was called a mission, as it received funds from the Missionary Society. The work of its first pastor must have been of exceptional qualities, as it is said still to have an influence.

Prior to the building of the church at Rush Center the society worshiped in the schoolhouse. The church was erected in 1870-71, and cost \$2,300, \$1,300 of which was raised on the day of

dedication, which was Thursday, February 23, 1871. Rev. E. M. High preached at 11 A. M., and Rev. S. F. Brown at 7 P. M. The presiding elder, D. C. Olmstead, managed the finances and dedicated the church. In 1900-01 the present church was erected, at a cost of over \$2,000. The auditorium is finished in hardwood, seated with chairs, and has stained-glass windows.

The parsonage was purchased in 1877 at a cost of \$600. This property was sold in 1902, and the present property bought, which is more desirably located.

East Rush was at one time a part of the Auburn Circuit, and known as Eddy, and was put on the Rush Circuit in 1892. Among the early members of the class were Charles Eddy, S. S. James, Samuel Bartholf, and A. W. Gray. A church was erected about 1859, which burned on August 29, 1887, inflicting a great loss to the society. A. B. Linnaberry, T. A. Roberts, and Z. Cornell were appointed to solicit subscriptions for a new church. In March, 1888, over \$1,200 had been secured and some lumber given. The corner stone for the new church was laid on June 5, 1888, by Rev. Thomas Harroun, Revs. J. S. Lewis, G. W. Saunders, and W. H. Stang assisting in the services. The building was dedicated on December 27, 1888, by Rev. T. Harroun, assisted by Rev. W. H. Stang. The cost of the building was \$1,253, and of the furniture \$223, making a total of \$1,476. One hundred dollars was raised on the day of dedication. So carefully were the finances handled that the indebtedness was all canceled in the spring of 1889.

Rhetta was once a part of Auburn Circuit, and known as Cartertown. A post office was located here and given the name of Rhetta, since which time the appointment has gone by that name. Services were held in the schoolhouse many years. In January, 1902, the church was dedicated. On the day of dedication \$770 was raised to complete paying for the building. The church bears the name of Trinity Methodist Episcopal Church, and is unique in that it has a memorial window to the Grand Army of the Republic.

Beaver Meadows. Here a union church was built some years ago by the Wesleyans, Protestant Methodists, and Methodist Episcopalians. The latter body now practically controls the property.

Rush Four Corners, which at one time was known as Dunmore, was at one time a preaching place. No services are held there now.

Pastorates

1866, G. S. Transue; 1867, I. P. Towner, William Shelp; 1868-69, William Shelp; 1870, P. J. Gates; 1871-72, M. Swallow; 1873-74, G. O. Beers; 1875-76, F. A. Dony; 1877-78, A. W. Hood; 1879, T. C. Roskelly; 1880, A. F. Harding; 1881-82, C. H. Basford; 1883, W. C. Norris; 1884-86, G. C. Jacobs; 1887, T. Burgess; 1888-89, G. W. Saunders; 1890-92, G. E. Van Woert; 1893-94, Abram Schofield; 1895-96, A. W. Phillips; 1897, R. McLauren; 1898-1900, G. Gorisse; 1901-02, H. B. Burns; 1903, A. E. Potter.

SPRINGVILLE, PA.

Springville Circuit is the remnant of the old Bridgewater Circuit. Several charges were carved out of its territory, and in 1841 the name was changed from Bridgewater to Springville.

A class was organized here in 1816 with seven members, of which Abiathar Tuttle was the leader. Betsy Sutton and Sarah Hankins were active members. Services were held in private houses, and in an old log schoolhouse near Ezra Tuttle's. For a time services were discontinued here, and the few members went to services at Dimock Four Corners. As the result of a revival, services were resumed, and about 1861 a church project was begun. The society secured a vacant storehouse, and remodeled it, so that the enterprise cost \$800. It was dedicated on February 13, 1862, Rev. William Wyatt preaching at 10:30 A. M. On November 22, 1865, the society was incorporated as "The Second Methodist Episcopal Church of Springdale," with Abiathar Tuttle, John Compton, Jacob N. Vought, Loren Newton, J. W. Rhodes, and Joseph S. Risley as trustees. In 1878 or 1879, at a cost of \$700, the galleries were removed, pulpit and seats remodeled, walls papered, church painted inside and out, new roof, and new chimneys built. The building was rededicated by Dr. Copeland. This church is claimed to be the second one built within the bounds of Bridgewater Circuit. In 1886 the room was ceiled with Georgia pine, floors carpeted, pulpit, altar, platform, and seating rearranged, and the building newly roofed, at an expense of \$400.

In 1890 a house and fifteen acres of land were bought of Isaac Meserole for \$2,000. A portion of the land was sold for \$500, leaving the house and a lot large enough for a church costing the society \$1,500. On September 29, 1892, the corner stone was laid by Rev. Thomas Harroun, and on May 10, 1893, the church was dedicated, Revs. A. Griffin and Thomas Harroun preaching the sermons. The building complete cost \$4,500. It has a bell

which cost \$250, and a memorial window to Rev. G. H. Blakeslee, who was raised in this community, the only memorial window on the charge.

The Ladies' Aid Society raised \$950 toward the church and parsonage.

Lymanville. Soon after the settlement of the county Methodist meetings were held in the southern part of Springville, where the Lymanville class was afterward formed. This class was composed largely of the Lyman family, Joseph Earl, George Atkinson, William Belcher, Nathaniel Sheldon, John Oakley, and William Taylor. Meetings were held in private houses, barns, and woods when the season would permit, and in the schoolhouse as soon as it was built. Preaching services were irregular until 1830. About 1840 a committee to supervise building a church was appointed, consisting of Gideon Lyman, Joseph A. Lyman, Samuel Lyman, William Taylor, and Henry Elsworth. During the winter of 1840-41 timber was cut, drawn to the mill, and, after sawing, carried to the building site. The contract for the building was given to Lyman Avery, who employed two architects, Benjamin Hanna and David McBride. The work progressed so that the frame was raised in July, 1841, and the building inclosed that season. The following year it was finished, and dedicated in August by Rev. David Holmes, the presiding elder. The building was 36x48 and cost about \$2,000, \$600 of which was raised on the day of dedication, the balance having been previously secured. This church came to be generally known as the Lymanville church. On September 2, 1848, the society became incorporated, upon the petition of Joseph Whitham, Samuel Lyman, Timothy D. Walker, George Atkinson, Joseph A. Lyman, N. Sheldon, Prentiss Lyman, Landis Lyman, Elihu H. Lyman, William Belcher, Whitham Earl, and William Taylor, its corporate name being "The First Methodist Episcopal Church of Springville." The site for this church was given by verbal contract from Mr. J. C. Smith. However, it was not yet clear from the land office. A deed was obtained later from William Harkins and wife. This building was repainted and replastered in 1856, and in 1878 it was generally improved by repairs, and again in 1896 it was thoroughly repaired at an expense of about \$600.

Previous to the building of the church a home for the preacher had been built on the land of Gideon Lyman. This house was torn down and a new parsonage built in 1851. Here the pastor of the circuit lived until the purchase of the house at Springville.

A Sunday school was organized at the old Spencer schoolhouse, which stood nearly on the spot where the old Presbyterian church now stands, instigated by William Taylor, Justus Knapp, and Thomas Lane. Mr. H. A. Spencer was five years old at the time, and was one of the scholars. He has attended Sunday school continuously from that time to this. We are indebted to him for much of the information concerning Springville charge. He gave two sons, John O. and David S., to missionary work in Japan, and a daughter married a member of our Conference. The Revs. G. H. Blakeslee, G. C. Lyman, and Francis Spencer came from this territory.

Lemon. The site for this church was donated by Mr. Peter F. Stark. The church, which cost about \$1,000, was dedicated by Rev. Thomas Harroun in 1891. The trustees at the time were Isaac Dayton, Peter F. Stark, E. Miner, Lewis Stark, R. E. Bisler, and George Kintner.

Lynn. This society was organized about 1880. The ladies organized an aid society and began to raise funds for a church. Mrs. Abram Luce gave the site for the building, and was a moving spirit in the enterprise. The church is 30x50 and cost \$1,800, about one third of which was raised by the ladies. It was dedicated on November 22, 1883, by Rev. J. G. Eckman, Rev. S. F. Brown preaching one of the sermons. Since erection \$450 has been spent in repairs and swinging a \$75 bell in the tower. The trustees are Abram Luce, Plias Titman, D. E. Taylor, H. and D. E. Spencer.

Dimock. This class was organized in 1875. Meetings were held in the Presbyterian church until the spring of 1886, when they were taken to the school building. In 1890 the society bought the Presbyterian church for \$550, and thoroughly refitted it at a cost of \$500. It was dedicated in 1890.

East Lynn is a schoolhouse appointment, of which we have been unable to secure any definite information.

Some years have been notable in the history of the circuit as revival years. In 1833-34 over two hundred conversions occurred. The years 1837, 1840, 1852, 1858-59, and 1876 were extraordinary.

Pastorates

Bridgewater Circuit, 1813, John Hazzard, Elijah Warren; 1814, Elisha Bibbins, Wyatt Chamberlain; 1815, James Hall, Nathan Dodson; 1816, Isaac Grant; 1817, Israel Cook; 1818,

Ebenezer Doolittle, Edward Paine; 1819, George Peck, Edward Paine; 1820, John Griffing; 1821, Joshua Rogers, Hiram Moore; 1822, Asa Cummins, Mark Preston; 1823, Caleb Kendall, Sophronius Stocking; 1824, William W. Rundell, Sophronius Stocking; 1825, Philetus Parkus; 1826, Philetus Parkus, John Wilson; 1827, Joshua Rogers, Daniel Torry; 1828, Daniel Torry, Peter Wentz; 1829, Silas Comfort, V. M. Coryell; 1830, Joseph Towner, C. W. Harris; 1831, George Evans; 1832, George Evans, M. R. Cushman; 1833, Benjamin Ellis; 1834, Benjamin Ellis, S. B. Yarrington, L. S. Bennett; 1835, E. Smith; 1836, E. B. Tenny, C. T. Stanley; 1837, E. B. Tenny, A. Benjamin; 1838, King Elwell, Thomas Wilcox; 1839, King Elwell, Philo Blackman; 1840, William Round, William Reddy; 1841 (the name of the circuit changed to Springville), William Round, H. Brownscombe; 1842, Thomas Wilcox, J. W. Davison; 1843, J. W. Davison, E. A. Young; 1844, J. O. Boswell; 1845-46, Ira Wilcox; 1847, J. Whitham; 1848, J. Mulkey, O. F. Morse; 1849, J. Mulkey; 1850-51, Erastus Smith; 1852, C. L. Rice, E. F. Roberts; 1853, E. F. Roberts, Luther Peck; 1854, F. S. Chubbuck, J. K. Peck, A. B. Lung; 1855, Z. S. Kellogg; 1856, J. D. Warren, A. P. Aiken; 1857, J. D. Warren, H. Stanley; 1858-59, J. V. Newell, I. T. Walker; 1860, E. W. Breckinridge, C. Pearce; 1861, E. W. Breckinridge, C. W. Todd; 1862, A. F. Harding, S. Elwell; 1863, D. Worrall, G. Westfall; 1864, J. V. Newell; 1865-67, J. F. Wilbur; 1868-70, J. S. Lewis; 1871-73, R. S. Rose; 1874-76, H. G. Harned; 1877-79, P. Holbrook; 1880-82, G. O. Beers; 1883-84, J. B. Santee; 1885-87, G. L. Williams; 1888-91, C. D. Shepard; 1892-94, J. H. Weston; 1895-97, A. Schofield; 1898-1901, G. H. H. Davis; 1902-03, J. W. Price.

SUSQUEHANNA, PA.

Susquehanna began to grow in 1850 on account of the locating of the Erie shops there, the place being called at that time Lanesboro Depot. Rev. C. V. Arnold, who was pastor on the Lanesboro Circuit, discerning the future, went into the rapidly growing town and organized a class, in July or August of 1850, with the following members: S. C. Robinson, leader; William Smith, George Petit and wife, W. C. Adams and wife, Mrs. Robert McKune, and William McKune and wife. Mr. Robinson was succeeded as leader in a short time by George Petit.

Before the church was built the class meetings and preaching services were held in the Pine Street schoolhouse, and after the

schoolhouse was moved to Washington Street the services were held there. A Sunday school was organized in the Pine Street schoolhouse and George Petit appointed superintendent, who served until the fall of 1852, when he was succeeded by F. L. Clarke, who served until his death, in 1868.

During the first year preaching services were held on week-day evenings. In 1851 Susquehanna appears among the appointments. Rev. C. V. Arnold is appointed to "Susquehanna and Lanesboro Mission." The society received an appropriation of \$100 per year from the Missionary Society a number of years. In 1855 it



SUSQUEHANNA CHURCH

was detached from Lanesboro. A charter having been obtained from the court, William Smith, S. C. Robinson, and William McKune were elected the first trustees. In the fall of 1851 a site was secured from the Erie Railroad Company, and the work of building a church began. The work was under the supervision of William Smith, who employed the men, furnished the material, boarded the workmen, gave a large share of his time to supervising the work, advanced money necessary to keep the work moving, and of the \$1,400 expended on the structure he contributed over one half. Preacher Arnold did the shouting when the frame was raised, and it is said that never in Susquehanna,

before or since, was such a shout heard as when he cried, "Heave, O heave!"

According to an item in the *Northern*, published at the time, the church was dedicated on Thursday, February 5, 1852, at 1 P. M. According to another writer, it was dedicated in June.

The building was enlarged and improved in 1858-59, and at the reopening Rev. William Wyatt preached his famous sermon on "The Old Stone Kingdom."

In 1862 a steel composition bell weighing one thousand pounds was put in the belfry at a cost of \$163, and at the same time new heaters were installed at a cost of \$130.

In 1888-89 the building was very thoroughly repaired at an expense of \$4,000. The basement was enlarged and divided into three rooms, which may be thrown into one, and these rooms were carpeted and seated with chairs. A new entrance way to the auditorium was built, a new floor put in the auditorium, new carpet, seats, cushions, pulpit, stained-glass windows, reflector, and some minor improvements made. The reopening occurred on Sunday, January 27, 1889, Rev. M. S. Hard, D.D., preaching in the morning and Rev. Thomas Harroun in the evening. There was needed \$1,800, and the people gave \$2,300.

There was undoubtedly an enlarging and remodeling of the church in the seventies, Rev. William Wyatt and Dr. James Porter being present at the reopening. We have been unable, however, to receive definite information.

The parsonage was purchased in 1872.

Susquehanna entertained Wyoming Conference April 8-14, 1863.

The society celebrated its semicentennial on July 26 and 27, 1900. Rev. C. V. Arnold was to have been present; instead, his funeral was held in Binghamton during the progress of the anniversary services. Thursday evening the service opened with a praise service, which was followed by an address on "Fifty Years of Methodism," by Rev. George Forsyth, A.M. Friday afternoon's service opened with a prayer and praise service. The pastor spoke upon "The Reason for Our Coming." Rev. G. W. Leach read a history of the church, and Rev. George Comfort spoke upon "Susquehanna Fifty Years Ago." Rev. D. L. Meeker, pastor at Lanesboro, represented the "Mother Church," and Rev. William Bouton, of Oakland, spoke for the "Daughter." The afternoon services closed with an address by Rev. William M. Hiller on "What the Planting of the First Church Means to a Community." At the evening service Rev. William M. Hiller

conducted a testimony meeting, which was followed by an address by Rev. A. J. Van Cleft on "An Up-to-date Methodist Episcopal Church." On the following Sunday the pastor preached an anniversary sermon.

On July 4, 1854, Rev. James H. Cargill, a former pastor, by invitation, delivered an oration in this place. As he was passing along the sidewalk in front of the "Old Harmony House" a cry was made, "Get out of the way, they are going to fire!" He sprang in the wrong direction, and fell mortally wounded, receiving the full force of the shot from the cannon, and died a few minutes afterward.

During J. A. Wood's pastorate the society experienced the revival of its history.

McKune's, one and a half miles below Susquehanna, formed a part of Susquehanna charge until the organization of Oakland.

Pastorates

1851, C. V. Arnold; 1852, G. H. Blakeslee; 1853, G. H. Blakeslee, J. H. Cargill; 1854, H. R. Clarke, C. W. Judd; 1855, E. B. Tenny; 1856-57, J. A. Wood; 1858-59, S. W. Weiss; 1860-61, O. M. McDowall; 1862, J. Miller; 1863-64, N. W. Everett; 1865-66, G. H. Blakeslee; 1867, J. V. Newell; 1868-70, L. W. Peck; 1871-72, W. B. Westlake; 1873-75, A. J. Van Cleft; 1876-78, W. J. Judd; 1879-80, W. S. Wentz; 1881-83, George Forsyth; 1884-86, J. B. Sumner; 1887-91, C. M. Surdam; 1892-95, S. Jay; 1896-97, William M. Hiller; 1898-1900, C. H. Newing; 1901-02, I. N. Shipman; 1903, A. D. Decker.

UNION, N. Y.

This charge, with surrounding territory, was a part of Broome Circuit until its formation in 1844. Union Circuit had eight appointments in 1845, and in 1853 the circuit comprised the following preaching places: Union, Campville, Whittemore Hill, Boswell Hill, Centerville, Hooper, Dutch Settlement, Maine, Nanticoke Springs, McIntyre Settlement, Stone Settlement, and Oak Hill.

A meeting was held at Union Corners (now Union) on November 6, 1838, at which the society became incorporated as "The First Society of the Methodist Episcopal Church at Union Corners," with Josiah Cafferty, Jr., Nathaniel R. Locke, Andrew N. Boswell, William Boswell, Amos G. Bowker, and Peleg S. Andrews as trustees. Nothing seems to have been accomplished by

this incorporation. It serves as evidence of church activity and that the society was probably contemplating the erection of a church then. A meeting of the society was held on March 21, 1842, at the schoolhouse in district No. 3, at which Rev. Levi Pitts and Mr. E. P. Warner presided. The society became incorporate as "The Second Methodist Episcopal Church in Union," with David Scovill, James Guyon, Jr., Charles Moody, Alfred



UNION CHURCH

Jones, and E. P. Warner trustees. The society is operating under this charter now.

The first church was built about 1848, at a cost of \$1,100. When the present church was built the first one was sold to Mr. George LeBarron, and is now standing near the parsonage and being used for mercantile purposes. The present church was built in 1871-72, at a cost of \$12,000, I. V. Whittemore being the contractor. At the time of dedication, on March 20, 1873, a large amount was subscribed, enough to cover all indebtedness. However, shrinkage in subscriptions occurred so that in 1879 the society found it necessary to raise \$6,000 to free itself from debt. It did it by great and self-sacrificing giving. The dedicatory services were con-

ducted by Revs. D. I. Ives and W. H. Olin. The church has been kept in good repair.

The first parsonage was built in 1858 at a cost of \$1,000. When the society purchased the site where the church now stands, it was occupied by a building which had been used for a schoolhouse, store, and private dwelling. This old building was moved to a lot directly opposite the present parsonage and used as a parsonage many years. The first parsonage was sold, and occupied by Mr. Jerry Barnes a long while. The present parsonage was built in 1899, at a cost of \$2,000, A. E. Pierson being the builder. The second parsonage was sold to Mr. N. S. Warrick, the same year, for \$850.

The church has been visited by a number of gracious revivals, notable among them being in 1842, 1851-52, and 1887.

Whittemore Hill was with Union a number of years.

Pastorates

Prior to 1844 on Broome Circuit. 1844, Elijah P. Beecher; 1845-46, T. D. Wire; 1847-48, A. G. Burlingame; 1849-50, W. Silsbee; 1851-52, J. M. Grimes; 1853, A. F. Harding; 1854, E. B. Tenny; 1855-56, Levi Pitts; 1857, P. G. Bridgeman; 1858, N. S. De Witt, A. P. Aiken; 1859, N. S. De Witt, W. J. Judd; 1860, H. R. Clarke, C. W. Todd; 1861, A. F. Harding, W. M. Hiller; 1862-63, S. S. Barter; 1864, D. C. Olmstead; 1865-67, D. A. Shepard; 1868-69, P. S. Worden, M. D. Matoon; 1870-72, A. J. Van Cleft; 1873-74, W. N. Cobb; 1875-76, O. M. Martin; 1877-79, J. C. Leacock; 1880-82, S. J. Austin; 1883-84, H. N. Van Deusen; 1885-87, G. T. Price; 1888-92, A. F. Chaffee; 1893-94, C. H. Hayes; 1895, J. F. Jones; 1896-98, J. C. Johnson; 1899-1900, J. E. Bone; 1901-02, A. D. Decker; 1903, A. W. Cooper.

UNION CENTER, N. Y.

This charge was formed by taking some appointments from Union charge in 1869.

Work was begun here at an early day. A meeting was held on May 18, 1825, at which Chester Adgate and William Bowker presided. James Whittemore, Jr., Robert T. Bartholomew, James Williams, and Josiah Cafferty were elected trustees. The society became incorporate under the title of "The First Methodist Episcopal Church of Union." We have no knowledge that property was bought or that any business was transacted by this body. However, it evinces the fact that a class existed in 1825, and that it was alive and ambitious. Another incorporation occurred on

June 20, 1835, from which nothing resulted. A meeting was held at the schoolhouse in Union Center on Wednesday evening, February 12, 1852, at which Rev. Mr. Silsbee presided. Justice Knapp was chosen manager and James Ward secretary. The society incorporated and elected Justice Knapp, William Southworth, Daniel Boswell, Isaiah Brigham, and Rev. J. R. Boswell trustees.

The church was begun in 1852 and dedicated on Saturday, April 23, 1853, at 1 P. M. In 1886 the building was thoroughly repaired at a cost of \$400, all of which had been raised prior to the reopening, which occurred on Saturday, November 20, 1886, Rev. M. S. Hard, D.D., preaching the sermon.

The parsonage was purchased in 1898 of Mrs. Abigail Ketcham for \$900.

Oak Hill society was formed by uniting a portion of two societies. The Methodists of East Maine, which class belonged to the Choconut Center charge, had united with the Presbyterians and built a church at that place, with the understanding that each society should share in the use of it. Soon after it was finished the Presbyterians gave the Methodists to understand they were not wanted, and utterly ignored their rights. This caused the Methodists to take measures to build a church. The people in the Shores school district were consulted by the Oak Hill people counseling a union of forces in the erection of a church about midway between the two points. Shores Hill class belonged to Choconut Center charge many years. When Union Center charge was formed Shores Hill was made a part of the charge. Israel Chauncey gave the site for the church and an acre of land for a cemetery. A meeting was held at the house of Israel Chauncey on July 19, 1876, of which Rev. D. Malpass was chairman and Silas Barnum secretary. Seth Gallup and Israel Chauncey acted as tellers. The people incorporated themselves with the title of "The Second Methodist Episcopal Church on Union Center Charge," with Seth Gallup, James L. Roberts, Silas G. Barnum, Oliver Russell, and C. Higbee trustees. The building, which cost about \$2,000, was dedicated free of debt on December 13, 1876.

The pulpit Bible was the gift of Rev. A. Brigham, and the chandelier was given by Mr. Charles Shores in memory of his deceased wife.

Extensive revivals have occurred here in the fall of 1877, winter of 1886-87, and in 1894. During the latter Rev. J. W. Johnson, of our Conference, was converted.

Pastorates

1869-70, I. P. Towner; 1871, C. W. Sartell; 1872, C. H. Jewell; 1873, J. D. Woodruff; 1874-75, L. Pitts; 1876, D. Malpass; 1877, P. J. Gates; 1878, G. C. Andrews; 1879, Asa Brooks; 1880-82, J. W. Hewitt; 1883, H. A. Blair; 1884-86, F. H. Parsons; 1887, T. M. Furey; 1888-89, W. H. Bailey; 1890-91, J. L. Thomas; 1892, H. L. Hubbard; 1893, C. L. Rice; 1894-95, M. V. Williams; 1896, G. D. Fisher; 1897, E. D. Cook; 1898-1900, A. O. Austin; 1901, J. H. Taylor; 1902-03, Levi Jennison.

VESTAL, N. Y.

The Vestal charge is the remnant of a circuit of considerable proportions, which first appeared among the appointments in 1831. In 1845 the circuit contained the following preaching places: Vestal, Apalachin (one mile up the creek from the present town), Little Meadows, South Owego, Brackneyville (Quaker Lake), Choconut, Forest Lake, Vestal Center, Catlin Schoolhouse, Hard Scrabble (Tracy Creek), South Chenango, and Eel Hill. In 1847-48 the circuit was somewhat changed: Vestal, Catlin's, Apalachin, Little Meadows, South Owego, Hemlocks, New Connecticut, Quaker Lake, Choconut, Forest Lake, Eel Hill, and Spaulding Schoolhouse. In 1852 the circuit was substantially the same as in 1845, with the addition of Meeker's Schoolhouse. There were church buildings at Vestal, Little Meadows, and Brackneyville. At Choconut Center the society used an old Baptist church. Catlin Schoolhouse was so called after Nathaniel Catlin, father of the general, and father-in-law of General Tracy, who was a class leader.

At a meeting held on July 1, 1831, at which Rev. John Griffing and John Dunbar presided and Edmund H. Robinson acted as secretary, the society became incorporated, with Samuel Murdock, John Dunbar, Daniel Foster, Edmund A. Robinson, and Lewis Seymour as trustees. The corporate name of the society is "The First Methodist Episcopal Church of Vestal."

The old brick church was built prior to 1845, and is one of the first Methodist churches built in Broome County. In 1852 it was largely repaired, at a cost of \$1,000. It was rededicated on Thursday, December 9, 1852, Rev. Z. Paddock preaching and dedicating. The building was enlarged and refitted in 1882-83, at a cost of \$2,322. Of this amount the Ladies' Aid Society paid \$360, and \$600 was raised on the day of dedication, which was May 16,

1883. At the dedicatory services Rev. J. G. Eckman preached morning and evening.

For some reason the first incorporation was considered invalid. Consequently a meeting was held on January 24, 1889, at which Rev. D. C. Barnes presided, and Walter Aldrich and George Bartholomew acted as judges. Theodore Randall, H. D. Harrington, William L. Pierce, E. B. Mercereau, and F. G. Harrington were elected trustees.

In the winter of 1890-91 work was begun in the schoolhouse at Willow Point, which resulted in thirty conversions and the organi-



VESTAL CHURCH

zation of a Sunday school of sixty scholars. This work was continued for a while, and then dropped.

The parsonage is located at Vestal.

Vestal Center. Work was begun here prior to 1845. A meeting for incorporation was held on October 26, 1875, at which Rev. W. R. Cochrane presided and E. L. Towner acted as clerk. James C. Brown, Marvin M. Mericle, Henry S. Park, George W. Landon, and Ernest Towner were elected trustees. The society took the corporate name of "The Vestal Center Methodist Episcopal Church." The church was dedicated on March 23, 1876, Rev. B. I. Ives preaching at 10:30 and Rev. A. Griffin at 7. Rev.

H. R. Clarke presided during the day and dedicated the church. In 1883 the society freed itself from debt by raising \$700.

Tracy Creek. The first meetings held at Tracy Creek were held prior to 1845, but it is believed not long before. The class was organized in March, 1863, with the following members: John Whitaker, exhorter; Chester Potts, leader; Clarissa Potts, Lois Whitaker, and Belinda Drake. The society worshiped in private houses and the schoolhouse until the erection of the church. The site for the church was purchased of James Russell and the church erected in 1871, being dedicated on January 17, 1872, by Rev. D. W. Bristol. The building cost \$2,100. Mr. A. P. Plough has been a class leader here over thirty years.

Pastorates

1831, John Griffing; 1832, S. H. Stocking; 1833, H. Shepard; 1834-35, John Griffing; 1836, D. Torry, W. Wooley; 1837-38, E. Smith; 1839, J. O. Boswell; 1840, E. B. Tenny; 1841, M. Ruger, G. H. Blakeslee; 1842, M. Ruger, Lewis Brown; 1843, Lucas C. Woodford; 1844, A. P. Burlingame, H. Pilbeam; 1845, G. H. Blakeslee, G. W. Leach; 1846, H. Brownscombe; 1847-48, R. S. Rose; 1849-50, M. Ruger; 1851, A. C. Sperry; 1852, C. V. Arnold; 1853, H. T. Avery, S. E. Walworth; 1854, L. Pitts, S. E. Walworth; 1855, W. B. Thomas; 1856-57, J. F. Wilbur; 1858-59, E. W. Breckinridge; 1860-61, W. Smith; 1862-63, E. Sibley; 1864-65, P. Holbrook; 1866-67, T. Burgess; 1868-69, J. M. Grimes; 1870-71, S. W. Lindsley; 1872, J. D. Bloodgood; 1873-74, J. B. Santee; 1875-77, W. R. Cochrane; 1878-79, C. D. Shepard; 1880, C. V. Arnold; 1881-83, Asa Brooks; 1884-86, J. F. Jones; 1887-89, D. C. Barnes; 1890-91, F. H. Parsons; 1892-94, Isaac Jenkins; 1895-96, J. R. Angell; 1897-98, E. L. Jeffrey; 1899, G. C. Jacobs; 1900-01, H. A. Williams; 1902-03, I. C. Estes.

WEST NICHOLSON, PA.

This charge was formed in 1871 by taking West Nicholson from Nicholson, Lakeside from Brooklyn, Stark from Factoryville, and Union, which had not been connected with any charge. The charge now has five preaching places—West Nicholson, East Lemon (for some time with Factoryville), Shupp Hill, Union, and Wallace Schoolhouse.

West Nicholson church is an old one, having been built about forty-five years ago, and is valued at \$2,000. The parsonage was

bought in 1871 of Joseph Speh for \$800. It has been improved considerably since then.

East Lemon church was built in 1870-71, at a cost of \$3,000, and was dedicated on October 20, 1871, by Rev. B. I. Ives, D.D. The building committee was William M. Stark, Henry Harris, William S. Shaw, and Joseph Shupp. The first trustees were William S. Shaw, William M. Stark, Henry Harris, Cyrus Shaw, Joseph Shupp, Fletcher Dixon, Otis N. Stark, Lewis H. Shales, and Orville Ball.

Union. Preaching services were held for some time at Parkvale, but subsequently moved to Union, where a church was built in 1899 and dedicated on Thursday, August 8, 1899, by Rev. Thomas Harroun. This church is valued at \$2,000. In 1901 it was seated with chairs, carpeted, and painted, at a cost of \$400.

Shupp Hill and Wallace Schoolhouse are schoolhouse appointments, having Sunday services, however.

There is an old church on this charge situated not far from East Lemon, called the Stark church. It has probably stood fifty years. The growth of East Lemon absorbed this society. The building is now used only for funeral and special occasions.

Pastorates

1871-72, J. F. Warner; 1873, A. C. Sperry; 1874, A. Brigham; 1875, E. W. Breckinridge; 1876, A. W. Hood; 1877-79, G. O. Beers; 1880-82, S. H. Wood; 1883-85, J. S. Lewis; 1886, I. P. Towner; 1887-89, J. L. Thomas; 1890, W. H. Alger; 1891, A. S. Holland; 1892-93, G. M. Chamberlain; 1894-97, L. T. Van Campen; 1898-99, J. H. Taylor; 1900-02, J. W. Johnson; 1903, G. H. H. Davis.

CHAPTER XII

CHENANGO DISTRICT

CASTLE CREEK, N. Y.

THE territory of this charge was taken from Broome Circuit in 1855. In 1849 the Broome Circuit comprised Kattelville, Chenango Forks, Barker, Castle Creek, Frenches, or South Castle Creek (now Glenwood), and Chestnut Ridge.

We are unable to state when the first class was formed at Castle Creek, but think it was about 1825. The class met for incorporation on August 30, 1847, Rev. T. D. Wire and Samuel Hawks presiding. Enos Puffer, Edson Blair, Isaac Livermore, Isaac Bowen, Lorenzo Brooks, and Samuel Hawks were elected trustees. Soon after incorporation the society bought one half interest in the Presbyterian church for \$312. Within a year a lot was purchased of William West for \$100, and a parsonage built on it.

In 1867 the Methodists, wishing to rebuild, asked the few remaining Presbyterians to put a price on their half of the church. They replied: "What we have given to the Lord we will not take back. Go on and do what you like." The old church was torn down and a new one built, which was dedicated on Wednesday, July 15, 1868, Rev. B. I. Ives preaching in the morning from Heb. ix, 22, and Rev. R. S. Arndt, of Hudson City, N. J., in the evening. The building is 36x60, with a lecture room of 27 feet in the rear, and cost \$5,882, \$3,575 of which was raised on the day of dedication.

In 1894 the first parsonage was sold and moved off the lot, and a modern house erected costing \$1,000.

Stone walks have recently been laid in front of both church and parsonage. The grounds of both are nicely shaded by maple trees.

Before using the Presbyterian church the society held prayer services in the homes of the neighborhood, and it is claimed that one summer a newly built pigpen was used for this purpose.

The Sunday school has been continuously at work since 1830.

While most pastors have seen accessions to the church, great revivals were enjoyed in 1854 and in the years 1873-76.

Adams Street. Methodism began its work here in 1825. In that year a class of five members was organized, the members

living in Hyde Settlement and Adams Street. John Stoughton was the leader of this class, and Mrs. Sarah Guernsey, Mrs. Sarah Shaffer, Stephen Foote, and Pamela Gaylord were members. John Stoughton's wife was a Presbyterian, but afterward joined the class. Fanny Beach, Sally Twiss, Maria Twiss, Asa Lyon, and Amos Adams and wife, all of Adams Street, afterward joined the class. Soon after the dedication of the Hyde Street church, in 1843, a great revival swept this section of the charge, in which Lyman Lyon, Peter Knapp, Eunice Knapp, Lodica Knapp, Fanny Stoughton, John M. Beach, Henry Beach, and Frances Beach, all



CASTLE CREEK CHURCH

of Adams Street, were converted. John Stoughton continued leader of this class until 1864, when A. W. Beach was appointed, who is still serving.

During several years prior to 1864 regular preaching services were held at Hyde Street church. During the excitement of the civil war Hyde Street failed to meet its apportionment of the pastor's salary. One half the Sabbath preaching was consequently transferred to the Adams Street schoolhouse. About 1870 the class met at the schoolhouse and became incorporated, with Joseph P. Adams, Harvey King, Enos Page, Abel W. Beach, and John M. Beach trustees. The site for the church was donated by

Asa K. Adams in 1871. The church, costing \$2,000, was dedicated in October, 1872, at which time no collection was taken, all the funds having been raised before. The sheds were built the following year. The church was thoroughly repaired in 1895.

A memorable revival occurred here in 1870.

Hydeville. By reference to Adams Street, the beginnings of Methodism here will be found. In 1842 it was decided to build a church in the settlement which could get the most subscribed for that purpose. The strife was sharp between Adams Street and this point. Hyde Settlement won. A meeting was held on February 14, 1842, in the schoolhouse at Hyde Settlement, at which John Stoughton presided, Stephen Foote was vice president, and Charles Gaylord secretary. The society became incorporated with the title of "First Methodist Episcopal Society of Barker," and elected David Miller, Charles Gaylord, Chauncey Hyde, Abner Dunham, and Stephen Foote trustees. A building lot was purchased of John Hyde seven rods long and six wide. In the winter of 1843 the church was dedicated. In September, 1858, a strip of land six rods long and twelve feet wide was purchased of Stephen Foote for \$1.80, upon which sheds were erected.

The dedication was followed by a gracious revival, and the years 1856, 1860, and 1873 were seasons of more than ordinary revival effort.

Glen Castle was a part of this charge until the formation of Chenango Bridge charge in 1893, when it became a part of that charge.

Pastorates

1855-56, William Silsbee; 1857-58, A. C. Sperry; 1859-60, William Round; 1861, G. A. Severson; 1862-63, C. E. Taylor; 1864-65, E. Sibley; 1866-67, W. B. Thomas; 1868-70, A. W. Loomis; 1871-72, N. S. De Witt; 1873-75, C. V. Arnold; 1876-77, T. Burgess; 1878-80, G. A. Place; 1881-83, D. Personeus; 1884-86, W. R. Cochrane; 1887-89, T. R. Warnock; 1890, N. S. Reynolds; 1891-92, C. H. Newing; 1893-94, H. G. Blair; 1895-98, C. M. Olmstead; 1899-1900, C. D. Shepard; 1901-02, S. E. Hunt; 1903, S. L. Whiteman.

CHENANGO BRIDGE, N. Y.

Christian work began here by the organizing of a union Sunday school. In 1850 the Sunday school came into the control of the Methodists. Preaching was sustained by the Methodists in the

schoolhouse where the Sunday school was held. The preaching services were somewhat sporadic, but the Sunday school continuously worked. From 1846 to 1884 several different classes were organized by different pastors. In 1884 a skating rink was changed into a hall, when it became the place of Sunday school and preaching services, and continued for ten years. On January 10, 1888, at the close of a revival, started by the Salvation Army and continued by Rev. I. B. Wilson, of Chenango Forks, a Christian Endeavor Society was organized for the purpose of husbanding the fruits of the revival, in which there were forty conversions. Twenty joined at the first meeting, and soon the society numbered seventy-five, having gathered active Christians, young and old, up and down the valley. The Sunday school became a union one again, and the preaching services were union services, employing men of various denominations to preach.

In the spring of 1893 the presiding elder of Chenango District, after looking the field over, proposed the forming of a charge, with Chenango Bridge as the center and Glen Castle and Ogden as outlying appointments. The idea met with favor, and the Conference of 1893 formed the charge. A student from Cazenovia Seminary, W. B. Armington, was sent to the charge, but soon found the work too heavy and resigned, when F. D. Walter, a student in Syracuse University, was appointed in June. On March 10, 1894, the society became incorporated with Newton F. Everett, Fred G. Miles, Eugene Macomber, Fred M. Harding, Elias Beckwith, and Jewell Hall as trustees. The society purchased the hall of Mr. F. M. Harding, and a strip of land, sixteen feet wide adjoining, of Mr. Jerrell Hall. The hall was remodeled into the present commodious church, the enterprise costing \$2,600. The church was dedicated on November 2, 1894, Rev. J. R. Day, D.D., preaching at 10:30 from John ix, 25, and Dr. Taylor, of Binghamton, at 2 P. M. Four hundred dollars was raised on this day to liquidate the indebtedness.

The parsonage was bought in 1901. It is valued at \$800, and is beside the church at Chenango Bridge.

During the years 1895-98 Glen Castle was not with this charge, being with Castle Creek, but Port Crane was taken on for two years.

In the holiday season of 1893-94 a gracious revival resulted in the conversion of fifty persons.

The Ladies' Aid Society furnished the carpet and lamps for the audience room, and gave liberally toward the erection of the church.

Ogden is two miles south of Chenango Bridge. Prior to becoming a part of Chenango Bridge charge it was supplied with preaching from Chenango Street church, and prior to going into the church the schoolhouse was used for services.

The site for the church is a gift from Mr. J. D. Ogden. The church was dedicated on December 30, 1897. The presiding elder, Rev. H. C. McDermott, preached in the morning from Matt. v, 13, and Rev. M. S. Hard, D.D., preached in the afternoon from Isa. xxxv, 8-10. The building is a gem, the audience and lecture room seating one hundred and sixty. The basement contains a prayer room, kitchen, and furnace room. The windows are memorial windows. The building cost \$2,600, \$428 of which was raised on day of dedication.

Glen Castle. The first church at this place was built in 1833, upon land donated by Tyrus Page, and was the first church erected between Binghamton and Whitney's Point. It was located about one mile and a quarter north of the present structure, on the road leading from Glen Castle to Castle Creek. In its erection people gave materials, labor, and cash. The society became incorporated on October 18, 1832, at a meeting over which Rev. Silvius Stocking and Dennis Hall presided, and Orin Seward, Dennis Hall, Seth Seward, Tyrus Page, and John Lisk were elected trustees. The corporate name of the society is "The Methodist Episcopal Society in the Town of Chenango." In 1850 this building was torn down and removed to the present site, at a cost of \$350, the site being donated by Thomas French. No services had been held at this place during the nine months prior to the spring of 1888. By direction of the Quarterly Conference work was resumed here in 1888. The old church was not worth repairing, and was sold and moved away. The present church cost, with its furnishings, about \$2,000, \$300 of which was raised on the day of dedication. The Ladies' Aid Society purchased the carpet, cushions, and pulpit furniture. Besides contributing largely in cash, I. H. Page, Horace Treadwell, A. H. Place, and Joseph Hitchcock gave nearly their entire summer's work to the building of the church without remuneration. The church was dedicated on Thursday, October 2, 1889, Rev. J. C. Leacock preaching at 2 P. M., and Rev. A. J. Van Cleft in the evening.

Glen Castle formed a part of the Castle Creek charge for many years, until the formation of the Chenango Bridge charge in 1893.

Pastorates.

1893-94, W. B. Armington, F. D. Walter; 1895-98, W. A. Wagner; 1899, F. N. Smith; 1900-02, L. D. Palmer; 1903, A. O. Austin.

CHENANGO FORKS, N. Y.

Chenango Forks is located in three towns, Barker, Chenango, and Greene, and is at the forks of the Chenango and Tioughnioga Rivers. Nothing is known about the beginnings of Methodism here, but a class existed here in 1833. We have the record of an incorporation which took place on March 20, 1854. Nicholas Lewis and George A. Tuttle acted as judges at the meeting, and Nicholas Lewis, William Jackson, and George A. Tuttle were elected trustees. The society took the corporate name of "The First Methodist Episcopal Church at Chenango Forks." Nothing appears as the result of this incorporation. On February 17, 1863, a meeting was held in the schoolhouse, at which Nicholas Lewis presided and Samuel Lee was clerk. Stephen Palmer, Parlay Blair, Erastus T. Wilson, Hiram King, and Samuel Lee were elected trustees. At a meeting held on February 28, 1863, at which Rev. W. P. Abbott presided and Samuel Lee was clerk, the society resolved to purchase a site and build a house of worship. The church will seat two hundred and fifty people, and was erected in 1863, at a cost of \$2,500. The church was thoroughly repaired in 1880.

The parsonage was purchased in 1890 at a cost of \$500.

Kattelville gets its name from a family of early settlers. The society was formed at an early date. It was incorporated on November 27, 1849, with William Hall, Lewis Lewis, and William A. Lee as trustees. At the meeting for incorporation Elias Kattel, Martin Palmer, Lonson Post, George D. Robertson, and Samuel Lee were appointed a committee to secure a site for a church. The building was erected in 1850, at a cost of \$1,500, and was dedicated on January 16, 1851, by the presiding elder, Rev. Fitch Reed. The society was again incorporated on June 21, 1859, with Calvin Shepard, Lewis Lewis, and Cornelius Teal as trustees, taking the corporate name of "Kattelville First Methodist Episcopal Church."

Pastorates

This territory was with Broome Circuit until 1866, when the Chenango charge was formed, and its name was changed to Chenango Forks in 1873. However, from 1855-57 Chenango

Forks appears in the Minutes—1855-56, Z. Paddock; 1857, J. M. Grimes.

1866, P. S. Worden; 1867, S. Elwell; 1868, Z. Paddock; 1869, E. W. Breckinridge; 1870-71, E. Puffer; 1872-73, C. E. Taylor; 1874, J. D. Woodruff; 1875-77, G. A. Place; 1878-79, D. Personeus; 1880, H. R. Clarke; 1881-82, A. C. Sperry; 1883-84, F. A. Dony; 1885, M. A. Dunham; 1886-87, I. B. Wilson; 1888-89, S. Homan; 1890-94, L. Jennison; 1895, F. J. Jones; 1896, J. W. Davis; 1897, L. D. Palmer; 1898, J. F. Jones; 1899, S. H. Wood; 1900-02, E. N. Sabin; 1903, W. L. Linnaberry.

CHOCONUT CENTER, N. Y.

For some years this charge bore the name of Broome, the name being changed to Choconut Center in 1883. This territory was in the Broome Circuit in early days, however. Choconut Center was with the Vestal Circuit a few years, from 1845 to 1852, and perhaps longer. In those days the society worshiped in the old Baptist church. A meeting for incorporation was held in the schoolhouse on November 18, 1852, and Enoch Barnum, Joshua Rozelle, and Roger W. Hinds were elected trustees. The corporate name of the society is "The First Methodist Episcopal Church and Society of Choconut Creek, in the Town of Union." The church was built in 1855-56, and dedicated on February 13, 1856, at 10:30 A. M., Dr. George Peck officiating. After thorough repairing it was reopened on Sunday, August 12, 1877, at 2 P. M.

The parsonage was built in the winter and spring of 1869.

Abbott Church is four miles northwest of Choconut Center, and is in the town of Maine, on Dimmick Hill. For many years it was on Broome Circuit. In 1868 the class had forty members. The church was built in 1868, at a cost of \$2,200, and was dedicated on January 7, 1869, by Rev. D. W. Bristol. On the day of dedication \$1,100 was raised. It is called the Abbott Church because Rev. William Penn Abbott did his first work as a preacher on that charge.

Pastorates

We will begin with 1858. For pastorates prior to this see Broome Circuit. 1858, William Silsbee; 1859-60, S. E. Walworth; 1861, L. Pitts; 1862-63, W. P. Abbott; 1864, P. S. Worden, F. L. Hiller; 1865, P. S. Worden; 1866-67, G. W. Leach; 1868, Semi W. Lindsley; 1869-70, L. Pitts; 1871-72, E. Sibley; 1873, S. W. Spencer; 1874, S. F. Ketcham; 1875-76, A. Brigham; 1877-78, Cornelius Sweet; 1879-81, W. B. Thomas;

1882-83, B. B. Carruth; 1884-85, A. F. Harding; 1886-87, C. W. Babcock; 1888-89, M. D. Matoon; 1890, George Pope; 1891-95, Charles Smith; 1896, M. L. Andariese; 1897-99, E. P. Eldridge; 1900-01, S. H. Flory; 1902-03, C. H. Seward.

COVENTRY, N. Y.

Methodism began in this section at an early date. A meeting was held on April 20, 1819, in the schoolhouse in district No. 6, at which William Burdge and Joseph B. Young presided. Philo Clemmons, Ransom Adkins, Samuel I. Thomas, Whiting Cornish, and William M. Thomas were elected trustees. The corporate name of this society was "The First Methodist Episcopal Society in Coventry, called Union."

"The West Coventry Society of the Methodist Episcopal Church" was formed in 1829, and seems to have been a reorganization of the above society, as it was organized at the same place and with about the same officials.

In 1829 Oliver Badger and wife sold a lot to the society for \$5 and a church was built upon it. This was about three miles south of Coventry, and was used by the society a good many years. It has since been taken down.

On March 4, 1853, "The First Methodist Episcopal Church of Coventry" was incorporated, with Daniel Nivens, William H. Beardsley, Daniel Hayes, H. S. Beardsley, and Hiram P. Chase as trustees. On March 14, 1853, the present church lot was sold to the society by Luman Miles and wife Nancy for \$1. The church was dedicated on Wednesday, January 4, 1854, at 11 A. M. The building was repaired in 1888, and again in 1895. A strip of land twenty feet wide was bought of Luman Miles in July, 1862, for \$30.

The parsonage was bought of John W. Treadway and wife Rosetta on March 21, 1864, for \$500. In 1895 it was thoroughly repaired.

On May 8, 1890, Mr. Horace S. Beardsley gave the society his farm, valued at about \$2,500, as an endowment, the interest of which is to be used for church work. The farm has since been sold by the society.

Pastorates

1849-50, E. D. Thurston; 1851, L. D. Brigham; 1852, H. Gee; 1853, supply; 1854, W. Peck; 1855-56, M. S. Wells; 1857, Elnathan Orwin; 1858, S. G. Greene; 1859-60, T. M. Williams; 1861-63, supply; 1864-65, L. Bowdish; 1866-67, Homer R.

Northrup; 1868-70, D. Bullock; 1871-72, David Davies; 1873, G. E. Hathaway; 1874-75, T. C. Roskelly; 1876-77, L. A. Wild; 1878-79, W. Burnside; 1880, A. E. Loomis; 1881-82, S. Stephens; 1883-84, J. L. Wells; 1885-87, S. H. Wood; 1888-92, A. E. Thurston; 1893-94, L. D. Palmer; 1895-96, D. L. Meeker; 1897, J. J. Henry; 1898-1900, W. H. Horton; 1901-03, D. W. Swetland.

EDMESTON, N. Y.

The Methodist society in Edmeston is the oldest church in the place, having been organized as early as 1838. When the village consisted of only a few houses on the hill the society was formed, and, having no church, worshiped in the schoolhouse. The old stewards' book shows that over fifty years ago Edmeston Circuit included King's Settlement, Edmeston, South New Berlin, Garrattsville, and New Berlin, and in later years Pittsfield, Gross Hill, and Brick Schoolhouse formed a part of the charge. The charge was formed in 1845, in which year the church was built on the hill near the horse sheds. The land was given to the society by Sidney W. Hopkins, who deeded it on December 7, 1844, to the following trustees: Stephen Colegrove, Nathaniel Coonrod, William B. Adams, Peter Parker, and B. Mitchell. In the summer before the church was finished a quarterly meeting was held in the building. The building is 34x36 feet, and cost \$1,200. Seven hundred dollars had been raised prior to dedication, and \$215 was raised on that day. The church was dedicated on October 1, 1845. Rev. L. A. Eddy preached in the morning, from *Psa. cxviii*, 25, and Rev. W. N. Pearne in the evening, from *Psa. cxxxiii*. In January and February, 1846, a revival resulted in the conversion of seventy persons.

The first trustees were Edwin Wheeler, Nathaniel Wheeler, Stephen Colgrove, Nathan Colgrove, and William Adams.

In 1871 the church was repaired at a cost of \$1,000, and was reopened on Wednesday, December 13, 1871, Rev. Henry Wheeler preaching in the morning and Rev. W. N. Cobb in the evening. In 1884-85 the church was again renovated. It was moved from its old site to a lot on Main Street, beside the parsonage, twelve feet added to the front, with bell tower and spire, new windows, new walls tastefully papered, new pews and cushions, new carpets, stoves, and lamps—the whole costing \$2,300. All of this amount had been raised prior to the dedication except \$500, which was then raised. The church was dedicated on March 26, 1885, Rev. O. H. McAnulty preaching in the

morning and Rev. W. L. Thorpe in the evening. The church was repapered in 1899, and in 1901 the building was painted and an acetylene gas machine installed at a cost of \$225. Mrs. H. E. Cobb gave the church its pulpit Bible in 1871.

A parsonage property was bought of Elisha Butler and wife Sally, on May 1, 1860, for \$600. Jerred Smith, A. W. Sutherland, Savory Wing, James Bean, and Edwin Wheeler being the trustees at the time. This property was sold in 1893 to Eri Chase, and a new parsonage built costing \$1,200.

This church has given the following preachers to the ministry: Vincent Talbot, Joseph Southworth, Andrew Colgrove, Delos Cronk, and Henry Wheeler. Miss Marietta Manchester went from this church as a missionary to China, and was killed in 1900 by the Boxers.

West Burlington. In 1898 Burlington Flats, which had been with Edmeston a number of years, was set off. Whereupon Mr. Caleb Clark bought the old Baptist church at West Burlington for \$300, and presented it to the Methodists in 1899. It is three miles north of Edmeston. In 1900 Mr. Clark built some sheds for the society at an expense of \$75, and in 1901 the church was painted at a cost of \$50. Charles Bennington and wife gave the church its pulpit Bible in 1900. The society became incorporated as "The First Methodist Episcopal Church of West Burlington, N. Y.," on March 23, 1903, with Charles Bennington, Caleb Clark, J. P. Austin, A. D. Hood, William Lines, and L. K. Angel trustees.

Pastorates

1845, R. Cook; 1846-47, D. T. Elliott; 1848-50, ———; 1851, with Exeter; 1852, W. Burnside; 1853, S. S. Weber; 1854, B. B. Carruth; 1855-56, O. Ellerson; 1857, A. S. Southworth; 1858-59, W. Burnside; 1860-61, J. Davis; 1862-63, J. W. Mevis; 1864, J. W. Rawlingson; 1865-66, S. H. Hill; 1867-68, William R. Lynch; 1869-71, W. M. Hiller; 1872-73, A. S. Clark; 1874-75, H. H. Dresser; 1876, S. Homan; 1877-78, H. B. Cook; 1879-81, J. H. Boyce; 1882, J. B. Santee; 1883, Cornelius Sweet; 1884-85, C. W. Babcock; 1886-87, A. F. Harding; 1888-90, S. H. Wood; 1891-93, Thomas Eva; 1894-95, F. D. Hartsock; 1896-99, R. W. Lowry; 1900-02, J. W. Davis; 1903, A. R. Burke.

GARRATTSVILLE, N. Y.

The beginnings of Methodism here are unknown. It is claimed that the first class was formed in 1839 by Rev. M. French. If so,

this section was with Exeter at that time. Subsequently it became a part of Edmeston Circuit, and as early as 1845, where it continued until it became a Conference appointment in 1874. Among the first members were Daniel Harrington, C. Gross, J. Gross, A. Gross, and Lyman Briggs. The first officers of the society were H. House, B. D. Whitford, D. Harrington, C. Gross, J. R. Wing, S. Wing, and J. Gross. On April 1, 1840, D. M. Hard and Joseph Peck deeded the society two acres of land for \$150. The trustees at this time were Horace House, Jabez Gross, Crosswell Gross, Stephen Wing, Berthier D. Whitford, Daniel Harrington, and Joseph Wing. On October 18, 1849, the society sold a part of this lot to the town for school purposes, for \$25.

The church was built in 1840, at a cost of \$1,050. The dedicatory services were held on January 5, 1841, and were conducted by Rev. N. Rounds, the presiding elder. In 1869, at an expense of \$2,160, the building was renovated, inside and outside—new windows, blinds, steeple, bell, pews, etc. It was rededicated on January 5, 1870. Rev. B. I. Ives preached in the morning, from "Ye are the light of the world," and Rev. S. P. Gray, of Weedsport, preached in the evening, from "He that winneth souls is wise." The dedicatory service was conducted by Rev. W. N. Cobb. During the day \$2,510 was raised.

The parsonage was built in 1875, at a cost of \$1,200.

The society became incorporated as "The Methodist Episcopal Church of Garrattsville, N. Y.," on February 25, 1890, with Edward A. Hoag, Albert H. Lewis, James R. Stanhouse, Charles Coats, and Robert Bennington trustees. Robert Bennington was a class leader here over thirty years. E. S. Hoag was trustee, class leader, and recording steward many years.

The Brick is a schoolhouse two miles northeast of Garrattsville. Services have been held here by the Garrattsville preachers for some years, and a Sunday school is well sustained. Robert Freeman was an efficient steward and leader here many years. Chloe Aylsworth has been a lifelong member, and has successfully filled the positions of steward and Sunday school superintendent.

Pastorates

1874-75, A. G. Bartholomew; 1876-77, H. A. Blanchard; 1878-80, B. P. Ripley; 1881-82, J. D. Belknap; 1883-84, J. H. Taylor; 1885-87, E. H. Truesdell; 1888-89, A. S. Holland; 1890-92, M. D. Matoon; 1893, A. E. Thurston; 1894-96, J. J. Henry; 1897-98, D. B. Wilson; 1899-1902, B. N. Butts; 1903, J. H. Watrous.

GILBERTSVILLE, N. Y.

Methodism early took root in this place, though the exact date is unknown. As early as 1815 a class existed on Gregory Hill, about two and a half miles from the village of Gilbertsville, with a Mr. Wild as leader. In 1831 a camp meeting was held in Norton's Grove, a little over two miles from the village. Gilbertsville class was formed on March 24, 1831, by Rev. William Bowdich, one of the preachers on Chenango Circuit. Among the first members were Walter Bedient and wife, Joseph Cunningham and wife, Nancy Kinne, James Gadsby and wife, James Bedient, Caleb Chapin, and Fisk Burlingame. At this time services were held in the schoolhouse and in the shop of Joseph Cunningham. The first trustees were Walter Bedient, Joseph Cunningham, Francis Walker, Cyrenus Woodworth, William Tucker, Humphrey Hollis, and Fisk Burlingame. At a meeting held on March 14, 1836, at which Rev. A. E. Daniels and Humphrey Hollis presided, the society became incorporated as "The Wesleyan Chapel of the Methodist Episcopal Church in Butternuts," and Solon P. Hubbel, Caleb S. Chapin, James Gadsby, Ruel Chapin, Billy Shaw, Hiram Hubbel, and Samuel C. Smith were elected trustees.

On November 28, 1831, Mr. Thomas Strongtham presented to the society the site upon which the church stands. A subscription for the building of the church was circulated by Joseph Cunningham. Soon after this the Quarterly Conference appointed Walter Bedient, Cyrenus Woodworth, and Joseph Cunningham a committee to further the project and aid in getting subscriptions. On July 4, 1832, the frame was raised, and on December 29 following the church, which was 40x50 feet and called "Wesleyan Chapel," was dedicated, Rev. Andrew Peck preaching from Isa. li, 3. In 1862 the church was rebuilt, twelve feet being added to its length and a steeple built. The society became incorporated on March 14, 1836.

The Sabbath school was organized on May 5, 1833, and has been active ever since.

On April 1, 1838, a Female Missionary Society was formed, auxiliary to the parent society.

This place was on the Chenango Circuit until it became an appointment in 1848. It went under the name of Gilbertsville until 1851, when the name was changed to Butternuts, which name it retained until 1877, when the name of Gilbertsville was restored.

On August 25, 1856, in consideration of \$800, Elihu B. Cor-

nell and wife Philome deeded the society a property containing one half acre, which was used as a parsonage until 1898, when it was exchanged for the present property, at a cost of \$1,000.

In the early winter of 1857 a most remarkable revival was held in this church, continuing eleven weeks, in which between two and three hundred were converted. A deep solemnity rested on the community. Business was almost suspended. A writer describing it says: "I think I never saw deeper feeling on the part of both saints and sinners, deeper conviction of sin, and more intense earnestness in seeking religion than during these meetings." A watch-night service was held, and the Lord's Supper observed, in which all of the different denominations joined.

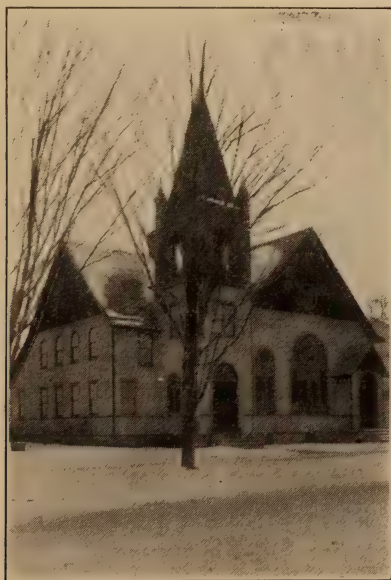
Pastorates

1848-49, Lewis Anderson; 1850-51, Justus Soule; 1852, J. M. Searles; 1853-54, J. H. Hall; 1855-56, D. C. Dutcher; 1857-58, B. Shove; 1859-60, C. T. Moss; 1861-62, M. S. Wells; 1863-65, G. S. White; 1866, William Watson; 1867-69, S. Moore; 1870-71, A. M. Colgrove; 1872-73, W. M. Hiller; 1874, William Burnside; 1875-76, J. W. Mevis; 1877-78, B. B. Carruth; 1879-81, J. D. Bloodgood; 1882-83, William Bixby; 1884, T. F. Hall; 1885, Isaac B. Wilson; 1886-87, C. V. Arnold; 1888-90, G. H. Prentice; 1891-92, S. H. Wood; 1893-94, J. M. Correll; 1895-96, L. D. Palmer; 1897-99, R. L. Clark; 1900, I. N. Steelman, M. H. Reed; 1901-02, M. H. Reed; 1903, E. E. Pearce.

GREENE, N. Y.

Methodism is said to have begun its work in the town of Greene by holding meetings in the house of Benjamin Townsend, about four miles below the village, where a class was formed in 1814. In 1817 the place of holding meetings was changed to the house of Abel Norton, two miles below the village, near the Genegantslet bridge. The present society in Greene is the outgrowth of these classes. The society grew, evidently. On July 7, 1827, a subscription paper was started reading as follows: "Whereas, the Methodist Episcopal Society in the town of Greene and its vicinity propose to erect a meetinghouse or church in the village of Greene, therefore we whose names are hereunto subscribed agree to pay to the trustees of said society the several sums by us subscribed, one half of which shall be payable when the house is raised and inclosed, and the remaining half when it shall be completed and painted. The house to be the usual size

for a country church, with a suitable tower, or steeple." Many of the subscriptions were to be paid in work, stone, lumber, grain, and stock. On September 25, 1827, the society met at the house of Benjamin Jackson for the purpose of incorporating. Lamard Livermore presided, and Horatio N. Gere acted as secretary. Benjamin Jackson, Horatio N. Gere, Benjamin Harrington, Reuben Chase, and Isaac Grant, M.D., were elected trustees. The corporate name of the society is "The First Methodist Episcopal Church in the Town of Greene." The board of trustees met on



GREENE CHURCH

October 3, 1827, and appointed Benjamin Jackson and Anthony Squires a building committee. The church was built in 1828, and was the first church erected in the town. When the Baptists were seeking for a place to hold services they were granted the use of this church a part of the time until they could build a church for themselves. This building was twice repaired, the last time in 1873, when it was reopened on Thursday, July 17, Rev. William Reddy preaching in the morning and Rev. J. G. Eckman in the evening. In process of time this building became somewhat dilapidated, and it was replaced by the present inviting building

in 1891-92, at a cost of \$4,200. Twenty-six hundred dollars had been raised during the process of construction, and \$1,100 was raised on the day of dedication, leaving an indebtedness of \$500. The church was dedicated on Thursday, April 14, 1892, with sermons by Revs. E. B. Olmstead and L. M. Vernon, D.D. The Ladies' Aid Society gave excellent assistance in the enterprise.

We are at a loss to explain the following, unless it be on the supposition that the society built its church and after many years bought the ground it stood on: on June 29, 1850, Simeon



GREENE PARSONAGE

Auchus and wife Mary sold a lot to the church for a site for the church for \$40.

In 1834 Greene was a circuit with the following appointments: Greene, McDonough, Triangle, Connecticut Hill, and Whitney's Point. In 1838 it included Greene, Chenango Forks, Whitney's Point, East Greene, Smithville Flats, Smithville Center, East Smithville, McDonough, and other points. At this time the village had about sixty houses, with Congregational, Baptist, Episcopalian, and Methodist churches.

On February 27, 1897, a strip on the rear of the church lot 16x50 feet was purchased of Hannah Lawton.

On April 1, 1856, the society purchased a house and lot on Elm Street of Abram D. Storm and wife Harriet for \$625. This was used as a parsonage until about 1879, when it was sold for \$800; and the interest used toward paying rent for a house for the

preacher's family. On October 28, 1880, a lot for a parsonage on the corner of Van Buren and Genesee Streets was purchased of Laura Willard, Anna W. Connelly, John Willard and wife Lenore for \$400. A house was erected at a cost of \$1,400. This property was sold in 1894, and on April 1, 1895, the present parsonage beside the church was bought of Christina M. Webb and Augusta Hollenbeck for \$2,000.

Pastorates

1831, Daniel Torry; 1832, James Atwell, N. Rounds; 1833, W. N. Pearne, P. R. Kinne; 1834, W. N. Pearne; 1835, T. D. Wire, H. F. Stanton; 1836, R. Ingalls, L. H. Stanley; 1837, E. L. North, Charles Burlingame; 1838, E. L. North, A. Brown; 1839, A. G. Burlingame, P. S. Worden; 1840, C. Burlingame, L. Pitts; 1841-42, C. W. Giddings; 1843, E. G. Bush, J. Whitham; 1844, E. G. Bush; 1845, F. H. Stanton; 1846-47, D. Simons; 1848, Peter Compton; 1849-50, G. P. Porter; 1851-52, A. G. Burlingame; 1853-54, Hiram Gee; 1855-56, E. D. Thurston; 1857-58, D. C. Dutcher; 1859-60, B. Shove; 1861-62, G. S. White; 1863-64, M. S. Wells; 1865-67, I. B. Hyde; 1868-70, William Burnside; 1871-72, A. F. Brown; 1873, C. O. Hanmer; 1874-76, W. H. Gavitt; 1877, E. P. Eldridge; 1878-80, H. N. Van Deusen; 1881-83, G. A. Place; 1884, W. B. Kinney; 1885-87, E. R. D. Briggs; 1888, A. D. Alexander; 1889, Levi Jennison; 1890, C. H. Newing; 1891-92, H. G. Blair; 1893-96, L. B. Weeks; 1897, Thomas Harroun; 1898-1901, W. H. Alger; 1902-03, F. H. Parsons.

GUILFORD, N. Y.

In the early part of the nineteenth century the Guilford part of the Chenango Circuit was called "Eastern." It is believed that Rev. David Dunham, at that time on Chenango Circuit, preached in this section. Some early records reveal the fact that "Eastwood," afterward known as old Union, on Mount Upton charge, paid seventy-five cents quarterage, and "Eastern" sixty-six cents, in June, 1803—evidence that they were already in existence, and recognized as classes on the circuit.

Preaching services at this time were held at the house of Samuel Stedman, a class leader living about two miles north of East Guilford, at or near the place later known as the Alson Mills farm. Moses Clark and wife, with two or three other women, constituted the class. In 1806 this class is credited with paying \$3.30, and again \$3.69, quarterage. In 1810-11 several

women were converted and united with the society, Sarah, Ruth, and Alma Harris being among them. The society was then called the "Woman's Class."

Samuel Stedman, the first class leader, leaving the Eastern section, Israel Chamberlain, though living six miles distant, became the leader.

One evening in 1803 or 1804 either Ebenezer White or Alexander Morton preached in a schoolhouse located near the Ives



GUILFORD CHURCH

Settlement cemetery. Two trustees, named Johnson and Ives, forbade a renewal of the appointment. An old resident of this section gives as a reason, "The Methodist preachers were considered *awful creatures*." One man, hearing the preacher at this time, pitied him, and would have invited him to his home had he not feared the animosity of the principal men.

The place of meeting was changed from Stedman's to David Clark's home, now known as the Charles Foote place. A revival broke out, the Ives, Bush, and Trask families being reached by it, and soon the people of Ives Settlement worshiped in the schoolhouse from which the first preacher had been excluded. Services

were held in a schoolhouse about a mile east, near Simon Trask's home, and subsequently in the new stone school building in Ives Settlement, from whence the services were taken to Guilford Center.

In 1815 the society contemplated the building of a church. The Quarterly Conference "*Resolved*, That a meetinghouse is necessary for this part of the circuit, and that it be set in the town of Eastern." A meeting was held at the house of David Clark, on May 15, 1816, for the purpose of incorporating. Ralph Lanning and Simon Trask presided. Joel Root, Abial Bush, Abner Wood, Azor Burlison, David Clark, and Sheldon Marsh were elected trustees, and the society was to be known as "The First Methodist Episcopal Church in the Town of Eastern." Nothing seems to have come from this project. Prior to 1820 Azor Burlison had an appointment for preaching at his house two miles east of Guilford Center, and continued it for at least five years.

At a Quarterly Conference held on January 6, 1838, a committee, consisting of Rev. George Harmon, Samuel Trask, Ozias Bush, and Almon Trask, was appointed to plan for building a church at Guilford Center. There arose a question concerning the location. The larger number of members lived in and around Guilford Center; but Fayette (now Guilford village) was a more enterprising and growing place—was already the principal business center for the whole town. There was no church in Fayette except the Episcopalian, and at the Center the Congregationalists had a church. Sentiment was divided. A disinterested committee from outside was invited to investigate and decide upon a site. The result of all this was two churches, a mile and a half apart, one at Guilford Center and one at Fayette, and both built about 1839.

There are two records of incorporation which are supposed to be of the Guilford Center church. On April 3, 1829, at a meeting over which George Harmon and Amos Mansfield presided, "The First Society of the Methodist Episcopal Church in the Town of Guilford" was incorporated, and Paul Winton, James Bayley, and Thomas Rickman were elected trustees. No work having been done under the above incorporation, it was probably considered worthless. On September 17, 1839, a meeting was held in the academy at Guilford Center, over which Almon Trask and S. I. Trask presided, when "The Second Society of the Methodist Episcopal Church of Guilford" was incorporated, and Azor Burlison, Almon Trask, John Evans, Jesse Hendrick, and Albert Cornwell were elected trustees. A lot was leased of William

Baldwin upon which the church was built. On March 4, 1840, Mr. Baldwin gave the society the lot by deed, consideration \$1. In 1884 this building was renovated and improved at a cost of \$1,200. This church was sold in 1900, and preaching services discontinued.

The church at Guilford was built on ground leased of Sidney Eggleston. The society purchased it of Mr. Eggleston on July 11, 1840, for \$40. This building had been repaired but slightly until 1874, when it was rebuilt. The building was raised and a basement built and fitted up for Sunday school and social work, an addition 10x16 feet built on the rear for the choir, and a tower and steeple 120 feet high erected. Eight thousand dollars was spent in these changes, \$3,000 of which was raised on the day of dedication, which was January 12, 1875, Rev. B. I. Ives preaching both morning and evening. This society was incorporated at a meeting held in the church on December 6, 1841. Albert Cornwell and Stephen B. Stead were judges of election, and Stephen B. Stead, Ozias Bush, Albert Cornwell, Tori Yale, Abel Cornwell, Cyrus Cumstock, Roswell R. Bush, and John Denison were elected trustees.

A parsonage was purchased in 1854. In 1864 the present parsonage was built. In 1900 \$1,500 was spent in improving the parsonage and beautifying the church.

Israel Chamberlain, Wyatt, his brother, James P. Aylesworth, William Adams, Ashahel Eggleston, W. Peck, and Sidney E. Hunt have been sent into the ministry from this charge; and Revs. J. S. Mitchell, Philip Bartlett, F. D. Higgins, and B. B. Carruth found faithful helpmeets on this territory.

There was preaching at Root's Corners as early as 1808, but this society was short-lived.

While most of the pastors have seen accessions to the church by revival work, the years 1819, 1830-31, 1842-43 (three hundred conversions), 1854-55, and 1895 were notable in revival work.

The first quarterly meeting and camp meeting, combined, held in Guilford was at David Clark's (at the Trestle), commencing on June 16, 1814, when Methodists gathered from Plainfield, Brookfield, Columbus, Sherburne, Plymouth, New Berlin, Bainbridge, Oxford, Unadilla, and elsewhere. A second and memorable camp meeting was held near the residence of Abial Bush, commencing on June 8, 1819.

The territory of this charge was a part of Chenango Circuit until 1849, when the circuit ceased to exist by the creation of several charges, among them Guilford charge.

Rockdale is situated about five miles east of Guilford. As early as 1831 a society was formed here which struggled for many years. It was reorganized on October 29, 1859, and has since held regular services. In 1860 a union church was built costing \$1,200. The society uses this building for its church work. For many years it was with Sidney, and for some time alone. When Guilford Center work was abandoned Rockdale was added to Guilford charge.

Pastorates

1849-50, P. G. White; 1851, F. D. Higgins; 1852-53, C. Starr; 1854-55, W. Jerome; 1856-57, L. G. Weaver; 1858, W. Southerland; 1859-60, E. D. Thurston; 1861-62, A. S. Southworth; 1863-65, W. G. Queal; 1866-67, William Burnside; 1868-70, L. Sperry; 1871-72, I. B. Hyde; 1873, D. R. Carrier; 1874-75, E. W. Caswell; 1876, T. P. Halstead; 1877-78, A. M. Colegrove; 1879-81, E. L. Bennett; 1882-83, P. R. Tower; 1884-86, H. H. Wilbur; 1887-88, Levi Jennison; 1889-92, W. Frisby; 1893-96, M. S. Godshall; 1897-98, H. A. Williams; 1899-1902, C. M. Olmstead; 1903, C. C. Vrooman.

LISLE, N. Y.

Methodism began its work in Lisle in 1814. Rev. C. E. Taylor says that in this year the class was formed, and was probably cared for by the preachers on Broome Circuit. A meeting was held in Lisle on June 18, 1828, at which Rev. Philo Barbary and David Fairchild presided, and David Smith, David Fairchild, John Beach, Thomas Whitney, and Allen Randall were elected trustees. We cannot understand this, as Philo Barbary was one of the Binghamton pastors at this time. On January 7, 1833, a meeting was held in the schoolhouse at Lisle, at which Charles C. Baker and Pelatiah B. Brooks presided. Benjamin Howland, Daniel J. Davidson, Alvah Bennett, Pelatiah B. Brooks, and Charles C. Baker were elected trustees, and the society took the corporate name of "The First Methodist Episcopal Church of Lisle." Pelatiah B. Brooks was the class leader for years. The church was erected in 1857, at a cost of \$2,000, and was dedicated on January 20, 1858, Rev. William Wyatt being the preacher of the occasion.

The parsonage is situated at Lisle.

Center Lisle, sometimes called Yorkshire, is four miles west of Lisle. Its church is 30x50, and cost \$4,500. It was dedicated on January 14, 1870. Rev. B. I. Ives preached in the morning and did the soliciting during the day. Rev. Dr. Bristol preached in

the evening. Twenty-seven hundred dollars was unprovided for, and the congregation when asked for this amount subscribed \$3,100. In 1887 \$500 was spent in improvements—new roof, carpets, seating rearranged, a prayer room built over the hall, and the building painted. The church was reopened on Tuesday, October 25, 1887. At 2 P. M. Rev. J. C. Leacock preached from Eph. ii, 21, 22, and in the evening Rev. C. A. Benjamin preached from Eph. v, 27.

Pastorates

1838-39, Charles Burlingame; 1840, H. Benjamin; 1841, T. D. Wire; 1842, T. D. Wire, Joseph Whitham; 1843, L. Pitts; 1844, L. Pitts, J. M. Grimes; 1845, A. Hamilton; 1846, B. Ellis; 1847, W. Silsbee; 1848, W. Silsbee, O. L. Torrey; 1849, A. G. Burlingame, H. Pilbeam; 1850, ———; 1851, D. Davies; 1852-56, ———; 1857, G. R. Hair; 1858, A. F. Harding; 1859-60, A. C. Sperry; 1861, William Silsbee; 1862-63, S. E. Walworth; 1864-65, W. B. Thomas; 1866-67, George Comfort; 1868, D. D. Lindsley, J. Lee; 1869, D. D. Lindsley; 1870, J. A. Wood; 1871-73, A. W. Loomis; 1874-76, D. Personeus; 1877-78, J. D. Bloodgood; 1879-80, C. A. Benjamin; 1881, E. R. D. Briggs; 1882-84, E. L. Bennett; 1885-86, J. H. Boyce; 1887-90, J. H. Littell; 1891-92, M. S. Godshall; 1893-94, F. J. Jones; 1895, H. G. Blair; 1896-98, S. H. Wood; 1899-1900, D. B. Wilson; 1901-03, C. D. Shepard.

MARATHON, N. Y.

Methodism began its work in Marathon in 1830 by the organization of a class of four members—Orin Carley, Caleb Newton, Mary Newton, and Mrs. Griffin, Mr. Carley being the leader. The class grew slowly. Having no pastor, they had preaching whenever they could secure a neighboring pastor or local preacher. Their meetings were held in private houses and schoolhouses. An old church record reveals the fact that in 1847 Marathon was a part of the Lisle Circuit, which included Marathon, Union Village, North Lapeer, Hunt's Corners, Whitney's Point, Lisle Village, Center Lisle, Orton's Schoolhouse, Caldwell's Settlement, and Canfield Hollow.

On February 17, 1840, a meeting was held in the schoolhouse of district No. 2 for the purpose of incorporation. Uriah Sessions and Caleb Newton presided, and Hiram Smith acted as clerk. Caleb Newton, Jesse Johnson, Orin Carley, Uriah Sessions, Ambrose Taylor, and Nathaniel Bouton were elected trustees. The corporate name of the society is "The First Methodist Episcopal

Society of Marathon." The trustees were empowered to purchase a site for a church. Evidently they did not use their powers, for at a meeting held on February 18, 1841, the society by vote decided to purchase the present church lot of Chester Brink for \$75. At this meeting Caleb Newton, Jesse Johnson, and Uriah Sessions were appointed a committee to circulate a subscription paper, and, as soon as enough was secured to warrant the procedure, to enter into a contract for the building of a church. The



MARATHON CHURCH

subscription was taken by selling slips or pews before the work was begun. The plan of the church was drawn with the following dimensions: 36x40 feet, and 22 feet high at the eaves, with a suitable steeple. After the foundation was laid James Burgess was given the contract to build the superstructure for \$1,200. Fifty dollars was added to this by voluntary subscription to have a swinging partition to the gallery. The building was finished in October, 1842, and the members were assessed "according to their ability, or the interest they had in the house, to build steps for the church and level off the ground, said assessment to be paid in work or material." "The committee purchased stoves and

pipes, and the ladies contributed sufficient to buy material for cushions, a large Bible, three chairs, two candlesticks and a snuffer." The building was dedicated on November 12, 1842, by Rev. Henry F. Rowe.

The church was repaired in the winter of 1862-63, and the reopening services were held on Thursday, March 26, 1863, Rev. A. S. Graves preaching at 10:30 A. M., Rev. B. I. Ives at 2 P. M., and Rev. E. Hoag at 7 P. M.

In 1876 the church was so thoroughly rebuilt as to practically make it a new building. The building committee included John Freeman, Nathan Lombard, O. H. Smith, John Moore, Granville Talmadge, A. A. Carley, E. D. Baker, J. V. Van Dyke, William Tarble, and C. C. Adams. The contract was let to A. C. Green for \$4,000. The building was dedicated on Thursday, December 7, 1876, Rev. E. C. Curtis, of Syracuse, preaching in the morning and Rev. Hubbard Fox in the evening.

In 1891 the church was repaired, recarpeted, repapered, and the vocalion purchased, at a cost of \$850.

In 1895 the steeple was injured by lightning and was repaired at a cost of \$125.

On the night of September 29, 1896, a cyclone blew off the steeple and chimneys, badly damaging the roof. The repairs at this time cost \$700.

The parsonage was bought in 1883 for \$1,500.

Revs. O. L. Torry and W. H. Bunnell went into the ministry from this church.

Revivals of exceptional power occurred in 1843, 1851-52, and 1872.

Killawog. The first class organized here was called the Union Village class. In 1843 Rev. L. Pitts organized a class here of thirty members, of which David Locke was leader. The class book of 1847 shows the class to have had twenty members, with Moses Livermore leader. There were no regular services, and the class was discontinued for a time. The class was reorganized in 1860 with Merritt Hoyt leader. This class included Merritt Hoyt, Permelia Hoyt, Hezekiah Crain, Elizabeth and Mary Crain, Cynthia Wheaton, Ann Hitt, and Mary Mucky.

The first class met in the schoolhouse on the west side of the river, but the trustees forced them to seek another place for their meetings. For a while they held their services in the Baptist church, but on account of a conflict as to hour of service the society went to the house of Merritt Hoyt, who made seats and so

arranged the rooms of his house that all who desired could hear. "From the place where the preacher stood four rooms opened, in which could be heard the word of God." The society grew, and a demand was soon felt for a church. A meeting was held on May 20, 1866, at the home of Merritt Hoyt, when the society became incorporated as "The First Methodist Episcopal Church and Society of Killawog." William M. Gowdy and Charles H. Phelps acted as judges, and Erastus Johnson, Calvin J. Wheaton, William Lynde, Caleb Norton, Samuel H. Phelps, John Ballard, and Archibald Sessions were elected trustees. A site for a church was purchased of John La Grange for \$125. Plans for a church 32x40 feet and twenty-foot posts were drawn, and the contract for the building let to William M. Gowdy for \$1,635. The total cost of lot, building, and furnishings was \$2,247. It was dedicated on January 7, 1868, Rev. William Searls preaching in the morning and Rev. E. Hoag in the evening.

Merritt Hoyt, Permelia Hoyt, and Mary Caul were members of this society over fifty years.

Pastorates

1850, A. G. Burlingame; 1851, Hiram Gee; 1852, O. L. Torry; 1853, G. Colegrove; 1854-55, Wesley Fox; 1856-57, W. N. Burr; 1858, J. H. Barnard; 1859, Joseph F. Crawford; 1860-61, O. L. Torry; 1862-63, O. Hessler; 1864-66, W. R. Cobb; 1867-69, A. C. Bowdish; 1870, D. D. Lindsley; 1871, George Comfort; 1872, H. Fox; 1873-74, Asa Brooks; 1875, W. Bixby; 1876, H. V. Talbott; 1877-79, O. M. Martin; 1880, W. Bixby; 1881-83, O. H. McAnulty; 1884, J. F. Warner; 1885, J. L. Race; 1886-88, E. N. Sabin; 1889, L. B. Weeks; 1890, D. C. Barnes; 1891-95, E. R. D. Briggs; 1896-98, F. D. Hartsock; 1899-1900, B. P. Ripley; 1901-03, E. V. Armstrong.

McDONOUGH, N. Y.

The first class in McDonough was organized in 1815, and included Walter Oyshterbanks and wife Polly, Jacob Nash and wife Louisa, William Allen and wife Susan. Walter Oyshterbanks was appointed leader and served in that capacity until 1847, when he was succeeded by Curtis Smith. Walter Oyshterbanks was about sixteen years old when his father, Adam, came from Connecticut and settled on Chestnut Ridge, on what is now the Fox farm. He afterward moved near Stuart's Mill, where he died. Walter married Polly Dunbar and moved into the edge of German. Soon after the organization of the class its number was

increased by the addition of Mary Nash, daughter of Jacob Nash, Arthisia Hazen, and Mrs. Leonard, the latter of whom used to follow a blazed trail on horseback to the log house of Walter Oyshterbanks, the place of public worship.

On September 29, 1832, a meeting was held in the schoolhouse in McDonough, at which Rev. James Atwell and Walter Oyshterbanks presided and William D. Purple acted as clerk. "The Society of the Methodist Episcopal Church in the Village of McDonough" began its legal existence, and Isaac J. Stratton, Joseph J. Reed, Thomas Skillman, Walter Oyshterbanks, and Elijah Gates were elected trustees. The incorporation was with a church in view. In October subscriptions therefor were commenced, and \$1,159.50 was secured. Among the largest subscribers were Walter Oyshterbanks, Isaac J. Stratton, Martin Dodge, John F. Hill, and Richard Ray, whose subscriptions ran from \$50 to \$150. The site for the church was deeded to the society on December 15, 1832, by John F. Hill and wife Frances as a part (\$50) of his subscription (\$150). John F. Hill, William H. Bartle, and Richard Sawtelle were appointed a building committee. The building was begun in 1832 and finished in 1833, but was not dedicated until August 14, 1834. The mason work was done by Walter Oyshterbanks, Micah Coville, and Samuel Bacheller. The carpenter work was under the supervision of Moses S. Emerson, and the joiner work was under the supervision of Lester Tinker. During the erection of the church Isaac J. Stratton paid \$333 in cash and also gave two years' labor, and Walter Oyshterbanks gave \$83, beside giving much time to planning and superintending the work. The whole community gave toward the project.

In 1850 the church was painted, inside and out, and a partition made between the audience room and entrance. After these improvements a reopening service was held on Thursday, November 21, 1850, at which Dr. Z. Paddock preached in the morning, Rev. A. J. Dana in the afternoon, and Rev. W. Reddy in the evening.

In 1869 the building was again repaired and extensively improved at a cost of \$1,500. The reopening services were held on Wednesday, November 24, 1869, Rev. B. I. Ives being the preacher of the day.

In 1894 the church, which had become somewhat dilapidated, was thoroughly repaired, at an expense of \$1,000. At this time Mrs. Gibson, a Congregationalist of Norwich, presented the society with a beautiful communion set and cloth, in memory of her mother.

On September 4, 1838, Isaac J. Stratton and wife Rachel sold the society a lot in the village for \$5. This was for the purpose of building a parsonage.

Curtis Smith served as class leader from 1847 until March 30, 1869, when he was succeeded by Francis T. Hall.

Mr. Milan Hill, who had been an earnest supporter of the church, died in the spring of 1902, leaving by will twenty-eight acres of land adjoining the parsonage, the use of which is for the support of the pastor, and \$25,000 in cash, the interest on which is to be paid quarterly to the pastor as salary.

Smithville Center is situated about seven miles south of McDonough. We cannot state the circumstances attendant upon the rise of Methodism in this place. On April 6, 1840, the society gathered at the Cole Schoolhouse, the usual place of worship, for the purpose of incorporating. Cyrus Hayes and Jeremiah Potter presided, and Joseph J. Reed, Miles Hubbard, Alanson Mallery, Jeremiah Potter, and Cyrus Hayes were elected trustees of "The First Methodist Episcopal Church in Smithville." On February 19, 1849, Alexander Cummings and wife Abigail, and Herman Brooks, in consideration of ten cents, deeded to the society the site for the church. The church was built, and dedicated on October 17, 1849, Rev. S. Stocking preached one of the sermons from Rom. i, 16, and Rev. B. Hawley the other from Acts v, 20. In 1870 this church was repaired and beautified at an expense of \$700. It was reopened on September 29, 1870. The building was again repaired in 1890.

Cyrus Hayes was a leader here for thirty years, holding office with great acceptance.

This appointment was with Greene in 1838. We are unable to state when it was put with McDonough.

We should say that McDonough charge was first a part of Chenango Circuit, then a part of Greene Circuit, and made a charge in 1841.

A class was organized at Smithville Flats on January 11, 1874, with the following members: Fred S. and Eglantine Skillman, Charles R. and Emily Potter, Uri and Philena Hazzard, George and Lydia Brown, Jedediah and Alzina Kendall, Russell G. and Jane Card, Eliza Hendrickson, Kitter A. Elwood, Sarah Barnes, Albert Barnes, Alice Card, Elizabeth Cowan, Helen Rich, and Lillie Cowan. On January 10, 1890, the society incorporated as "The Methodist Episcopal Church of Smithville Flats," with Herbert D. Harris, Uri Hazzard, L. W. Brooks, Jesse Read, and

Theron M. Plulley trustees. Evidently the society was contemplating the erection of a church.

The society was with Greene until 1879, when it was put with McDonough.

The Baptist church was used three years, the Universalist church for a while, and subsequently the schoolhouse.

Work here has been abandoned.

Pastorates

1841-42, Elijah P. Beecher; 1843, J. Atwell; 1844-45, B. Ellis; 1846, George Evans; 1847-48, E. P. Beebe; 1849, E. W. Breckinridge, J. C. Ransom; 1850, E. W. Breckinridge; 1851-52, W. N. Pearne; 1853, E. D. Thurston; 1854, E. D. Thurston, Delos Potter; 1855, R. O. Beebe, E. Orwin; 1856, R. Townsend; 1857, A. Benjamin; 1858-59, W. W. Andrews; 1860-61, O. Ellerson; 1862-63, T. Willis; 1864-65, W. R. Cochrane; 1866-67, A. C. Smith; 1868-70, R. W. Van Schoick; 1871, E. W. Caswell; 1872-73, McK. Shaw; 1874, J. B. Chynoweth; 1875-77, William Burnside; 1878-79, I. P. Towner; 1880-82, J. H. Taylor; 1883-85, C. V. Arnold; 1886, S. Stephens; 1887, M. D. Matoon; 1888-90, C. W. Babcock; 1891-92, I. C. Estes; 1893-96, G. Pope; 1897-99, D. L. Meeker; 1900-01, A. M. Colegrove; 1902-03, E. D. Cook.

MORRIS, N. Y.

The society was organized about 1828, and was a part of Chenango Circuit. Meetings were first held about one mile from "Louisville," now Morris, occasionally in a private house, but more frequently in a district schoolhouse. In 1838 the appointment was changed to the schoolhouse in the village of Louisville. At a meeting of the society, held in the schoolhouse in Louisville, town of Butternuts, on February 20, 1841, over which F. D. Higgins and Allen Tinker presided, the society became incorporated, and elected John Gadsby, Sutton Pearsall, Mordecai Wing, Samuel E. Barrett, and William Paine trustees. The corporate name of the society is "Trustees of the First Society of the Methodist Episcopal Church in Louisville."

In consideration of \$100 Mordecai Wing and wife Hannah deeded the society a lot containing twenty-five rods. On this lot the first church was built in 1845, at a cost of about \$2,000. In 1870 \$7,000 was expended in the purchase of additional ground, erection of sheds, and enlarging of the church, it being raised and a basement finished, a steeple built, and a bell purchased.

On March 31, 1882, Silas W. Murdock and wife Emily J. deeded the society a parsonage property for \$1,000. In 1886 this property was sold for \$900, and the present property purchased for \$1,700.

A. E. Daniels, Joel Davis, E. D. Thurston, G. W. Green, William R. Lynch, and B. P. and N. B. Ripley entered the ministry from this church.

Pastorates

1851, Walter Jerome; 1852-53, D. Williams; 1854, H. S. Richardson; 1855, J. W. Mitchell; 1856-57, J. T. Crippen; 1858-60, A. S. Southworth; 1861, A. E. Daniels; 1862, H. V. Talbott; 1863-64, H. N. Van Deusen; 1865-67, W. L. Thorpe; 1868-69, John Pilkington; 1870, J. W. Mevis; 1871-72, J. C. Shelland; 1873, W. G. Queal; 1874-75, W. B. Thomas; 1876, C. G. Wood; 1877-78, J. S. Southworth; 1879-80, William Edgar; 1881-82, L. B. Weeks; 1883, L. Jennison; 1884, T. F. Hall; 1885-87, J. B. Cook; 1888-90, E. R. D. Briggs; 1891-92, F. J. Jones; 1893-94, G. F. Ace; 1895-98, L. Jennison; 1899-1900, E. L. Jeffrey; 1901-02, E. E. Pearce; 1903, M. H. Reed.

MOUNT UPTON, N. Y.

Mount Upton charge was a part of the Chenango Circuit until the formation of Union charge in 1849, the name being changed to Mount Upton in 1850. Mount Upton church is a daughter of old "Union." Prior to 1855 the class held its services in homes of its members, in the schoolhouse, and for a time, through the courtesy of Bishop Delaney, in the Episcopal church. These services were usually conducted by the circuit preacher, but occasionally by local exhorters and local preachers, among whom were John Eastwood and Nathaniel Hyer, who are still distinctly remembered by some of the old residents.

The society met for the purpose of incorporation on February 7, 1854. F. C. Place and Jerry Shepard presided, and Jerry Shepard, F. C. Place, Jacob Stowell, James B. Graves, and Youngs E. Stowell were elected trustees of "The First Methodist Episcopal Church in Mount Upton." On March 31, 1855, Jacob Stowell was elected secretary of the Quarterly Conference, which position he held for thirty years. The following men were present at this meeting, and voted: Zadoc B. Chamberlain, C. S. Graves, J. D. Graves, George F. Graves, Russell Ford, John Yale, M.D., Jeremiah Shepard, Young E. Stowell, Foster C. Place, J. F. Place, Ur Hayes, Darius Hyer, Russell Boyce,

Cyrenus Chamberlain, Charles Sumner, Thompkins Jewel, Lewis Jewel, William S. Moore, Jesse Van Deusen, John Lawrence, Jr., Benjamin Peet, E. B. Kellogg, Azer Wood, Merlin J. Ford, Jacob Stowell, Joseph Severns, Derrien Shepard, J. M. Hall, A. D. Dye, J. E. C. Mosher, Gilbert G. Palmer, John Eddy, John Van Deusen, Jonathan Kinne, Franklin Boyce, Calvin Chamberlain, Clark Chamberlain, Colwell Chamberlain, William W. Green, Joseph C. Breet, E. A. B. Graves. This number would indicate that the Mount Upton class was already one of considerable strength.

On April 1, 1854, Mary G. Secor deeded the society the site



MOUNT UPTON CHURCH

for the church for \$350, which was paid to her in specie. The contract for building the church was let to Messrs. George F. and J. D. Graves. The building cost about \$2,000, and was dedicated on Thursday, January 25, 1855, Rev. William Reddy preaching in the morning and Rev. J. T. Wright in the evening.

There is on file in the county clerk's office the record of a second incorporation which occurred on April 6, 1863. Jerry Shepard and F. C. Place presided at the meeting, and Jerry Shepard, F. C. Place, Russell Boyce, Youngs E. Stowell, and Ur Hayes were elected trustees. This was probably due to neglect in electing successors to the board elected in 1854.

The following minute appears in the record of the trustees as having been enacted on March 7, 1864: "Voted that the trustees meet March 8, for the purpose of hanging a bell in their church."

In 1874 the church was extensively repaired. A basement was built under it, a new steeple built, and about eleven feet built on the front of the church, all at an expense of \$3,700. The reopening occurred on Thursday, August 20, 1874, Rev. William Searls preaching in the morning and Rev. J. G. Eckman in the evening. At the close of the morning service \$2,000, which was needed to liquidate the indebtedness, was "enjoyably" raised.

In 1898 it was very evident that a new church was needed, but the society did not think it possible to build at that time. An elect lady, Mary Hastings, a Methodist, and loving Methodism, though not a member of this society, offered \$1,000 on condition that a church be built within a year. The pastor circulated a subscription, and in one week \$3,220 was secured. On October 27, 1898, the corner stone of the new church was laid, the services being held in the Hall. Revs. L. A. Wild, B. N. Butts, W. T. Blair, and C. H. Hayes participated in the services. The corner stone is of blue marble 20x20x12 inches. The copper box containing the articles was made by W. E. Weinsor. It contains the following: Bible, Hymnal, Discipline; *Methodist Year Book*, 1898; *Wyoming Conference Minutes*, 1898; *Otsego Journal* of October, *Oneonta Star*, *Norwich Sun*, *Chenango Union*, *Chenango Telegraph*, *New York Press*, *Christian Advocate*, *Northern Christian Advocate*, *Epworth Herald*, *Gospel in All Lands*, *Sidney Record*, *Sunday School Advocate*; "Raising of the Dollar;" postage stamps, 1, 2, 4, 5, 8, 10; 2-cent revenue stamp; postal card; 50 cents, silver, of 1898; 5-cent nickel of 1898; one cent, copper, 1854; United States flag, silk; photo of interior of old church; calendar of 1898; Epworth League topic card; Epworth League convention badge; picture of Battleship *Oregon*; account of corner stone ceremonies; Mount Upton *Eagle*, published 1870; lists of original organizers, membership, official members, officers W. F. M. S., officers W. H. M. S., officers Ladies' Aid Society, officers Epworth League, preachers, presiding elders, principal facts in history of church, contributors to new church; seventy individual passages of Scripture with signatures of parties contributing them; postal card from Rev. W. R. Cochrane; a poem by C. H. G.

The building cost \$5,232, all of which was subscribed and paid before the day of dedication. The pastor and family gave the communion table, and Rev. C. H. Hayes gave the pulpit Bible and Hymnal. The dedicatory services occurred on Tuesday and Wednesday, April 4 and 5, 1899. On Tuesday evening Rev. W. T. Blair preached from Matt. xii, 42, and administered the

sacrament of the Lord's Supper. On Wednesday at 10:45 Rev. E. B. Olmstead preached from Heb. xi, 1. In the afternoon addresses were made by Revs. C. H. Sackett, G. A. Place, and C. H. Hayes. In the evening Rev. J. E. Bone delivered the sermon, which was followed by the dedicatory service, conducted by the presiding elder.

A pipe organ costing \$1,400 was installed in 1902.

The parsonage was at Union for many years. In 1887 it was sold, and the present house was built at a cost of \$2,596. In the same year the sheds were moved to their present location.

Russell Boyce was the first class leader at Mount Upton, in which capacity he served over forty years. In this period, however, there were some intermissions.

Union is located one and one half miles north of Mount Upton, at what is called Rockwell's Mills. Methodism was established in Unadilla Valley at a very early date. Meetings were held in private houses. The story of the beginning of Methodism in most places is the history of Methodism here. Love feast tickets of 1799 and 1800 are in existence, showing that work was organized and in existence then in this place. At this time meetings were held in the home of Isaac Boyce, near Godfrey's Corners. Mr. Boyce subsequently moved to the farm now known as the Zoerb farm, where services were held for a number of years. In 1803 the "Eastwood" society was organized, about a mile above the church, on the Unadilla side of the river. John and Daniel Eastwood were the leading spirits of the society. John was an efficient class leader, and became somewhat noted as an exhorter and local preacher. The services of the class were held in the homes of these brothers. Meetings were also held in the house of Nathaniel Hyer, a local preacher, below Mount Upton. The farm is now known as the W. S. Moore farm.

The church was built in 1819, on land donated by Ezekiel Wheeler, one of the early settlers in Unadilla Valley. The building had been twice repaired when in 1876 it was dismantled. Finding the frame to be perfectly sound, it was used again, the building being somewhat changed and modernized. Memorial windows were put in, and the building was greatly beautified, at an expense of \$1,275, which was raised on the day of reopening, November 9, 1876, Rev. William Bixby preaching in the morning and Rev. J. G. Eckman in the evening. This the first Methodist church in Unadilla valley is historic, and to it many of the other Protestant churches in the surrounding country are indebted.

Revs. S. Moore, D.D., G. H. Place, Ph.D., and C. H. Hayes went from this church into the ministry.

This church enjoyed a great revival from January to March, 1851. Two days of fasting and prayer were followed by three weeks of cottage prayer meetings, "taking every house in course," and then, though the attendance was small, the meetings were transferred to the church. Three evenings passed before the break came. Then people rushed to the altar, and it is said there was scarcely an unconverted person left in the community.

Pastorates

1849-50, Lewis H. Stanley; 1851-52, E. P. Beebe; 1853, W. C. McDonald; 1854, A. G. Burlingame, E. Orwin; 1855, A. G. Burlingame; 1856-57, W. Jerome; 1858, Joel Davis; 1859, Joel Davis, L. Sperry; 1860, L. Sperry, H. Meeker; 1861-62, E. D. Thurston; 1863, W. R. Cochrane; 1864-65, W. W. Andrews; 1866, S. Moore; 1867-68, W. A. Wadsworth; 1869, B. B. Carruth; 1870-71, McK. Shaw; 1872-74, S. W. Weiss; 1875-76, E. P. Eldridge; 1877-79, T. P. Halstead; 1880, D. C. Barnes; 1881-82, N. S. Reynolds; 1883-85, J. Bradshaw; 1886-88, L. B. Weeks; 1889-90, E. N. Sabin; 1891-92, C. H. Sackett; 1893, E. H. De Puy; 1894-98, W. T. Blair; 1899-1900, E. R. D. Briggs; 1901-03, F. D. Hartsock.

NEW BERLIN, N. Y.

It is claimed that when Freeborn Garrettson was traveling the Albany District, in 1798, he pushed his way as far west as New Berlin. He was probably the first itinerant to visit this section. Just what he found here, or what he accomplished, is not known. Nor do we know when the first class was formed here. It is probable, however, that work was developed here shortly after the formation of Chenango Circuit, and its preachers began to thread their way through this territory.

On December 17, 1832, the society met at the house of Abel Judson, in New Berlin Village for the purpose of incorporation. Rev. Lyman Beach presided, and Abel Judson acted as secretary. Benjamin Jacobs, Abel Judson, Elisha Babcock, John C. Bates, and Thomas Sayles were elected trustees of "The First Methodist Episcopal Church in the Town of New Berlin." At this time Rev. Lyman Beach was on the Brookfield Circuit, which would indicate that New Berlin was then a part of that circuit.

On December 29, 1832, Daniel Bancroft and wife Minnie, and Lydia Bancroft, in consideration of \$5 deeded the trustees the

land upon which the church stands, on condition that a church be erected on it within ten years.

The society met on February 4, 1841, at Masonic Hall, the usual place of worship, and again incorporated. It is probable that no trustees had been elected to succeed the trustees elected on December 17, 1832. At this meeting Rev. F. D. Higgins and David D. Dye presided. Joel Merchant, Elisha Babcock, David D. Dye, Theron Denton, and Lyman Babcock were elected trustees of



NEW BERLIN CHURCH

“The First Society of the Methodist Episcopal Church in the Town of New Berlin.” On April 8, 1841, the trustees let the contract to build a church to Uzziel Thurber and Albert W. Hill for \$300, the trustees furnishing all the materials. The building was to be 36x50 feet, with a steeple 21 feet high, and to be finished by September 15, 1841. The church was dedicated on November 5, 1841.

Prior to this services were held in the old white schoolhouse until that privilege was withdrawn. Services were then held under a large elm tree which stood on the corner of North Main and Elm Streets. A number of logs which had been drawn there

served well as seats. The society subsequently secured the use of the Masonic Hall, where services were held until the new church was ready for use.

The circuit was formed from Chenango Circuit in 1836, New Berlin appearing that year among the appointments. From 1837 to 1839 inclusive it is supposed to have been with Edmeston. In 1840 it again appears in the list of appointments, and has continued until now. When the circuit was formed it included New Berlin, Gilbertsville, South New Berlin, Louisville (Morris), and Dimmick Hollow. The following year Dimmick Hollow was dropped and King's Settlement added. In 1843 the circuit contained New Berlin, North New Berlin, King's Settlement, South New Berlin, Holmesville, West Hill, and McIntyre Schoolhouse. In 1848 New Berlin has none of these out-appointments. Finding themselves unable to support a pastor, Columbus was added in 1851.

In 1859-60 a bell which cost \$375 was put in the belfry. At this time the spire was remodeled, the pyramid being added, the belfry windows fitted with blinds, the church shingled, painted, and an organ and Bible bought. After an expenditure of \$1,500 in repairs the church was reopened on March 10, 1876, Rev. J. G. Eckman preaching in the morning and Rev. H. H. Dresser in the evening. The interior of the church was greatly altered. Stained glass windows replaced the old-fashioned thirty-two-light windows; the pulpit was taken from the front and placed in the other end of the room; the two doors in front were closed and a central double door put in; the old-style pews were torn out, the floor leveled, and new oak pews with cushions put in; the choir gallery was remodeled and placed at the left of the pulpit; pulpit chairs were purchased. The carpenter work was done by Mr. Leman Seymour. In 1891-92 a steel roof replaced the shingles.

In 1898 the church was extensively repaired. The building was raised 8½ feet, and a Sunday school room 28x34, a prayer room 22x22, and a kitchen 14x22 feet were built beneath it. Front and back stairways were built leading to the auditorium. The auditorium seats three hundred people. A new carpet was laid, and the cushions were re-covered. A steel ceiling added beauty to the room. A choir alcove 12x13 feet was built back of the pulpit. The building was lighted by electric lights and heated by a new furnace. The cost of these repairs was \$2,100, \$1,200 of which was raised on the day of dedication. The building was dedicated on November 30, 1898, Rev. B. I. Ives preaching morn-

ing and evening and handling the finances. The presiding elder, Rev. C. H. Hayes, conducted the dedicatory service at the close of the evening service.

Mr. T. H. Dakin sacrificed much of his time and energy in furthering this enterprise, besides carrying about one fourth of the expense.

Agrippa Butts, Joseph Olney, Milton Hubby, Joseph Gaskill, and W. K. Sherwood have been local preachers licensed by the New Berlin Quarterly Conference, and Andrew Spicer, F. M. Burlingame, A. L. Holliday, Collins C. Hill, and William H. Steer exhorters.

On August 5, 1854, Lyman Babcock and wife Octavia deeded a house and lot adjoining the church to the trustees in consideration of \$500. The house was a small story-and-a-half building. In 1871 a two-story addition 22x24 feet was built on the front, and the old house extensively repaired, making an inviting parsonage. In 1891 a large double bay window was built on the south side of the parsonage, a portion of the roof raised, and a large upper room converted into a pleasant study.

In 1890 Mrs. Lucy Chase bequeathed the church \$3,000. After satisfying the inheritance tax the society received \$2,800, \$800 of which has been used in making repairs.

The Ladies' Aid Society has been an important factor in the financial enterprises of this church.

Columbus is situated six miles northwest of New Berlin. Early in the century Methodism began to exert itself in this place, though no regular services were held until 1816. In 1805 a quarterly meeting was held in Mr. Underwood's barn, with a sermon by Rev. Timothy Dewey. The following day a love feast was held, attended by a vast concourse of people, and followed by the services usual on such occasions.

In June, 1816, a class was formed which included Levi Jaquith, Abigail Jaquith, Lydia Rexford, Levina Henderson, William Lottridge, and Rhoda Watson. The meeting at which this class was formed was held in the house of John Lottridge. Meetings were continued on every Tuesday at 10 A. M. In the winter the services were held in Mr. Lottridge's house, and in the summer in his barn. At this time Columbus was a part of the Chenango Circuit. At the formation of Brookfield Circuit in 1827 it became part of that circuit, where it remained until 1851, when it was added to New Berlin.

A meeting was held at the house of John Lottridge on Novem-

ber 3, 1845, for the purpose of incorporation. John L. Carrier, Asher Palmiter, Joseph Olney, George F. Blackman, James Hill, and Stephen Fenton were elected trustees. At this meeting Joseph Olney, Randall Richer, Grant B. Palmer, Benjamin Downing, and Edward W. Breckenridge were constituted a building committee to superintend the erection of a church. On January 15, 1846, the society secured by deed the site for the church of Abner Burlingame and wife in consideration of \$75. The church was dedicated on February 10, 1847. This building was extensively repaired in 1874, at an expense of \$1,700. The interior of the church was entirely remodeled, the pulpit changed from the front to the rear, an alcove built for the extension of the pulpit platform; the walls were frescoed, new pews and stained glass memorial windows put in. A bell tower was built, and about five years later Mrs. Helen Hayward presented the church with a bell. The church was reopened on January 6, 1875, Rev. S. O. Barnes, of Lowville, preaching in the morning and Rev. J. G. Eckman in the evening. Five hundred dollars was raised during the day. Rev. Dwight Williams was present, and delighted the congregation by reciting some of his poems.

Pastorates

1836, D. W. Bristol; 1837-39, supposed to be with Edmeston; 1840-41, A. Peck, F. D. Higgins; 1842, C. W. Harris, William Burnside; 1843, C. W. Harris, R. S. Rose; 1844, Justus Soule, E. D. Thurston; 1845, Justus Soule, D. S. Holister; 1846, L. Anderson, D. S. Holister; 1847, L. Anderson; 1848-49, Robert Fox; 1850-51, Michael M. Tuke; 1852, L. Bowdish; 1853, E. P. Beebe; 1854-55, C. Starr; 1856-57, H. F. Rowe; 1858-59, M. B. Cleveland; 1860-61, William Burnside; 1862-63, W. W. Andrews; 1864, T. M. Williams; 1865, E. D. Thurston; 1866, Orin L. Torrey; 1867-68, M. G. Wadsworth; 1869, C. D. Shepard; 1870, W. B. Thomas; 1871, R. W. Van Schoick; 1872, J. A. Wood, 2d; 1873, William Burnside; 1874-75, L. A. Wild; 1876-77, N. J. Hawley; 1878-79, J. C. Shelland; 1880, N. S. Reynolds; 1881-83, D. C. Barnes; 1884-86, L. Jennison; 1887-88, W. Frisby; 1889-90, M. S. Godshall; 1891-93, G. H. Prentice; 1894-96, E. L. Jeffrey; 1897-99, M. L. Andariese; 1900-03, W. W. Watrous.

NORTH FENTON, N. Y.

We have been able to secure all too little concerning this charge. North Fenton was for many years the leading appointment on the Page Brook Circuit.

The class was organized in 1830 with five members, and the society was incorporated in 1832, with Rufus G. Christian, Ebenezer Cole, Charles Elliott, Justin Watrous, Garrett Williamson, and Claude Hamilton trustees. The first church was built the same year upon a plot of ground donated by Claude Hamilton. The church was built by Mr. A. Beman, and cost \$2,000. In 1871 \$2,680 was spent in repairing this building. It was reopened on Wednesday, January 10, 1872, Rev. W. H. Olin preaching in the morning and Rev. D. W. Bristol in the evening. One thousand dollars was raised during the day's services.

Extensive revivals were witnessed in 1831, 1849, 1855, and 1876.

The parsonage was purchased of Mr. Jerome Baker, and has since been rebuilt and enlarged.

New Ohio is five miles east of North Fenton. The society here is said to have been organized in 1825 by Billy Way with eight members. The church was built in 1844 at a cost of \$800, and seats two hundred and fifty people.

Pastorates

Page Brook, 1841, Lucius C. Woodford; 1842-43, A. G. Burlingame; 1844-45, P. Bartlett; 1846-47, H. Ercanbrack; 1848-49, L. Pitts; 1850, T. D. Wire; 1851, M. Ruger; 1852, supply(?); 1853, William Round; 1854, William Round, E. Puffer; 1855, ———; 1856, A. C. Sperry, William Roberts; 1857-58, L. Pitts; 1859-60, A. F. Harding; 1861, F. Spencer; 1862, N. S. Reynolds; 1863, P. S. Worden; 1864, William Round; 1865-66, S. Barner; 1867, P. S. Worden; 1868, L. Pitts; 1869-70, E. Sibley; North Fenton, 1871-73, T. Burgess; 1874-75, C. D. Shepard; 1876-77, A. C. Sperry; 1878-79, G. A. Severson; 1880, E. R. D. Briggs; 1881-82, F. H. Parsons; 1883-84, S. H. Wood; 1885, E. L. Bennett; 1886-88, C. L. Rice; 1889-90, I. C. Estes; 1891-92, George Pope; 1893-97, D. W. Swetland; 1898, M. D. Matoon; 1899-1901, G. L. Williams; 1902-03, W. M. Shaw.

NORTH NORWICH, N. Y.

We are unable to give the time and circumstances surrounding the introduction of Methodism into North Norwich. The society became incorporated on May 27, 1849. Daniel Cook presided, and Daniel Cook, Thompson E. Cook, William D. Sackett, John Chase, and John A. Cook were chosen trustees, the latter becoming clerk of the board. William D. Sackett was class leader, and

John A. Cook recording steward. Meetings had previously been held occasionally in the village schoolhouse, but in 1849 the Shaw store was converted into a meetinghouse, and used as such for twenty years. However, the society was ambitious for a more attractive place of worship, and on March 24, 1856, a building lot was purchased of William D. Sackett and wife Julia A. for \$650, on condition that a church should be erected upon it. The society failed to build the church, and the sale consequently fell through. The fact is evidence of the growing ambitions of the society at the time.

On May 12, 1868, the trustees of "The First Baptist Church and Society in Norwich," now North Norwich, conveyed to the trustees of "The First Methodist Episcopal Church of North Norwich" an undivided half of this church and ground. For this the Methodists paid \$600, and by agreement spent the \$600 in repairs on the church. The property was to be kept in repair by the parties mutually, each society "contributing thereto according as they shall have used it." The undivided half of the church furniture was included in the sale. This church building was erected by the Baptists in 1802, and originally stood in the cemetery inclosure at North Norwich, and was taken down and removed to its present location in 1849-50.

North Norwich was with Smyrna until put with King's Settlement in 1873.

On December 31, 1900, the society met and reincorporated. M. B. Ludington presided, and J. W. Sturges acted as secretary. M. B. Ludington, Leroy Holliday, and J. W. Sturges were elected trustees.

On December 19, 1901, Elisha S. Brown and wife Elsie deeded to the trustees of "The First Methodist Episcopal Church of North Norwich" the site for the church in consideration of \$200. The church built upon this lot cost, with the furnishings, \$2,000. The auditorium is 22x40 feet, having a prayer room 14x20 feet on one side, and a kitchen 12x14 feet on the other. A vestibule 8 feet square opens into the auditorium and prayer room. The memorial windows and interior decorations combine to make an inviting room. The building was dedicated on October 30, 1902. Rev. T. F. Hall, D.D., preached from 2 Tim. ii, 19, and in the evening former pastors, G. N. Underwood, G. G. McChesney, L. D. Palmer, and A. J. Neff, made brief addresses. Three hundred dollars was raised during the day to liquidate all indebtedness. At the beginning of this enterprise the Methodists sold their interest in the Baptist church back to the Baptist society for \$600.

King's Settlement is about eight miles from North Norwich. The society here became incorporated on March 30, 1835. Rev. Lyman Beach presided, and Benjamin H. King acted as secretary. George H. King, John King, Jr., Abraham West, Matthew C. Barr, Arnold Shaw, James Merihew, and Benjamin H. King were elected trustees. The society was reorganized on May 15, 1843.

On June 4, 1857, thirty-two rods of ground were secured by deed from James and Anna Johnson for \$32. Presumably the church was built shortly after this. In 1871 it was rebuilt at a cost of \$1,500.

The parsonage for this charge is located at King's Settlement, and is valued at \$500.

King's Settlement was with New Berlin from 1841-43, with Edmeston in 1845, and at the time it became an appointment in 1867 it was with South New Berlin. These facts indicate that it has been somewhat migratory in its relations.

Pastorates

King's Settlement, 1867, ———; 1868, Alvin W. Barrows; 1869, G. S. Hathaway; 1870, David Davies; 1871-73, D. Bullock; North Norwich, 1874, D. Bullock; 1875, B. B. Carruth; King's Settlement and North Norwich, 1876, B. B. Carruth; 1877, C. C. Williams; King's Settlement, 1878, C. C. Williams; North Norwich and King's Settlement, 1879, Albert Loomis; 1880, E. A. Baldwin; North Norwich, 1881-82, C. B. Personeus; 1883-84, W. G. Queal; 1885-86, L. C. Hayes; 1887, J. H. Beere; 1888-90, N. E. Bliss; 1891-92, L. C. Hayes; 1893-94, C. M. Olmstead; 1895, G. N. Underwood; 1896-97, A. J. Neff; 1898-99, L. D. Palmer; 1900, G. G. McChesney; 1901-03, E. E. Barker.

NORWICH, N. Y.

Methodism in Norwich dates back to 1815, when Rev. John Hamilton, one of the preachers on Lebanon Circuit, preached at irregular intervals in the home of Father Parker, about one mile east of the village. Here services were held for several years. In 1816 the services became regular, being held once in two weeks, under the ministry of Rev. G. W. Densmore. His ministry seems to have been a very successful one, the membership of Lebanon Circuit, in which Norwich was included, being reported in 1816 as three hundred and fifty. In 1863 one of his sermons was still talked about, being from a part of Gen. xxiv, 58: "Wilt thou go with this man? And she said, I will go." About

1820 a class was organized by Rev. Reuben Reynolds, a local preacher of blessed memory, and the class meetings were held in his home, on West Main Street.

After a while the society deemed it wise to move into the village with their preaching services, and accordingly secured the use of the courthouse for a fortnightly service. The society was soon deprived of this place, when the use of the old academy was secured. But this was enjoyed but a short time when notice to quit was served. A good brother fixed seats in the loft of his wagon shop and this room served the society until an old schoolhouse, out one side, on West Main Street, was secured for public services. Notwithstanding opposition the society grew.

On January 2, 1827, the society met for incorporation. Rev. Benjamin Shipman presided, and Rev. Reuben Reynolds acted as clerk. The meeting adjourned to the 13th, when George H. King, Caleb Seabury, Miriam Saunders, Reuben Reynolds, William D. Burdick, Nathan D. Stanton, and Thomas Neverson were elected trustees of "The First Society of the Methodist Episcopal Church in Norwich." At a meeting of the trustees held on January 27, 1827, George H. King being chairman and Nathan D. Stanton secretary, all the members of the board being present, it was "Voted that we make an effort to build a church;" "Voted that Rev.

B. Shipman obtain a draft for said church;" "Voted that a building committee of three be appointed, and that T. Neverson, William Burdick, and N. D. Stanton compose said committee." At a meeting of the trustees held on February 24, 1827, Caleb Seabury, George W. King, and Reuben Reynolds were constituted a committee to purchase a site for a church.

Subscription papers were circulated dated March 29, 1827, which were the basis for the building of the first church, and were drawn payable in cash, neat stock, produce, labor, lumber, pork, etc. The following are samples: John Reynolds, \$5 in tailoring;



NORWICH CHURCH

Thomas Stockton, \$5 in boots and shoes; Asa Pellet, \$2 in lumber; George Field, \$10 in carpenter work or goods; William Munroe, when the house is done, \$5 in cash, and \$5 in pork or grain in the fall of 1828.

The society was reincorporated on January 27, 1834. The former corporate name was retained, and Ansel Berry, David Blindbury, Daniel Cook, Hiram Atherton, and Nathan D. Stanton were chosen trustees. Alvin Torry and Nathan D. Stanton presided at this meeting. At a meeting of the trustees held on December 29, 1834, they decided to purchase a lot of Walter M. Conkey for \$500, and to build a church 38x50 feet, with basement and gallery. The deed for the lot, containing thirty-five rods, was executed on May 2, 1835, by Walter M. Conkey and wife Frances, the society paying \$445.33 for the same. On March 7, 1834, the building of the basement was let to Ansel Berry for \$200, and the framework to Benjamin W. King for \$300. The church complete cost about \$3,000. It stood just north of the present church. The church was dedicated in the summer of 1836, Dr. George Peck, Andrew Peck, and Lyman Beach preaching on the occasion. A bitter struggle of fifteen years then followed to pay for the building.

Norwich appears among the list of appointments in 1827. It then was the name of a circuit. In 1832 it was a two-weeks' circuit as follows (we here give a preacher's plan for his trip): Monday, Oxford, 10:30 A. M. and 1:30 P. M., at Lewis's, 7 P. M.; Tuesday at Stead's, 7 P. M.; Wednesday, Preston Corners; Thursday, McGee's; Friday, Norton's; Sunday, Plymouth, 10:30 A. M., Norwich 4 P. M.; a week of rest; Sunday, Oxford; Tuesday, Southworth's; Wednesday, Bennett's; Thursday, Little Four Corners; Friday, King Hill. In 1836 Norwich became a station—that is, without outlying appointments.

The church was repaired and enlarged in 1853, and again in 1863. In 1867 it was improved and an organ bought.

The erection of the present church building was projected in 1872, and the corner stone laid on May 28, 1873. Addresses were made by Bishop Peck, Rev. Luke Queal, D.D., and Rev. George Peck, D.D. James G. Clark, the noted singer, sang a song. Rev. Reuben Reynolds, who organized the class, was present and gave some reminiscences. Bishop Peck deposited the box of mementos and laid the corner stone. As soon as the basement could be used the society moved in. The basement rooms were dedicated on March 26, 1874, Rev. H. Wheeler preaching at 2 P. M. and Rev. William Searls at 7 P. M., and Rev. J. G. Eckman

conducted the dedicatory service. The church was completed the following year, and was dedicated on January 14, 1875. The church and furnishings, including a \$600 bell and a pipe organ which cost \$2,800, cost \$49,500. Of this amount \$12,000 had already been raised, leaving \$37,500 to be provided for on the day of dedication. Bishop Peck preached in the morning from "Arise, shine, for the glory of the Lord has risen upon thee." Rev. William Searls preached in the evening. Rev. B. I. Ives handled the finances during the day and secured \$40,100 in subscriptions.

One writer in sketching the history of this church and referring to the dedication says, "And after that the deluge." Hardly any figure of speech can fairly portray the struggle of the next decade. In May, 1878, the pastor and official board, indorsed by the presiding elder and Bishop Peck, issued a circular letter appealing to the generosity of the public, and stating that, owing to the panic and hard times, several who had subscribed liberally at the dedication had become bankrupt, and that so many subscriptions were impaired that the church was \$34,000 in debt. The condition was serious, appalling. In 1878 the pastor gave his year's salary toward reducing the debt. Eighteen hundred dollars was made on two Niagara excursions. Thus the society struggled until in 1884, after paying \$14,000 in interest and reducing the principal about \$5,000, the church property was sold to satisfy the mortgage, and the society was left without a dollar's worth of property. At this time the total indebtedness of the church was \$28,723.20. The various creditors made liberal concessions on condition that the society should redeem the property. To do this \$21,235.40 was needed. The Hon. William Connell was the providential man. He told the church that if it would raise \$10,000 the balance would be forthcoming. The society raised \$10,000. Mr. Connell gave \$7,110.40 himself, and secured \$2,000 from the Church Extension Society, \$1,000 from J. D. Slayback, \$500 from J. B. Cornell, \$300 from Mrs. P. L. Bennett, \$100 from Oliver Hoyt, \$100 from Payne Pettebone, \$100 from L. D. Shoemaker, and \$25 from H. H. Brommel, making a total raised by Mr. Connell of \$11,235.40. On January 1, 1885, the property was redeemed. On January 22, 1885, jubilee and dedicatory services were held. Rev. H. A. Buttz, D.D., preached at 2 P. M., from Matt. xvi, 15-18, and the evening service was a thanksgiving service in charge of Rev. H. M. Crydenwise. For prudential reasons the society was reorganized as "The Broad Street Methodist Episcopal Church of Norwich."

In 1901-02 the church was greatly improved at an expense of \$2,400. The organ was removed to the rear of the pulpit, and the choir loft placed between the organ and pulpit. A beautiful arch was erected over the organ and pulpit, and the ells at the right and left of the pulpit were converted into class rooms. The gallery was made accessible from the auditorium, a steel ceiling put in the auditorium, and the walls were newly frescoed. An acetylene gas plant was installed. The Ladies' Aid Society re-carpeted the room and made themselves helpful in many ways. These changes make the room very attractive. Reopening services were held on January 26, 1902, Rev. W. H. Pearce, D.D., preaching morning and evening. During the day enough money was subscribed to cover the outlay.

The years 1854 and 1867, and January, 1876, were seasons of extraordinary revival work.

Norwich entertained the Oneida Conference in August, 1839; July, 1856; April, 1864; and the Wyoming Conference April, 1871; April, 1879; April, 1887; and April, 1898.

On October 8, 1868, Ansel Berry and wife Hannah J., in consideration of \$1 deeded the society a house and lot on the north side of Mill Street, valued at \$743. The lot contained one half acre. On June 14, 1872, Celinda, Ella, and Catharine Mead conveyed a house and lot on the east side of North Main Street, in consideration of \$600. On June 10, 1874, Martha A. Avery and her husband George W. Avery conveyed a residence property to the church for \$1,800. We are unable to give the disposition made of the first two properties. The last was used for a parsonage until swept away by the financial crisis. The present parsonage beside the church was conveyed to the church on November 14, 1900, by Henry Mitchell, \$4,200 being the purchase price. The society is carrying an incumbrance of \$3,000 on this property.

Pastorates

1827, Josiah Keyes; 1828, Henry Peck; 1829, ———; 1830, John M. Snyder; 1831, James Atwell; 1832, William S. Bowdish, Noah Stowell; 1833, A. Torry, Noah Stowell; 1834, Lyman Beach; 1835, Lyman Beach, L. Bowdish; 1836, J. Harvey; 1837, D. W. Bristol; 1838-39, L. Sperry; 1840, J. P. Backus; 1841-42, V. M. Coryell; 1843-44, W. H. Pearne; 1845-46, C. W. Giddings; 1847-48, John S. Mitchell; 1849, C. D. Burritt; 1850, A. J. Dana; 1851-52, D. A. Whedon; 1853-54, D. Cobb; 1855, D. W. Thurston; 1856-57, E. Hoag; 1858-59, C. Blakeslee; 1860-61, W. H.

Olin; 1862-63, William Searls; 1864-65, L. C. Queal; 1866-68, Thomas Harroun; 1869-70, W. A. Wadsworth; 1871-72, H. Wheeler; 1873, S. F. Brown; 1874-75, W. J. Judd; 1876-78, H. M. Crydenwise (in 1878 Rev. C. A. Benjamin was his assistant); 1879-80, J. O. Woodruff; 1881-83, I. T. Walker; 1884-85, O. H. McAnulty; 1886-89, A. J. Van Cleft; 1890-93, E. B. Olmstead; 1894-95, J. Bradshaw; 1896-99, S. Moore; 1900-03, W. Treible.

OXFORD, N. Y.

When the work on Chenango Circuit was opened it is very probable that Oxford was found by the itinerant. Oxford was a part of the Norwich Circuit for some time before it became a Conference appointment in 1833. It is thought that Methodism began here about 1815, and that a class was organized about 1817 in Mr. Van Wagenen's barn, on Albany Street. The old barn was still standing in 1880. Just how long services were held here is unknown; and we do not know the date when the society went into the Academy. When it met on September 24, 1831, for incorporation, it met in the Academy, "the usual place of worship." There were at this meeting "the male persons of full age belonging to the Methodist Episcopal Church in the village of Oxford," and they met "for the purpose of electing nine discreet persons of the said church as trustees, to take the charge of the estate and property of the said church and to transact all affairs relative to the temporalities thereof." Rev. James Atwell and William E. Chapman presided, and Bliss Willoughby, Nathaniel Wilcox, Caleb Sebury, Everitt Judson, Gardner B. Lewis, Elias Widger, William E. Chapman, George H. King, and Daniel H. Dudley were elected trustees of "The Methodist Episcopal Church in the Village of Oxford."

On August 3, 1833, the society secured by deed the old Oxford Academy and lot, paying \$400 therefor. Here the society worshipped until going into the church.

The church was erected in 1841, and was 40x50 feet, having a gallery on three sides, and a good basement. It was dedicated on February 27, 1842, by Rev. N. Rounds, presiding elder of the district. The building cost about \$3,000. "Great credit was given to Isaac J. Stratton, Esq., who was chiefly instrumental in bringing the project to completion." On March 3, 1841, Isaac J. Stratton and wife Rachel deeded a lot in the rear of the church to the society for \$500. This ground was used for the erection of horse sheds.

On March 28, 1838, the society met to reincorporate. Isaac J. Stratton and Everitt Judson presided. Levi Sherwood, Everitt Judson, Isaac J. Stratton, William E. Chapman, Nathaniel Wil-



OXFORD CHURCH

cox, Eliakim Northrup, and Bliss Willoughby were elected trustees.

After spending \$1,500 in repairs the church was reopened on Thursday, January 24, 1861.

After some considerable repairs the church was again reopened on December 18, 1872, Rev. Thomas Harroun preaching in the morning and Rev. Henry Wheeler in the evening.

In 1880-81 \$1,000 was spent in constructing a new entrance with inside stairways, lecture room, church parlor, and kitchen nicely fitted up, and stained glass windows put in the front of the building.

In 1887 the building was extensively repaired, costing \$4,501.43, all of which was provided for before the day of reopening. A twelve-foot addition and two towers were put on the front of the church. The old galleries were removed. Memorial windows were put in by Mr. and Mrs. W. J. Mosier, Mr. D. W. Wil-

loughby, Mrs. Irene Lord, Mr. George Rector, of Blue Earth City, Minn.; Mr. H. C. Roome, of New York city; Mr. G. P. York, of Westfield, N. Y.; Mr. C. B. Dudley, of Altoona, Pa.; and one secured from a bequest of Aunt Sally Sannick. New cushions, new carpets, and a new pulpit graced a room tastily frescoed. The building was dedicated on July 14, 1887. Rev. A. J. Van Cleft preached in the morning from Psal. lxxii, 17. In the afternoon Rev. Dwight Williams conducted a love feast, which was followed by the sacrament of the Lord's Supper. In the evening Rev. W. H. Pearne preached from 1 Cor. ii, 5, after which Rev. A. J. Van Cleft conducted the dedicatory service.

On Wednesday, September 16, 1891, the church celebrated its semicentennial. A love feast was held at 10:30. Dinner was served in the church, and in the afternoon the Rev. J. C. Hogan preached, after which the pastor read an historical sketch. The evening was given to song, and addresses by visiting clergymen.

On January 5, 1848, Isaac J. Stratton and wife Rachel conveyed by deed a property for which the society paid \$700. This was occupied several years as a parsonage. On March 26, 1857, St. Paul's Episcopal Church deeded the present parsonage property to the church for \$900. In 1891 the house was thoroughly modernized, at a cost of \$1,000.

Oxford entertained the Oneida Conference in August, 1842, and again in July, 1849.

North Guilford, also known as "Little Four Corners," is the out-appointment to Oxford charge. We do not know when the class was formed, but services were held in the Webb Schoolhouse about two years before the church was built. The society met at this schoolhouse at 10 A. M. on April 23, 1844, for the purpose of incorporating. Peleg Arnold and Philo Hoag presided. Peleg Arnold, Oliver Jennison, Philo Hoag, Daniel Arnold, and Joseph Wood were elected trustees of "The Second Methodist Episcopal Church of Norwich and Guilford." On April 6, 1844, Benjamin Sheldon conveyed to the trustees a lot containing ninety-nine rods, \$50 having been paid for the same. He stipulated in the deed that a church should be built on the lot, and reserved the use of a slip for himself and family. The trustees met at the residence of Newman Gates, on October 16, 1844, and appointed a building committee to cooperate with the trustees in the building of the church. The trustees also determined to make a contract with Squire R. Morehouse, of Oxford, to build the church. The building is 32x44 feet, and cost \$1,000. It was dedicated in 1845.

In 1879 the building was repaired and painted, and the sheds repaired, at a cost of \$300. About 1880 the church was again repaired, at an expense of \$100. Since organization this society has been a part of the Oxford charge.

Pastorates

1833-34, H. Halstead; 1835, J. Bailey; 1836-37, L. Sperry; 1838, George Harmon; 1839, H. H. Winter; 1840-41, W. H. Pearne; 1842-43, L. Sperry; 1844-45, W. Bixby; 1846, L. L. Knox; 1847-48, W. Wyatt; 1849, B. Hawley; 1850, Z. Paddock; 1851, S. Stocking; 1852, A. S. Graves; 1853-54, J. T. Wright; 1855-56, H. Gee; 1857, Lewis H. Stanley; 1858-59, A. T. Mattison; 1860-61, W. R. Cobb; 1862-63, Dwight Williams; 1864-65, W. C. Bowen; 1866-67, W. G. Queal; 1868-70, T. P. Halstead; 1871-72, S. F. Brown; 1873, F. L. Hiller; 1874-75, H. V. Talbot; 1876-77, J. K. Peck; 1878-79, S. C. Fulton; 1880-82, L. W. Peck; 1883-85, J. W. Mevis; 1886-90, A. W. Cooper; 1891, A. J. Van Cleft; 1891½-93, W. G. Simpson; 1894-96, W. Frisby; 1897-1900, J. H. Littell; 1901-02, E. Kilpatrick; 1903, I. N. Shipman.

PLYMOUTH, N. Y.

The beginnings of Methodism in Plymouth are unknown. The society met on March 23, 1812, for the purpose of incorporation. Rev. Ebenezer White and William Stover presided. Darius I. Adams, George Wales, Joseph Dimmick, Thomas R. Tracy, Nathan Geer, John Miller, and Adolphus Simons were chosen trustees of "The First Society of the Methodist Episcopal Church in Plymouth." The church record gives the date of incorporation as June 23. We follow the date as recorded in the county clerk's office. Plymouth remained a part of Lebanon Circuit until the formation of Norwich Circuit in 1827, when it became a part of that circuit. In 1836-37 it was in the Smyrna Circuit. From 1838 to 1841 Smyrna and Plymouth form a charge, and in 1842 Plymouth appears among the appointments.

On October 20, 1821, the society met at the house of John Miller, in the town of Plymouth, for reincorporation. The corporate name taken in 1812 was retained, and John Miller, Daniel Monroe, Nathan Geer, Martin Sackett, Joseph Dimmick, Darius Adams, and John C. Adams were chosen trustees. Rev. Zenas Jones and John Miller presided at this meeting. It was voted at this meeting that their seal should be marked with the letter "X."

On August 31, 1858, the society met again for incorporation.

John Benedict and Russell R. Sackett presided. Asahel Stewart, John W. Bennet, Heth P. Young, Russell R. Sackett, and Richard D. Taylor were chosen trustees, and the corporate name of the society was "The Methodist Episcopal Society of Frankville." Plymouth was known many years as Frankville, so called from the early French settlers there.

From 1812 until 1822 services were held in summer out-of-doors or in barns, and in the winter in a schoolhouse on town lot



PLYMOUTH CHURCH

No. 53, on the old road between Plymouth and Norwich, about two miles southeast of Plymouth and near the house formerly occupied by John Vrooman. In 1822 the society resolved to build a church on a lot seventy rods west of the schoolhouse. A good building for the times was put up, though not ornamented with a steeple or coat of paint. The project narrowly escaped disaster, for, before the church was completed, a dry kiln standing near the church was consumed by fire, and the church was saved with great difficulty by the inhabitants of the vicinity. The church was dedicated by Rev. George Gary, presiding elder of the district. This building was used by the society until 1845, when the

society built a church in Plymouth village. Rev. Lyman A. Eddy preached the dedicatory sermon of this church. This enterprise was hastened by the fact that some members living in the southern part of the charge united with the Freewill Baptists to build a union church on South Hill, about one and one half miles south of the old church. The preacher in charge preached in the union church as circumstances would permit until 1860, when the Conference took the southern part of the charge and created Preston charge out of it.

In 1861 the church was remodeled, at a cost of \$650. The pulpit was moved from the front to the rear of the church, and a commodious class room built on the rear of the church, connected with the auditorium by two doors, one on each side of the pulpit. The church was reopened on Thursday, November 7, 1861, Rev. D. A. Whedon preaching in the morning and Rev. W. H. Olin at 2 P. M.

In 1872 the church was extensively rebuilt and refurnished. The building was raised, and convenient church parlors finished in the basement. The auditorium was thoroughly modernized. The whole combined to make a very attractive country church. The sum of \$7,000 was expended in this renovation. The dedicatory services were held on Wednesday, January 15, 1873. Rev. B. I. Ives preached in the morning, and followed his sermon with a solicitation of funds, securing \$2,700, enough to liquidate all indebtedness. Rev. Thomas Harroun preached in the evening from John xv, 12, and conducted the dedicatory service.

The lot upon which this church stands was secured by deed from William Towner and wife Diana, on August 15, 1844, for \$85. On June 3, 1850, Richard S. Steward and wife Ellen sold the society a lot adjoining the above for \$125. A parsonage was erected at once and was used until 1866, when it was sold to John Mowers. On October 6, 1866, the present parsonage lot, containing one and one quarter acres of land, situated across the road from the church, was deeded to the society by Willard P. Munroe and wife Huldah, in consideration of \$234.50. The present parsonage was built at once.

Lorenzo Adams was Sunday school superintendent ten years, and George P. Cushman twenty-one years. Asahel Stewart was an exhorter forty years, and also filled the positions of class leader, steward, and trustee. Joseph M. Munroe was a class leader over forty years, and also acted as trustee, steward, and recording steward.

For nearly fifty years services have been held with more or

less regularity in South Plymouth Schoolhouse. Harvey B. Sackett and Orin Sexton each served as class leader there for a long time.

Work was continued at Frinkville for some time, the schoolhouse being used, but is now discontinued.

In February and March, 1885, Plymouth enjoyed a revival which resulted in over eighty accessions to the church.

Kirk is a schoolhouse appointment, formerly called Steward's, five miles northwest of Plymouth. A Sunday school has flourished here a number of years.

Beaver Meadow is six miles north of Plymouth. This work was established through the faithful ministry of Rev. S. A. Anderson. For many years this territory was held by the Christians and Baptists. In the spring of 1896 Mr. Anderson went to Beaver Meadow as supply for the Christian church. Some of the older members became dissatisfied because he was a Methodist. On October 25, 1896, he resigned, and left the place, not expecting to return. On November 11 he was invited back by many who wanted his return. He accordingly returned and held services the following Sunday, the 16th, in a hall. On December 6, after hearing the Discipline read, fourteen persons gave their names, desirous of forming a class. During the following December and January a revival resulted in forty-five conversions. On February 10, 1897, the presiding elder gave the class a quarterly meeting. Twelve received the right hand of fellowship, and forty-three were taken on probation. Amid bitter opposition and slanderous reports the work has thrived.

On December 1, 1897, Asa Finch and wife Lucina deeded the society a quarter of an acre of land, in consideration of \$1. The first trustees were Jacob Bellinger, Russell Cobb, Frank Tyler, Hiram Howard, James B. Adams, and Fred Lansing. On February 1, 1899, the church, which cost \$1,000, was dedicated free of debt by Rev. C. H. Hayes.

After being served as follows it became a part of Plymouth charge in 1902: 1897, S. A. Anderson; 1898, Smyrna pastor; 1899, Plymouth pastor; 1900-01, H. D. Ingersoll.

Pastorates

1838-41, with Smyrna; 1842-43, Andrew Peck; 1844-45, I. D. Warren; 1846-47, F. D. Higgins; 1848-49, E. P. Beecher; 1850-51, Charles Starr; 1852-53, Walter Jerome; 1854, A. Queal; 1855, L. G. Weaver; 1856, F. D. Higgins; 1857-58, E. D. Thurston;

1859-60, T. P. Halstead; 1861-62, A. C. Smith; 1863-64, C. T. Moss; 1865, W. Watson; 1866-67, W. R. Cochrane; 1868-69, Abijah Brown; 1870-71, R. Hiorns; 1872-73, E. W. Caswell; 1874, J. W. Mevis; 1875-76, L. C. Hayes; 1877, J. H. Barnard; 1878-79, W. G. Queal; 1880-81, A. M. Colegrove; 1882, F. A. Dony; 1883-85, S. Stephens; 1886-88, J. S. Southworth; 1889-90, H. G. Blair; 1891-93, W. M. Shaw; 1894-95, R. W. Lowry; 1896-97, W. H. Horton; 1898-1901, A. Clarke; 1902-03, S. H. Flory.

PRESTON, N. Y.

Preston charge was organized in 1860, four preaching places being included in the charge—Preston Corners, South Hill, Evans Schoolhouse, and East McDonough.

The first Methodist services conducted at Preston Corners were held by the newly appointed pastor to Preston charge. The charge was organized on May 1, 1860, the first stewards being King Evans, Lucius Aldrich, Calvin J. Wright, George Evans, and Horace Corbin, and the first leaders were William Woodward, Peleg Ashcraft, King Evans, and David Baldwin. The Preston class secured the use of the Universalist church, and continued to use it until the building of the church. Desirous of securing a church of its own, the society arranged for the removal of a Presbyterian church which stood at Preston Center, two miles south of the Corners. There was some dissatisfaction manifested, and before the building could be moved it burned.

The society became incorporated on March 13, 1865. Orville Benedict and John M. Surdam presided at the meeting held for the purpose of incorporation, and A. D. Burr, Peleg Ashcraft, and Hiram Surdam, Jr., were chosen trustees of "The Methodist Episcopal Church of Preston." In consideration of \$100 Thomas Dwight and wife, Alvira T., conveyed a lot five rods square, on December 1, 1865. The church was built on this lot in 1866, and dedicated on October 12, 1866, by the presiding elder, Rev. W. N. Cobb, and Rev. Thomas Harroun. The building is 30x40 feet, and cost \$2,500. It was supposed at the time of dedication that the indebtedness was all provided for. A shrinkage in subscriptions made it necessary to raise funds in 1868 to wipe out the debt. The parsonage was built in 1870, at a cost of \$1,000.

For some years prior to 1860 there had been a union church at South Hill, about three miles north of Preston Corners. The building was owned jointly by the Methodists and Freewill Baptists, each denomination holding services on alternate Sundays.

The Plymouth pastor supplied the work here until 1860, when the Preston pastor assumed the responsibility. Work was continued here until some time in the eighties. The church is now in ruins.

Revival services were held in the Evans Schoolhouse, two and a half miles northwest of Preston Corners, in the winter of 1859-60, resulting in twenty conversions. A class was at once formed under the leadership of King Evans.

Since 1886 the Preston pastor has supplied the East Pharsalia Congregational church.

East McDonough is a class recently organized, work being begun here in 1902 by the Preston pastor. In February, 1903, it was recognized as a part of Preston charge. Services have been held in both the Presbyterian and Baptist churches.

Pastorates

1860-61, W. W. Andrews; 1862-63, B. H. Brown; 1864-65, A. M. Colegrove; 1866-67, McK. Shaw; 1868, C. D. Shepard; 1869, A. W. Barrows; 1870-72, A. Brown; 1873-75, J. Hurlburt; 1876, C. C. Williams; 1877-78, George Parsons; 1879, J. B. Santee; 1880, T. B. Todd; 1881-82, A. B. Eckerts; 1883, C. W. Babcock; 1884, L. C. Hayes, J. F. Seaman; 1885, J. D. Safford; 1886-87, N. E. Bliss; 1888-90, F. J. Jones; 1891 and part of 1892, E. H. Truesdell; part of 1892, J. M. Correll; 1893, G. B. Wilder; 1894, E. D. Cavanaugh; 1895-97, Albert Clarke; 1898, J. J. Henry; 1899, Charles Lane; 1900-01, E. D. Cook; 1902-03, L. L. Vought.

SCHUYLER'S LAKE, N. Y.

The society here worshiped many years in a stone church 32x46, which was dedicated March 5, 1840. It was a union church, costing \$4,000, and at its dedication sermons were preached by representatives of the Baptist, Universalist, and Methodist denominations.

At a meeting held on July 16, 1880, over which Rev. C. Sweet and James Firman presided, "The First Methodist Episcopal Church of Schuyler's Lake" was incorporated, with Theodore Huyck, Israel Veber, William Shaw, William Rose, Norman Rose, James Firman, and D. W. Mitchell trustees. A second incorporation is recorded as having occurred on March 24, 1896, with William T. Watson, Reuben H. Hinds, Norman Rose, F. N. Rose, and Theodore C. Huyck trustees. The lot upon which the church was built was donated to the society by Norman Rose,

the deed for which was executed on December 21, 1881. The church, which cost, with furnishings, \$1,400, was dedicated in 1880, Revs. A. Griffin and D. C. Olmstead preaching the sermons of the day. A good revival followed the opening of the church. The building has been kept in good repair.

Schuyler's Lake appears as an appointment from 1860 to 1875, and was served as follows: 1860-61, A. Griffin; 1862-63, W. R. Lynch; 1864-65, R. S. Southworth; 1866, A. Cook; 1867, H. A. Blanchard; 1868-71, ———; 1872-73, R. S. Southworth; 1874-75, H. B. Cook. From 1876 to 1900 it was with Exeter. In 1901 the charge was divided, Schuyler's Lake and Exeter constituting the Schuyler's Lake charge, and West Exeter and Burlington Flats constituting another charge. Since division Schuyler's Lake has been served as follows: 1901, C. D. Skinner; 1902, S. L. Whiteman; 1903, Floyd Lesh.

Exeter was incorporated on November 19, 1821, as "The Methodist Episcopal Church in Otsego and Cooperstown," with Elijah Babcock, Calvin Huntley, P. Angell, Thomas D. Mitchell, and Elisha Shepherd trustees. The first services were held in a barn built by Thomas Angell, on "Angell Hill," which was owned by David Angell in 1878.

Further than this the only information we have received from Exeter is that the church has been built a long time. Exeter appeared as an appointment in the Minutes from 1838 to 1900, when the division noted above was made. West Exeter formed a part of the Exeter charge, and Schuyler's Lake was with it some time.

Exeter charge was served as follows: 1838, Calvin Hawley, W. Bixby; 1839, M. French, J. Soule; 1840-41, C. Starr, J. T. Wright; 1842, C. Hawley, F. D. Higgins; 1843, C. Hawley, George Elliott; 1844, H. Halstead, George Elliott; 1845, A. E. Daniels, H. Halstead; 1846, A. E. Daniels, L. D. Davis; 1847, L. C. Rogers, L. D. Davis; 1848-49, W. Southworth; 1850, A. Queal; 1851 (with Edmeston), A. Queal; 1852, D. Davis; 1853, (alone), A. E. Daniels; 1854-55, J. T. Crippen; 1856, John Marble; 1857-58, Samuel Hill; 1859-60, L. E. Marvin; 1861-62, P. Hughston; 1863-64, B. B. Carruth; 1865, I. O. Bower; 1866-68, R. S. Southworth; 1869-71, W. R. Cochrane; 1872-73, A. G. Bartholomew; 1874-75, with Edmeston; Exeter and Schuyler's Lake, 1876-77, T. F. Hall; 1878, W. B. Thomas; 1879-81, C. Sweet; 1882-84, M. A. Dunham; 1885, J. A. Transue; 1886-87, W. H. Stang; 1888-90, L. W. Karschner; 1891-92, N. A. Tisdale; 1893-97, A. D. Finch; 1898-99, A. J. Neff; 1900, A. R. Burke.

SHERBURNE, N. Y.

Methodism began to gain adherents in this section at an early date. In 1802 a quarterly meeting was held at "the old Four Corners," about four miles west of Sherburne village. This section was then in the Albany District.

William Stover's seems to have been a favorite stopping place for William Colbert and the itinerants of later years.

We are unable to state when the class was organized. That it had an existence and grew is evidenced by the fact that it became



SHERBURNE CHURCH

incorporated on March 6, 1834. Rev. B. G. Paddock, one of the preachers on Hamilton Circuit, presided, and Hermon Van Vleek acted as secretary. Hermon Van Vleek, Berry Eaton, Cyrus M. Dow, Joseph Sexton, and Alfred Skinner were chosen trustees of "The First Society of the Methodist Episcopal Church in Sherburne." This county record is valuable. The society was so prosperous as to contemplate building, else it would not have incorporated. It also gives us the circuit relation of Sherburne for some time before it became an appointment in 1839.

The society met at the schoolhouse in Sherburne village on

March 12, 1839, for the purpose of incorporating again. Rev. James P. Backus presided, and Ebenezer Coleson acted as clerk. Alfred Skinner, Silas Ames, Solomon Cushman, Gary P. Beers, and Nathan T. Geere were chosen trustees of "The First Methodist Church in Sherburne Village." The schoolhouse was probably the place of holding regular services.

On March 18, 1839, Alfred Skinner, Silas Ames, and Gary P. Beers were appointed a building committee. The church was



SHERBURNE PARSONAGE

evidently erected in 1839, for on December 18, 1839, it was resolved to rent "one half the slips in the chapel" for one year.

The building was repaired in 1860, and reopened Thursday, November 15, 1860, with sermons by Revs. D. W. Bristol and D. A. Whedon.

In 1877 the building was renovated, made substantially new, \$5,000 being expended. The audience room was refurnished, the session room built, and an organ bought. The church was reopened on Wednesday, November 21, 1877. Rev. L. C. Queal, D.D., preached at 10:30 A. M., after which he asked for \$1,300, which was quickly subscribed. Rev. J. G. Eckman preached in the evening and conducted the dedicatory service.

In 1849 Church Hill and a section called The Chapel were out-appointments.

In 1895 the society received \$1,300 by bequest, which canceled some annoying debts and freed the church from embarrassment.

The parsonage was bought in May, 1873, of Daniel and Palmer Newton, Silas and John Ames, and A. Cook.

Pastorates

1839, J. P. Backus; 1840, H. Halstead; 1841-42, J. P. Backus; 1843-44, C. W. Giddings; 1845, W. H. Pearne; 1846-47, J. Soule; 1848-49, D. W. Thurston; 1850, Selah Stocking; 1851-52, P. G. White; 1853, L. Bowdish; 1854, W. G. Queal; 1855-57, A. G. Burlingame; 1858-59, L. H. Stanley; 1860-61, M. B. Cleveland; 1862-63, W. Peck; 1864-66, M. G. Wadsworth; 1867, L. Sperry; 1868-70, Ira B. Hyde; 1871-72, T. P. Halstead; 1873-74, H. Fox; 1875, S. W. Weiss; 1876-77, W. G. Queal; 1878-80, O. H. McAnulty; 1881-82, H. N. Van Deusen; 1883-85, C. A. Benjamin; 1886, J. W. Mevis; 1887-90, I. N. Shipman; 1891, J. C. Hogan; 1892-93, H. A. Williams; 1894-97, W. H. Alger; 1898-1901, Thomas Harroun; 1902-03, G. N. Underwood.

SMYRNA, N. Y.

In 1816 a class was organized at the house of John Tobey, and consisted of eight members—Joseph and Elizabeth Tobey, Lilla B. and Susanna Wilcox, Hugh Cagwin and wife, Mr. Sebry and wife, who afterward joined the Mormons. Rev. George W. Densmore was the pastor, and the place was connected with the Lebanon Circuit, and afterward with the Hamilton Circuit. Smyrna Circuit was formed in 1836.

At a meeting held on April 25, 1836, at which Rev. H. Halstead presided and Stephen A. Leonard acted as clerk, the society became incorporated as "The First Episcopal Methodist Society of Smyrna," and elected Thomas R. Tracy, John Tobey, and Eben Dimock trustees. This meeting was held in the village school-house, where the society stately worshiped. Prior to going into the schoolhouse services were held in private houses.

On November 8, 1839, John Streu and wife, Miranda, conveyed to the society a lot containing one rood and seventeen perches, the society paying \$450 therefor. There was an old hotel standing on the ground which was fitted up for a place of worship. This building was torn down in 1843, and a church erected costing \$1,600. In 1865 the building was enlarged by an addition 20x30 feet, which cost \$400. In 1871 the church was rebuilt and enlarged at an expense of \$5,000, \$2,300 of which was raised

on the day of dedication. The dedicatory services occurred on December 27, 1871, Rev. Jesse T. Peck, D.D., preaching in the morning from Exod. xxv, 8, and Rev. William Searls preaching in the evening. A revival ensued in which there were sixty conversions. In 1895 the church was newly seated and decorated, at an expense of \$100.

On April 1, 1854, in consideration of \$325, Susan Shepard deeded the society its first parsonage. In 1866 this property was sold for \$500, and on April 2, 1866, a piece of land containing somewhat more than four acres bought for \$1,000. On this lot the present parsonage was built, at a cost of \$1,400. About four acres of this lot have since been sold for \$400. In 1897 the parsonage was repaired, at an expense of \$100.

Plymouth was with Smýrna from 1838 to 1841.

Pastorates

Lebanon Circuit, 1816, G. W. Densmore; 1817, G. W. Densmore, Elijah King; 1818, Dan Barnes, Russel Downing; 1819, Wyatt Chamberlain; 1820, Ebenezer Doolittle, Ira Brownson; 1821, Zenas Jones; 1822, William Cameron, Joseph Atwood; 1823, Isaac Grant, Ebenezer Doolittle; 1824 Orin Doolittle, H. G. Warner; 1825, Seth Young; 1826, William Cameron, Anson Tuller; 1827, Calvin Flint, H. Halstead; 1828-29, James Atwell, J. M. Snyder; 1830, William Round, Lyman Beach; 1831, William Round, Lyman Beach, Ebenezer Colson; Hamilton Circuit, 1832, Henry Ercanbrack, A. Fish; 1833, B. G. Paddock, D. Davis, L. Bowdish; 1834, D. Davis, William Round, L. G. Weaver; 1835, H. Halstead, P. M. Way; Smyrna, 1836, C. Starr, A. G. Burlingame; 1837, C. Starr, A. Brown; 1838, L. H. Stanley, J. Crawford; 1839, Andrew Peck, L. H. Stanley; 1840, E. Dennison; 1841, E. Dennison, Joseph Shank; 1842-43, Justus Soule; 1844, C. W. Harris; 1845, W. H. Miller; 1846, Lyman Beach; 1847, W. G. Queal; 1848-49, M. M. Tuke; 1850-51, Ephraim C. Brown; 1852, R. S. Southworth; 1853, Joel Davis; 1854-55, L. Hartsough; 1856-57, J. W. Mitchell; 1858-59, W. Peck; 1860-61, J. Lord; 1862-63, T. M. Williams; 1864-65, W. Burnside; 1866-67, John H. Hall; 1868-69, A. M. Colegrove; 1870-72, S. Moore; 1873-74, A. F. Brown; 1875-76, H. Fox; 1877-78, J. L. Race; 1879-81, O. L. Severson; 1882, J. L. Wells; 1883-85, L. B. Weeks; 1886-88, J. F. Williams; 1889-90, A. D. Alexander; 1891-92, G. F. Ace; 1893-95, S. H. Wood; 1896, H. G. Blair; 1897-99, J. W. Davis; 1900-01, A. J. Neff; 1902, C. D. Skinner; 1903, G. W. Crosby.

SOUTH NEW BERLIN, N. Y.

Methodism sprang up in this section early in the century, classes being formed at Holmesville and Amblerville. At the latter place a union church was erected in 1820, and the Methodists were given the right to hold services in it one Sunday in each month. On other Sundays they worshiped in the school-house or private houses. Rev. Daniel Burlingame, a local preacher, eccentric but useful and pious, ordained by Bishop Asbury in 1810, did great work for God and the church in this section. Daniel Eastwood, another local preacher, who died in 1837 at the age of eighty-six, did much to establish Methodism in these parts. Peleg Dexter and Jacob Smith were class leaders well known in those days.

About 1837 the building of a church began to be agitated. Strife ensued as to its location; some desired to build at Holmesville, and others at South New Berlin. Dr. James Harrington offered to donate a site at the latter place if the society would build on it. The proposition was accepted, and on October 11, 1841, James Harrington and wife Charlotte deeded the building site to the church. On January 18, 1841, the society met for incorporation. Francis D. Higgins and James Harrington presided. Jacob Smith, Joseph Dexter, Oliver Leach, James Harrington, John Curtis, Asa M. Calkins, and Hiram Adams were elected trustees. The corporate name of the society is "Trustees of the Methodist Episcopal Church in South New Berlin."

A comfortable church was soon erected. Since that time the building has been twice repaired. In 1873 the repairs were extensive. The pulpit was taken from the west end of the church and put in the east end, a new carpet was laid, a prayer room and vestibule built, which, with some minor improvements, cost \$1,000. In 1882 a bell and a new organ were purchased. In 1888 the building was again repaired, at an expense of \$560. The repairs this time consisted in memorial windows, a new carpet, walls papered, and the building painted. The reopening occurred on February 17, 1889. In 1898 cushions were put in the church pews, a Sunday school library purchased, water put in the parsonage, and some minor repairs made, all at a cost of \$125.

For a number of years prior to 1855 the pastor lived at Amblerville. On March 30, 1855, the society received by deed a house and lot of Levi Harris and wife Nancy, the purchase price being \$600. The committee who effected the purchase were Agrippa

Butts and J. E. Matthews. Being unable to meet their payments, the society was obliged to let the property go. In 1870 the society rallied and raised \$1,300, with which the present parsonage property was purchased of Andrew Darroch.

From 1840 to 1843 this place was with New Berlin. We do not know how much longer it was with New Berlin, but know it was during these years. It was with Edmeston in 1845, and very likely longer.

King's Settlement formed a part of this charge for some time; it was here in 1867.

White Store. Only a name, but what a name! This is the name of a locality six miles east of Norwich and four south of New Berlin. The massive frame of the building which gave the hamlet its name was demolished in the summer of 1903. Early in the nineteenth century this was a great trading center, people going from Norwich and Oxford there to trade. The place was also a social center. Here were held the old-time "general trainings," and the Fourth of July was celebrated with pomp and enthusiasm.

The old church was built in 1819, and is standing beside the cemetery, in which more than a thousand lie, many of whom were converted in the old church. Daniel and John Eastwood lived here and had much to do with the early days, and growth, of the White Store society. The Mount Upton church is the daughter of this society. This place was served from South New Berlin until recently, services having been discontinued. What a story of toil and triumph might be written of this "mother of Methodism in all that section" if only some who are in their graves could speak to us. Alas! This like much more of historic interest is gone beyond recall!

Rev. Agrippa Butts, a local elder, was prominent in church work many years. Rev. Y. C. Smith, D.D., went from the bounds of this charge into the ministry.

Pastorates

1849-50, W. Jerome; 1851-52, William C. McDonald; 1853, A. G. Burlingame; 1854, H. C. Reddy; 1855-56, B. Shove; 1857-58, M. S. Wells; 1859, S. G. Green; 1860-61, W. Peck; 1862-63, William Burnside; 1864-65, S. Moore; 1866-67, A. E. Daniels; 1868, McK. Shaw; 1869, W. R. Lynch; 1870, E. W. Caswell; 1871-72, D. R. Carrier; 1873, A. F. Brown; 1874, R. E. Hall; 1875-76, J. H. Barnard; 1877-78, J. H. Boyce; 1879, B. B. Carruth;

1880-81, J. B. Santee; 1882, Cornelius Sweet; 1883, C. B. Personcus; 1884, A. M. Colegrove; 1885, W. N. Bailey; 1886, I. E. Zimmerman; 1887-89, L. C. Hayes; 1890, J. R. Moore; 1891-92, G. B. Wilder; 1893, M. D. Matoon; 1894-95, J. W. Davis; 1896, G. H. Burt; 1897-99, W. W. Watrous; 1900, A. S. Anderson; 1901, H. B. Roberts; 1902, W. Rawlings; 1903, J. J. Henry.

TRIANGLE, N. Y.

We know nothing of the beginnings of Methodism in Triangle. In 1834 Rev. William Wyatt was sent as junior preacher to Rev. William Pearne, who was on Greene Circuit that year. Wyatt states that the class was small and that he preached in the house of a Brother Chase. Triangle undoubtedly continued with Greene until it became a charge in 1850. At the time Triangle became an appointment it had three classes, one at Triangle, one at Hazzard's Corners, and one at Sap Bush. In 1838 the Triangle class had ninety-eight members.

The society met at the schoolhouse in Triangle, the usual place of worship, on January 25, 1841. Reuben Chase presided, and Nathaniel Hayes was clerk. Benjamin Jackson, Reuben Chase, Elias Hayes, Robert Bliss, and Luther Hadsell were elected trustees of "The First Society of the Methodist Episcopal Church in the Town of Triangle." Nothing resulted from this incorporation. On September 19, 1853, the society again met for the purpose of incorporating. At this meeting William Baker, Asa Spencer, Garvin Hays, Peter Johnson, Daniel Johnson, Robert Bliss, and Jonathan Strickland were chosen trustees. A subscription paper was drawn by the pastor in 1853, which is still in existence, stating that the cost of the church is to be from \$800 to \$1,200. A lot was given the society by Asa Spencer, who did considerable work on the church without remuneration. The church was begun in 1853 and completed in 1854, and was dedicated on Wednesday, October 25, 1854, Rev. William Bixby preaching in the morning and Rev. J. T. Wright in the evening. The building cost \$1,300. The church was repaired some years ago, otherwise it remained substantially as built until 1892, when \$640 was spent in improvements. Modern pews, new carpets and stoves, interior painted and papered, and exterior painted combined to greatly beautify the building.

Whitney's Point was with Triangle a few years in the fifties.

The parsonage is located at Triangle and is valued at \$600. In 1897 the house was improved, at a cost of \$175.

Itaska is five miles southwest from Triangle, and known for years as Barker, and is about three miles below Whitney's Point. This has been a Methodist preaching place for years, the services being held in the schoolhouse. The schoolhouse recently built had been made large so as to answer for both school and church purposes. In November, 1897, the society was forbidden the use of the schoolhouse, where it had worshiped for years. The society was in consternation, as it seemed impossible to build a church, and without services the class would disintegrate. Courage soon rallied. Services were held in private houses. On November 24, 1897, the society met for incorporation. Rev. H. C. McDermott presided. Elmer G. Westover and Charles H. Newman were elected trustees of "The Itaska Methodist Episcopal Church," to hold their office until the next election of trustees. Trustees are to be elected annually on the first Wednesday after the first Tuesday of January. Ground was broken on New Year's Day, and on April 8, 1898, Rev. H. C. McDermott dedicated the church, which cost \$1,200, free of debt.

Pastorates

1850, David Davies; 1851 (with Lisle), David Davies; 1852, ———; 1853, B. B. Carruth; 1854, B. Shove; 1855, M. B. Cleveland; 1856-57, W. Peck; 1858, L. M. Sackett; 1859, R. O. Beebe; 1860-61, T. Willis; 1862-63, S. Comfort; 1864-65, H. R. Northrup; 1866-67, D. Bullock; 1868-69, David Davies; 1870-72, A. W. Barrows; 1873-74, J. W. Hewitt; 1875, C. A. Ward; 1876-77, G. C. Andrews; 1878, F. H. Parsons; 1879, A. W. Hood; 1880, C. S. Alexander; 1881, E. D. Tarpenning; 1882, J. H. Boyce; 1883-84, A. C. Sperry; 1885-87, D. W. Swetland; 1888, E. H. Truesdell; 1889, George Pope; 1890-91, A. Schofield; 1892-93, E. L. Jeffrey; 1894-97, M. D. Matoon; 1898-1900, D. W. Swetland; 1901, D. B. Wilson; 1902-03, J. H. Taylor.

WEST EXETER AND BURLINGTON FLATS, N. Y.

West Exeter was with Exeter until 1901, when it and Burlington Flats were constituted a charge. For a knowledge of its pastoral services see Exeter, on Schuyler's Lake charge.

The class was organized about 1830, and Calvin Huntley, his father, Olive and Martha Huntley, John, Samantha, Noel, and Hannah Harrington, and E. Taylor and wife were among the first members.

On July 5, 1839, Noel F. and Noel Harrington deeded the society a half acre of ground, upon which a church 32x45 was built in the same year, costing \$1,500. The trustees at the time were John Harrington, Epaphro Taylor, Albert P. Huntley, and William Matteson. This church was burned on March 31, 1872. The present church was built upon the old foundation at a cost of \$3,700, and was dedicated on November 20, 1873. Rev. Henry Wheeler preached in the morning from Gen. xxviii, 17, and Rev. W. L. Thorpe preached in the evening. During the day \$900 was raised.

On October 13, 1855, Noel Harrington and wife Hannah deeded the society a lot for \$34, upon which a parsonage had already been built.

Burlington Flats. Work was organized here in 1871 by the Exeter pastor, with the following members: Levi Le Valley, C. Le Valley, A. Thompson, Mrs. Price, Miles Fenton, Maria Fenton, W. C. Fisk, Frank Fisk, George Fenton, Emma Fenton, Cynthia Fisk, Philena Fenton. On December 20, 1872, E. D. Hills deeded the society a lot for \$175. On this a church was erected in 1877, costing \$2,000. It was dedicated in 1878 by Rev. B. I. Ives. The class has been with Exeter and Edmeston, and in 1900 it became a charge with Harry Rines as its pastor. In 1901 it became a part of the West Exeter charge.

Pastorates

1901-02, A. R. Burke; 1903, A. J. Chapman.

WHITNEY'S POINT, N. Y.

In 1834 Whitney's Point was a town of thirty or forty dwellings, and was a part of Greene Circuit. For a few years in the fifties it was with Triangle, and just prior to becoming an appointment in 1856 it was with Lisle.

The society was incorporated on April 4, 1843, with the corporate name of "The First Methodist Episcopal Church in the Town of Triangle." Rev. Thomas D. Wire and J. N. Brockway presided at the meeting for incorporation, when Levi Nobles, Archibald M. Allerton, Edward Durfee, J. N. Brockway, and J. D. Peck were chosen trustees. From the articles of incorporation we learn that the society usually met for worship in the "brick store at Whitney's Point." This store afterward became the post office, and was located on the site now occupied by the

Wilcox block. This class was with the Lisle Circuit at the time of incorporation.

On August 20, 1844, Mary Ann Johnson deeded the society thirty rods of land for \$75. The church was built about this time. On January 13, 1870, a strip of land 24x61 feet, adjoining the above lot, was deeded to the society by Asa Beach for \$100.

After expending \$5,000 in rebuilding the church it was reopened on Tuesday, January 12, 1869, Revs. William Searls and



WHITNEY'S POINT CHURCH

D. W. Bristol preaching the sermons of the occasion. In 1872 \$1,500 was raised to cover shrinkage in the dedicatory subscriptions and make some minor repairs. In the same year the church was damaged by fire. The insurance covered the loss.

The bell in this church is historic. It was made by J. H. Hanks, of Troy, N. Y., in 1833, and was used by the Henry Street Church of Binghamton from 1833 to 1865 or 1866. About 1868 it was purchased by the Whitney's Point church and removed thither. Becoming damaged, it was removed from the tower on January 8, 1884, and sent to the Jones bell foundry of Troy and recast. It was replaced in the tower on February 11,

1884. It bears these inscriptions: "Methodist Episcopal Church, Whitney's Point, N. Y., January 1884;" "Glory to God in the highest, and on earth peace," also the imprint of the foundry, and weighs one thousand pounds. The church was newly roofed and frescoed at this time. The total cost of repairs was \$290, which amount was raised on the day of reopening, Sunday, September 21, 1884, Rev. C. W. Bennett, D.D., of Syracuse, preaching in the morning and Rev. S. C. Fulton in the evening.

In 1899-1900 it was so thoroughly rebuilt as to bear no resemblance to its former shape. The sum of \$4,000 was spent in thoroughly modernizing and beautifying the building. The dedicatory services were as follows: Tuesday evening, March 6, 1900, Rev. W. H. Alger preached from 1 Cor. xvi, 13, 14; Wednesday morning, Rev. H. Tuckley, D.D., preached from Psal. iv, 6; in the afternoon Rev. A. W. Hayes, D.D., preached from Heb. iii, 4, and in the evening Rev. H. A. Williams preached from 1 Kings vi, 7. During the afternoon and evening services \$625 was raised. The dedicatory services were conducted by Rev. C. H. Hayes at the evening service.

The parsonage property was purchased of Alonzo Collins, the deed for the same being executed on May 23, 1876.

Pastorates

1850, with Triangle; 1851-55, ———; 1856-57, G. R. Hair; 1858, A. F. Harding; 1859-60, A. C. Sperry; 1861, W. Silsbee; 1862-63, S. E. Walworth; 1864-65, W. B. Thomas; 1866-67, George Comfort; 1868, D. D. Lindsley, J. Lee; 1869-70, C. E. Taylor; 1871, H. Fox; 1872-74, J. W. Hewitt; 1875, C. A. Ward; 1876-77, C. D. Shepard; 1878-80, A. C. Sperry; 1881-82, C. A. Benjamin; 1883-84, L. W. Peck; 1885-87, A. D. Alexander; 1888-89, J. B. Cook; 1890-92, E. H. De Puy; 1893, W. Frisby; 1894, J. B. Santee; 1895, F. A. Chapman; 1896-98, E. R. D. Briggs; 1899-1900, W. T. Blair; 1901, R. W. Lowry; 1902-03, Thomas Harroun.

WILLET, N. Y.

The class was first formed on the Otselic River in the early thirties. The minister from Cincinnatus or point farther away would travel on horseback through the woods, preach in a barn or log schoolhouse near the river, and from thence travel on four miles to a little cluster of houses called Eaton Hill. Here many who were afterward stanch and lifelong members of the Willet church lived: Peter Eaton, Sr., a class leader many years, Thomas

Crippen, John Beckwith, Ezra Roberts, Thomas Tennant, Benjamin Sternburgh, William Clark, Elias Ives, Alvah Hazzard, with their wives. Services were usually held in the schoolhouse, but the quarterly meetings were occasionally held in barns.

When Willet was made an appointment in 1861 the Close Communion Baptist Church accorded the class the use of the church for worship. Peter Eaton, Jr., a local preacher, was the class leader at this time. The class numbered about twenty, among whom were Omri Sternburgh, J. C. Eaton, Peter Eaton, E. J. Covey, Lewis Mooney, William Sweet, Charles Delevan, and their wives, Mrs. Emily Greene, and Mrs. Abel Eaton. The winter of 1861-62 was noted as the winter of the great revival. Many were added to the church. The Baptists became dissatisfied and refused to let the Methodists longer use their church. The Presbyterians kindly opened their doors to the unsheltered class. The ejection from the Baptist church was keenly felt, as the Methodists had carpeted and lighted the Baptist church anew. An old subscription paper reveals the fact that the Methodists contributed \$400 to help build the Presbyterian church, which was then opened to them. About this time Mr. Benjamin Coe donated the Methodists a site for a church, but it was never used. In 1898 the Methodists bought the Presbyterian church, paying therefor \$275. The building was at once thoroughly renovated, at an expense of \$1,600, which was fully provided for on the day of dedication, February 9, 1900. Rev. M. S. Hard, D.D., preached the sermon of the occasion. Rev. J. F. Andrews, pastor in 1861-62, was present.

In 1869 the society bought the Jones property, which stands by the church, for a parsonage, paying \$900 for it. In 1901 it was practically made over. An upright was built and the wing remodeled, at a cost of \$1,000.

Texas is four miles west of Willet, in the Texas valley. The pastor organized a class here in the summer of 1861. Some of the members of this class were Mr. Schouton, wife and daughter, Calvin Eaton, Sr., Calvin Eaton, Jr., and wife, James Vandewalker and wife, and Perry Gardner and wife. After the great revival in Willet the pastor and some workers from Willet began meetings at Texas. A glorious work was wrought. Christopher Leach, Elihu Sweet, Albert Delevan, Miles Ingersoll, and their wives and many others were brought into the kingdom. About this time Calvin Eaton donated a site for a church, and a church was at once erected. It has since been thoroughly repaired.

Pastorates

1861-62, J. F. Andrews; 1863-64, T. D. Wire; 1865-66, S. B. Keeney; 1867, W. I. Mills; 1868-70, A. F. Brown; 1871-72, William Burnside; 1873-74, B. B. Carruth; 1875-76, H. C. McDermott; 1877, D. Personeus; 1878, T. Burgess; 1879-80, F. H. Parsons; 1881-82, E. A. Baldwin; 1883-84, J. H. Boyce; 1885-86, A. C. Sperry; 1887, A. S. Holland; 1888-92, D. W. Swetland; 1893, S. D. Galpin; 1894, P. F. Mead; 1895, J. M. Correll; 1896-1903, J. B. Wilson.

CHAPTER XIII

HONESDALE DISTRICT

ARIEL, PA.

ARIEL was formerly known as, and is now sometimes called, No. 19, the number of a plane on the old Pennsylvania Coal Company's gravity railroad. In 1852, Rev. G. W. Leach, then stationed at Salem, opened a monthly appointment on the Easton and Belmont turnpike, less than a mile from Ariel. The next year Rev. C. V. Arnold, on coming to the appointment, found the old turnpike schoolhouse cold and damp. He was invited to preach on his next appointment there at the home of Dwight Mills, at Ariel, which he did to a crowded house. There came a few days of slack time on the railroad. All the people, including some Catholics, were soon at work constructing a preaching place. The railroad company gave the lumber, some gave money, and some gave work. When the preacher came to fill his next appointment he had a new building in which to preach. This building was finished shortly by the township and used for both school and religious purposes. In this building, which was torn down in 1896, were held the best services and the greatest revivals known to the charge.

In 1872 this class was placed on the Canaan Circuit. A beautiful union church was built, largely through the influence of Judge Giles Greene. It was dedicated in the fall of 1890.

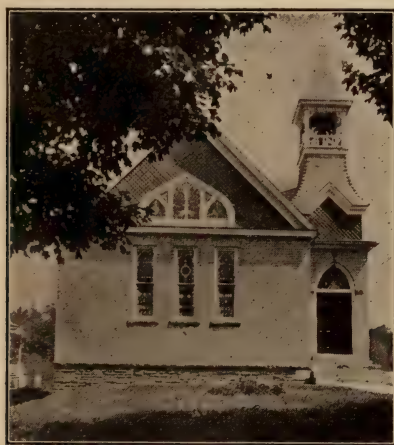
The lake at this place having become a popular summer resort, and many of the cottagers desiring a settled pastor and more frequent preaching, Cyrus D. Jones, of Scranton, promised to pay half the salary of a preacher if this might be accomplished. Accordingly, in 1896 Ariel appears among the list of appointments.

In the fall of 1900 the Methodists began an agitation for a church of their own, and on October 29 the society met and elected W. H. Hazlett, J. W. Andrews, Jonathan Brown, George A. Evarts, Silas C. Bortree, George W. Tisdell, and H. B. Neff trustees. Shortly after this plans for a new church were purchased.

The union church burned on Sunday, February 24, 1901, the fire originating, it is supposed, from the furnace. The Sunday school had been closed but a few minutes when the fire was dis-

covered. Services were held that evening in the school building, the pastor preaching from Isa. lxiv, 11, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste." The Methodists continued to worship in the school building until their church was ready for use.

On June 1, 1901, the Lake Ariel Improvement Company deeded the society a lot on Maple Avenue 90x150 feet, the society paying



ARIEL CHURCH

\$600 therefor. In the fall of the same year a strip 10x150 feet joining the first purchase was bought for \$100, making a lot 100x150 feet, large enough to hold the church and parsonage. The society was incorporated on July 8, 1901, with the following as trustees: John W. Andrews, W. H. Hazlett, Jonathan Brown, S. C. Bortree, and George A. Evarts. The building committee for the new church was W. H. Hazlett, J. W. Andrews, and the pastor. On June 15, 1901, ground was broken, and the corner stone laid on July 11, by Rev. J. F. Warner. Revs. E. A. Quinby, E. D. Cavanaugh, J. A. Transue, and the pastor made short addresses.

The church is a brick veneer, finished in oak, has a seating capacity of 180, and cost \$4,200. Mrs. W. H. Hazlett gave \$1,000 toward the enterprise. The church was dedicated on Thursday, November 21, 1901. Rev. D. S. McKellar preached at 2:30 P. M., from Luke vii, 5. The sum of \$2,700 was needed

to pay all obligations; \$2,100 was raised in forty minutes. The church was dedicated by Rev. J. F. Warner, leaving an indebtedness of \$600. The ladies served a supper in the basement, and in the evening addresses were made by Revs. J. A. Transue, D. S. McKellar, and the pastor. The generous assistance of Mr. and Mrs. W. H. Hazlett and Mr. Cyrus D. Jones, of Scranton, made this church a possibility.

The parsonage is the gift of Mr. Jones, the society building the foundation. It is valued at about \$3,300, and was built in 1902.

For some years before Ariel was taken from South Canaan Circuit services were held at the Pink schoolhouse, two and one half miles northeast of Ariel. It was formerly called 17, and was a part of Cherry Ridge charge prior to being put with Ariel. A Sunday school is maintained, and preaching services are held biweekly.

Pastorates

1896-98, L. E. Sanford; 1899-1900, L. E. Van Hoesen; 1901-03, G. A. Bell.

ARLINGTON, PA.

This charge was called Paupack many years. When the Conference was organized in 1852 it was a part of Cherry Ridge charge, and remained there until Paupack charge was formed in 1860. It, however, was a part of Salem Circuit prior to 1852. Hemlock Hollow, or Purdytown, is the central or leading point on the charge. The church here was built by the Baptists in 1845, and purchased by the Methodists a few years later.

The court granted a charter to "The Methodist Episcopal Church of Purdyville" on December 16, 1853, constituting Eli Utt, Peter Fish, George Williams, Uriah Williams, Henry H. Barttison trustees. This incorporation indicates about the time the church was purchased.

The lot for the parsonage was bought of R. R. Purdy and wife for \$400, and the parsonage built in 1875, at a cost of \$800.

Arlington, sometimes called Rollison's, is about five miles west of Hemlock Hollow. Services here were first held in William Dayton's house prior to going into the schoolhouse. The first schoolhouse used for worship was built of logs, situated near the lane that comes to the road from Arthur Rollison's house. The second schoolhouse used by the society was a few rods east of the church. Nathan Rollison was the first class leader.

The lot for the church was donated by James Osborne. The

corner stone was laid on Saturday, June 20, 1885, at 2:30 P. M., by Rev. W. M. Hiller. The church, which is called the Centenary church, is 24x40, with a lecture room 14x24, and a tower 40 feet high. The building cost \$1,800, and was dedicated on Thursday, December 17, 1885. Rev. J. O. Woodruff preached at 10:30 A. M., and Rev. W. L. Thorpe at 7:30 P. M. Rev. W. M. Hiller conducted the dedicatory services. The Church Extension Society gave this society \$250 toward the project.

Paupack is a schoolhouse appointment four miles south of Hemlock Hollow, and has been sustained many years. Rev. Gideon Draper preached at Squire Chapman's house in this place in 1807. It became a regular preaching place on the Canaan Circuit. Quite a revival occurred under the labors of Mr. Draper.

Ledgedale is a schoolhouse appointment situated four miles southwest of Hemlock Hollow. Services have been maintained here a long time.

The first year of the circuit's history it paid the preacher \$135, to which the Missionary Society added \$25.

In 1862 the circuit was supplied by the Sterling and Cherry Ridge pastors.

In 1864 the pastor, Rev. W. H. Gavitt, was drafted for service in the army, and Rev. E. Killam finished out the year for him.

In June of 1868 Rev. R. E. Hall's health failed, and Rev. M. D. Fuller was sent to fill out the year.

Revivals from year to year have gradually strengthened the circuit.

Pastorates

1860, Gabriel Westfall; 1861, H. Stanley; 1862, ———; 1863-64, W. H. Gavitt; 1865-66, Gabriel Westfall; 1867-68, R. E. Hall; 1869, M. D. Fuller; 1870-71, G. T. Price; 1872, C. W. Blake; 1873, G. W. Robinson; 1874-75, S. Jay; 1876-77, J. Durham; 1878-79, A. B. Eckerts; 1880-82, D. A. Sanford; 1883-85, C. L. Rice; 1886-88, J. A. Transue; 1889, A. Schofield; 1890, J. W. Harrison; 1891, John Davy; 1892, J. H. Perry; 1893-97, J. G. Raymond; 1898, H. J. Heineman; 1899, W. Rawlings; 1900-02, W. B. Signor; 1903, Walter Walker.

BEACH LAKE, PA.

The society at Beach Pond was organized in 1840, James Smith, Moses Tyler, George Bush, George Spettigue, Frances Stephens, William Olver, Edward Haines, and Richard Male

being constituent members. At this time what work was done here was under the supervision of Revs. J. O. Boswell and E. Owen, pastors of the Bethany and Honesdale charge. A local preacher by the name of Curtis A. Stoddard, living at Bethany, used frequently to walk to Beach Pond to preach, and that without fee. In 1841 Rev. Perry G. White, pastor at Honesdale, had supervision of this territory, and in 1842 the appointment is called Honesdale and Beach Pond, with Perry G. White pastor. In 1843 Beach Pond Circuit appears among the appointments. It in-



BEACH LAKE CHURCH

cluded what was afterward the Carley Brook, Damascus, Narrowsburg, and part of the present Beach Lake charges. The circuit was about sixteen miles wide from east to west, and George W. Leach said, "Its north and south limits might have been one hundred miles apart without interfering with any other charge." Much of the territory was covered with a dense growth of hemlock, at that time of no value unless it was near the Delaware River. Meetings were held in the house of Edward Marshall, Sr.

A parsonage was built in 1844 by Rev. John Barns, who resided in a very inferior house about four miles from Vine Hill.

He worked so hard in excavating the cellar that his death, soon after, was attributed to overwork.

The site for the church was given the society in 1850 by Mr. George Wells, and the church erected the same year at a cost of \$2,000. It was dedicated on November 14, 1850, at 11 A. M., Rev. George Peck preaching the sermon.

This church was repaired several times, but more extensively in 1901. Four hundred dollars was spent in steel ceiling, new pews, wainscoting, and minor repairs, all of which amount was raised prior to the reopening. The pastor prepared an elaborate program for the occasion. Rev. A. F. Chaffee was to lecture on the evening of February 21, 1902. Saturday evening, the 22d, Rev. W. H. Hiller was to lecture on George Washington. On Sunday Rev. Mr. Hiller was to preach in the morning, and Rev. G. M. Bell in the evening, and on Monday evening, the 24th, the choir of the Honesdale Methodist Episcopal Church was to give a concert. On Friday a heavy snowstorm began, which, before it stopped, covered the ground with three feet of snow, rendering the roads impassable, so that the first lecture was the only one realized. Being snowed in, Rev. Mr. Chaffee was forced to protract his stay, and preached on Sunday to such as were brave enough to wade through the snow to the church.

The parsonage stands near the church on a large plot of ground. It was bought of a widow for \$600. The first parsonage, being away from the church some miles, was sold.

There is an old church at Vine Hill which was dedicated by Rev. William Wyatt on May 16, 1861. This is no longer used.

The years 1856, 1868-69, and 1886 are memorable because of extensive revivals.

Rev. Benjamin Ferris died at Beach Lake on December 17, 1846. The people of the charge defrayed the expenses of his sickness and burial, and erected a marble stone at his grave in Vine Hill Cemetery.

George Wells served as class leader here twenty-seven years. After his death George Olver was appointed and has served thirty years. Richard Olver was the first Sunday school superintendent and served twenty years. George Olver served the Sunday school in this capacity twenty-two years. Joseph Olver has been a trustee over fifteen years, and is the only trustee who has served so long.

Jonathan Spry went from this church into the ministry, and is now preaching in Iowa. J. W. Tamblyn, who is now in the ministry of the Free Methodist Church, is a son of this church.

White Mills appointment was founded by Rev. G. A. Cure. While he was stationed at Hawley he began services on Sunday afternoons, holding them in the old schoolhouse, which is now remodeled into a dwelling and stands directly opposite the church. The church cost \$1,800, and was dedicated in the spring of 1891.



WHITE MILLS CHURCH

Mr. Dorflinger gave \$500 toward the enterprise. The church freed itself from debt in the winter of 1898. From 1898-1900 new sheds were built costing \$140, a new bell purchased costing \$70, and the church painted. The trustees of this church are J. Wesley Toms, Lyman Garrett, E. A. Wood, L. A. Williams, and George Silsby.

Bethel Schoolhouse is an out-appointment where there have been services over forty years. At one time the Baptists alternated with the Methodists in holding services. Of late the Methodists have had the field exclusively. Services are held every Sunday at 1:30 P. M. The class is not strong, but is persistent.

Pastorates

1843-44, John Barns; 1845, E. A. Young; 1846, Benjamin Ferris; 1847, C. Perkins; 1848, — Morse; 1849, G. M. Peck; 1850-51, J. D. Safford, Abel Barker; 1852, E. Smith, J. S. David;

1853, E. Smith, M. Carrier; 1854, C. E. Taylor, D. Gorham; 1855, C. E. Taylor; 1856-57, E. W. Breckinridge; 1858-59, S. Barner; 1860-61, William Shelp; 1862-63, D. Williams; 1864, J. F. Wilbur; 1865-67, N. S. De Witt; 1868-69, J. L. Race; 1870-72, George C. Hart; 1873, F. Gendall; 1874-75, R. C. Gill; 1876-77, P. M. Mott; 1878-80, W. R. Netherton; 1881, A. E. Loomis; 1882, C. G. Wood; 1883, J. A. Faulkner; 1884-85, J. R. Allen; 1886, W. H. Hiller; 1887-88, H. A. Blanchard; 1889, J. A. Transue; 1890, C. W. Todd; 1891-94, B. F. Larabee; 1895, M. S. Buckingham; 1896-97, A. C. Brackenbury; 1898-1901, D. S. MacKellar; 1902, L. D. Tyler, J. M. Coleman; 1903, J. M. Coleman. In 1902 L. D. Tyler's health failed, and J. M. Coleman filled out the year.

BETHANY, PA.

It is claimed that Methodist preachers visited this locality as early as 1805. When Gideon Draper was sent to Canaan Circuit in 1807 he found his way to Bethany. Here "he found that an old Baptist elder had warned the people against him as 'an English spy' and 'a horse thief.' A large congregation assembled in the courthouse to hear him [Bethany was the county seat of Wayne County until 1842]. He referred to the slanderous report, and, calling the slanderer by name, wished to know if he were present. Upon being told that he was not there, he gave a satisfactory account of himself, and left another appointment. The next day he called upon the old elder and gave him his choice, either to take back what he had said or to sustain a prosecution. He wisely chose the former, and thus the matter ended."

In 1810 George Harmon and Samuel Thompson were the preachers on Canaan Circuit. Dr. Peck says he "found a class at Bethany, and appointed Joseph Miller leader." It does not appear that a class had been formed prior to this. Nor do we know anything about the regularity of preaching service from Mr. Draper's time till Mr. Harmon's. "Mr. Miller was sheriff of the county and a man of respectability. Before he left the place Mr. Harmon was informed that the Baptists had sent for an elder, and intended to break up the class. He sent a local preacher to fill his appointments, and remained a week. The elder did not come, but left Mr. Harmon to himself, and he had a fine revival, and received into the society a number more."

When Rev. George Peck was on the Canaan Circuit Bethany courthouse was the only place of any pretensions in which he preached. Subsequently the society worshiped in the old Presby-

terian church, which was built as a union church, for a number of years. After this old church was repaired the Methodists worshiped three or four years in the old fireproof building now used as a town hall. In 1822 the Presbyterians bought of the Methodists and Baptists their interest in some lots, paying the society \$50. Just where these lots were, or how the Methodists became interested in them, we are unable to state.

The first church building erected by the Methodists was put up in 1833. This building was remodeled in 1875, and reopened on



BETHANY CHURCH

Saturday, October 30, 1875, at 2 P. M., Revs. L. W. Peck, G. M. Peck, and H. M. Crydenwise officiating.

On September 4, 1886, the Baptists conveyed to the society by deed the present site and building for \$100. In 1887 this building was remodeled and enlarged, making it substantially a new building, with furnace, cushions, carpet, bell, and Sunday school room complete, at a total cost of \$2,100. It was dedicated on January 19, 1888, Rev. J. C. Leacock preaching the sermon, and Rev. J. B. Sumner conducting the dedicatory service. The Wyoming Trio were present and added to the interest of the day by their singing.

In consideration of \$680 Richard Webb and wife deeded to the society a property on Sugar and Wayne Streets, on November 18, 1862. This was used for a parsonage. On November 23, 1870, the society deeded this property back to Mr. Webb, valuing it at

\$1,000, and took from Mr. Webb the present property, which was considered more desirable for a parsonage.

The old house had stood for many years—some have said as many as seventy-five. After having been used as a parsonage for a long time it was demolished and the present house built at an expense of \$1,200.

In the spring of 1847 a revival here resulted in over sixty accessions to the church.

Aldenville is about five miles west of Bethany. A society existed here some time before the erection of the church. The church was begun in 1854 and finished in 1855. It was dedicated on Thursday, January 3, 1856, at 11 A. M., Rev. George Landon preaching the sermon. The Aldens gave \$400 toward the enterprise. On July 20, 1857, Julius T. Alden and wife and Levi H. Alden and wife deeded the lot upon which the church was built, containing 41 rods and 87¾ feet, to the society as a gift. This church was repaired and renovated in 1893, at a cost of \$400.

Meetings have been held by the Methodists in the Glass Factory schoolhouse, which is three and a half miles from Aldenville, and one and a half miles from Bethany.

Pastorates.

Bethany and Honesdale were together until 1841, and covered a good deal of territory; prior to 1830, on the Canaan Circuit. 1830, Morgan Sherman; 1831, M. Baker; 1832, Erastus Smith; 1833-34, C. Nash; 1835, H. F. Rowe; 1836, H. F. Rowe, I. Conover; 1837, L. Mumford, Philo Blackman; 1838, L. Mumford; 1839, J. B. Benham; 1840, J. O. Boswell, E. Owen; 1841, Lucien C. Bennett; 1842-43, ———; 1844 (with Mount Pleasant), William Dean; 1845-46, C. Perkins; 1847-48, H. Brownscombe; 1849, J. D. Safford; 1850, G. M. Peck, Glover Laird; 1851, C. Perkins, A. Barker; 1852, A. Barker; 1853, Z. S. Kellogg, A. Barker; 1854, S. S. Barter, A. Barker; 1855, S. W. Weiss; 1856, J. A. Baldwin; 1857, W. H. Leake; 1858, F. Spencer; 1859-60, Joseph Madison; 1861-62, N. S. De Witt; 1863-64, J. K. Peck; 1865-67, J. L. Race; 1868-70, J. W. Hewitt; 1871, L. Cole; 1872, H. H. Dresser; 1873-74, George C. Hart; 1875-76, J. H. Taylor; 1877, R. J. Kellogg; 1878-79, P. R. Tower; 1880-81, J. T. Burrall; 1882-83, William Edgar; 1884, L. Cole; 1885, B. B. Carruth; 1886-90, P. Houck; 1891-92, Joseph Madison; 1893-94, S. Homan; 1895, J. A. Transue; 1896-98, H. E. Wheeler; 1899-1900, H. A. Smith; 1901-02, A. O. Williams; 1903, F. F. Gibbs.

CARBONDALE, PA.

During the autumn of 1828 a few Methodists, among whom were Jesse Gardner, James Birdsall, Wanton Hill, Stephen Marsh, Jesse Clark, Addison Clark, H. B. Jadwin, and Vene Lee, began to hold meetings in the house of Vene Lee. Vene Lee was the husband of Mother Lee, familiarly known in this section to Methodists of early days, and a woman of great force of character and power. He was a butcher, and his home stood on the lot now occupied by the Nealon building on the northwest corner of Main Street and Seventh Avenue.

It is supposed that all of the parties named above were heads of families except Jesse and Addison Clark.

The pioneer preacher was William Griffin, a local preacher living in Canaan, and a brother of Mother Lee. Mrs. Harriet Watt, while she was alive, could be seen almost any day sitting in a hardwood rocking-chair made by this preacher, which looks as if it were good for use the next hundred years.

Either Vene Lee, or John Lee his son, died in the winter of 1830. Shortly after his death the family moved back to Canaan. Until their removal preaching services were usually held in the Lee house. After their removal and until the church was ready for occupancy preaching services were held in the homes of various members of the society. It is very probable that the schoolhouse erected in 1851 was used by the Methodists for a few months.

During these years prayer meetings were held at private houses.

In the spring of 1832 the society began to build its first church, which was completed in the fall. It was built upon the lot now occupied by the stone church, the lot being a gift from the Delaware and Hudson Canal Company. This building was a one-story frame building about 36x56 feet in size, and stood with its front close to the line of the present sidewalk. The frame was erected by Mr. Burgess, and the balance of the work was done by John McKune. Mr. Harry Johnson, who lived to be past ninety, for many years president of the board of trustees, worked for Mr. McKune at the time by the month, and consequently had to do with the building.

Shortly after the building was erected the newly organized Episcopalians purchased an interest in the church, they to have the use of it a part of the time for their services. In March, 1838, the Methodists bought back the interest sold to the Episcopalians, paying \$218 for the same.

In the spring of 1849 work upon the second church building was begun. After the foundation was laid and the frame up a temporary floor was put in, seats extemporized, and on June 14, at 1:30 P. M., the corner stone was laid. The services were conducted by Rev. William Reddy, assisted by Rev. T. H. Pearne.

This building was 47x70 feet, with a basement containing a lecture room and four class rooms. The audience room had a gallery across one end, over the vestibule, and including the gallery would seat six hundred people. The belfry was so constructed as to contain a bell and town clock, which were soon put



OLD CARBONDALE CHURCH

in. Upon the top of the belfry was a weather vane, called by some an eagle, by others a dove, and by others a goose.

This church was located on the rear half of the church lot, its front being within three or four feet of the rear of the first church building. Its front would be about where the center of the present auditorium is.

This church was dedicated on May 1, 1850. The morning sermon was by Dr. Nathan Bangs from 1 Cor. iii, 11-15, and the evening sermon by William Reddy from 2 Cor. iv, 5.

This building cost about \$4,000. In order to prosecute the enterprise \$1,000 was borrowed of Chauncey Shaffer, of New

York city, on seven years' time, to be paid in installments, and \$500 borrowed of one of the trustees. This is supposed to be the amount of indebtedness at the time of dedication.

About the time this church was entered for regular worship the first church building was sold to the Baptists for \$150, and was moved by them to the lot adjoining on the south. There are many of the older inhabitants of this city who remember it.

In 1851 the city rented the lecture room and two class rooms for one year, and used the rooms for sessions of court.

In this year an effort was made to decrease the indebtedness. Rev. H. R. Clarke, the pastor, went down the valley and received \$127.50, and from a trip to New York received \$62.50. Home subscriptions increased the total amount to \$580.

In the fall of 1854 shrinkage in subscriptions, accumulated interest, and principal made the total indebtedness of the society \$2,600. This was alarming, as a sale by the sheriff seemed almost a certainty. Rev. William Wyatt, the pastor, made several visits to New York city, down the Wyoming Valley, and out West in quest of funds. He succeeded in raising \$1,600 in this way. The balance of the indebtedness was heroically raised by the struggling church at home. Rev. Mr. Wyatt's pastorate was characterized by three things: the raising of the debt, a fierce fight with spiritualism, and a glorious revival in which there were over two hundred conversions. Over one hundred and thirty of the converts joined this society. In 1867 the society was found to be in arrears \$1,000. Under the leadership of the pastor this was liquidated, and the society again declared out of debt.

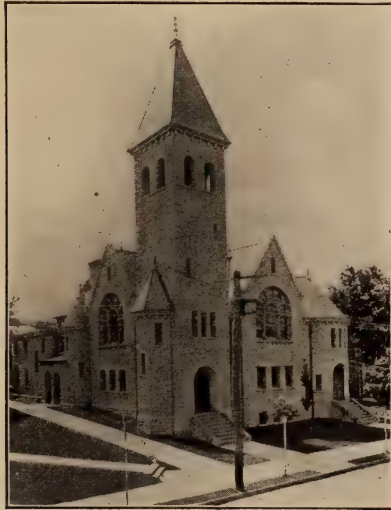
In 1875 \$3,529 was spent in general repairs, which was provided for before reopening. Reopening services were held from the 3d to the 7th of November. Services were held on the afternoon and evening of each day except Sunday, the 7th, when the services were held in the morning and evening. The following clergymen were present and preached during the services: H. R. Clarke, I. T. Walker, A. Griffin, G. H. Blakeslee, William Reddy, H. Brownson, D. A. Shepard, J. O. Woodruff, and L. W. Peck.

The last services held in this church were on Sunday, March 20, 1892, after which, and until the new church was ready for occupancy, a tabernacle, costing about \$500, and located on the rear of the parsonage lot, was used by the society for worship. The building which had housed this people from 1850 to 1892 was torn down to make room for the new building.

The corner stone of the present beautiful church was laid on September 7, 1892. A large assemblage of the church members

and citizens witnessed the event. The services were in charge of the pastor.

On Wednesday, September 13, 1893, the church was dedicated. Dr. S. F. Upham, of Drew Theological Seminary, preached at 2:30 P. M. from Luke xxiv, 32. At 7:30 P. M. Dr. Thomas Hanlon, president of Pennington Seminary, preached from Matt. xxiii, 4. Dr. Hanlon did the soliciting of funds at both services. The church was dedicated by the presiding elder, Rev. W. L. Thorpe. Nine former pastors were at this service: Rev. Y. C. Smith, D.D.; Rev. G. M. Peck; Rev. A. Griffin; Rev. I. T. Walker; Rev.



CARBONDALE CHURCH

Burned November 17, 1901

William Reddy, D.D.; Rev. A. B. Richardson; Rev. H. R. Clarke, D.D.; Rev. W. M. Hiller; Rev. J. O. Woodruff.

The church cost \$40,186.55. Prior to the day of dedication \$25,439.44 had been subscribed, and on the day of dedication \$6,051. Toward the balance the Ladies' Aid Society and Young Lady Workers have paid several thousand dollars.

The building was put up by T. C. Robinson.

The Sunday school raised \$1,600 toward the enterprise.

The pipe organ was the gift of Mrs. D. K. Morss, in memory of her daughter, and cost \$2,350. The Young Lady Workers had planned to buy the organ, but learning of Mrs. Morss's desire, they turned the money they had raised into the building fund.

In 1897 a house and lot at 114 Belmont Street was purchased for \$2,000. The lower part of the house was fitted for Sunday school work; the upper part is used by the janitor. A thrifty Sunday school was organized, and weekly prayer meetings are held.

On September 10, 1899, the seventy-first anniversary of the society was observed. At 9 A. M. Rev. J. F. Warner conducted a pentecostal service; and at 10:30 Rev. John Krantz, D.D., preached upon The Ascension. In the evening Rev. A. B. Richardson, D.D., preached from 1 Pet. ii, 9. During the day the following amount was asked for: amount of outstanding bonds, \$6,400; balance of purchase money for Belmont chapel, \$1,400; interest on above until maturity, \$600; temporary loan, \$600; insurance for three years, \$200; painting and other repairs on church, \$200; anniversary expenses, \$100. Total, \$9,500.

The people responded so cheerfully that over \$10,000 was subscribed. The subscriptions were taken on condition that two years' time would be given for payment—the amount of each subscription to be divided into eighths, and an eighth paid every three months. On September 8, 1901, an anniversary service was held for the purpose of bringing to a close the debt-paying scheme. The shrinkage on the subscription list was so small that only \$100 was needed to cancel the debt. To this was added \$100 to repay money borrowed to put in the parsonage heater, and the congregation was asked for \$200, which amount was soon raised. Rev. A. H. Wyatt, D.D., preached in the morning upon The Ascension, and in the evening from James i, 25. At the evening service Pierce Butler, president of board of trustees, burned the mortgage, while the people sang repeatedly the doxology.

On the morning of November 17, 1901, the church was discovered to be on fire between 6 and 7 A. M., and in a few hours it was in ruins. It is believed that the fire started in the furnace room. By mistake, Mr. Charles Hull, who was returning from the tower during the fire, when he reached the first landing, went through the gallery door into the auditorium, instead of going down the stairway. He barely escaped with his life, his hands and face being badly burned.

This day was to have been the annual missionary day, and preparations had been made for an advance in the missionary collection. Heartbreaking and tears came instead.

On the afternoon of this day the official board met and resolved to take steps at once toward rebuilding. On the following Monday night A. Pascoe, T. C. Robinson, A. E. Tiffany, F. C. White-lock, and A. F. Chaffee were constituted a building committee.

In a short time Mr. E. Langley, of Scranton, was engaged as architect. After the plans and specifications were completed, A. E. Tiffany, J. A. Hoole, and William Edgett were invited to submit bids for the work. On the evening of March 25, 1902, the committee received the bids, which were as follows: Mr. Edgett, \$26,940; Mr. Tiffany, \$26,500; Mr. Hoole, \$23,375. These bids did not include the steel trusses which support the roof, nor the steel girder in the partition between the auditorium and the Sunday school room. Mr. Hoole's bid was accepted.

During the time this work was being done a committee com-



CARBONDALE PRESENT CHURCH

posed of A. Pascoe, W. D. Evans, and A. F. Chaffee, made an extensive canvass relative to the purchase of a pipe organ. Upon the suggestion of this committee the board contracted with Mr. M. P. Möller, of Hagerstown, Md., for an organ costing \$3,300.

The community and surrounding towns were very sympathetic. Sister churches magnanimously offered the use of their churches. The society used the Baptist church one Sunday, and then for several weeks worshiped with the Presbyterians, the Presbyterian and Methodist pastors alternating in the pulpit work. Mr. W. E. Watt offered the society the use of his hall gratuitously. Chairs were purchased to seat the hall at once, such as would be desirable for use in the church, when ready. Services were commenced in

the hall about the first of January, 1902, and continued here until March 1, 1903. The kindness of Mr. Watt was highly appreciated by the society.

The church received \$20,000 insurance. Generous friends from Scranton and in Carbondale contributed over \$3,000, chiefly through the tactful energy of Mrs. A. Pascoe. The societies in the church began work at once to secure funds. At the dedicatory services the treasurer of the board of trustees rendered the following statement:

Amount of J. A. Hoole contract.....	\$23,375.00
Steel trusses not in contract.....	2,000.00
Steam heaters, pipes, plumbing, sewerage, and grading.....	2,800.00
Gas and electric piping, wiring, and fixtures.....	950.00
Stained glass dome and windows.....	1,985.00
Decorating and varnishing.....	716.00
Architect's commission.....	720.00
Pipe organ.....	3,300.00
Pews and chairs.....	1,906.00
Cushions	449.32
Altar furniture.....	150.25
Carpets and linoleum.....	663.50
Bell	500.00
Church hymnals and music.....	198.00
Insurance, three years.....	278 18
Sundry minor accounts.....	103.90

Total cost of building..... \$40,095.76
 Of the above there is yet unpaid \$6,772.

Received in cash from insurance on burned building.....	\$19,800.00
Received in cash from subscriptions already publicly acknowledged, namely:	
From Scranton.....	2,050.00
" Carbondale	922.00
Received in cash since publication of list:	
From James Stott.....	250.00
" Young Lady Workers.....	1,000.00
" Ladies' Aid Society.....	924.12
" two concerts.....	121.75
" Sunday school square-foot plan.....	400.00
" Harriet M. Watt Est., memorial window.....	350.00
" Olive R. Shiffer, memorial window.....	175.00
" Epworth League, on memorial window.....	50.00
" sale old material of church.....	167.56
" collections for bell.....	500.00
" interest on deposit in bank.....	500.82
" sale of 4 per cent bonds payable at any interest period	10,500.00

Total cash receipts..... \$37,711.25

FINANCIAL CONDITION MARCH 7, 1903

Balance due on contracts and unpaid accounts.....	\$6,772.00	
Balance due on trustees' note.....	250.00	
Amount temporary bonds outstanding.....	10,500.00	
		<hr/>
		\$17,522.00
Less cash on hand.....	\$4,387.49	
Less subscriptions unpaid.....	225.00	
	<hr/>	<hr/>
		4,612.49
Indebtedness unprovided for.....		\$12,909.51

The church was dedicated on Sunday, March 8, 1903, Rev. John Krantz, D.D., preaching in the morning from Psa. xxvi, 8, and in the evening Rev. A. Griffin, D.D., preached from Ezra v, 9. During the day \$13,000 was subscribed to meet the balance of the indebtedness. At the evening service the following hymn by the pastor's wife was sung with great enthusiasm:

"Our fathers' God, to-day
Before thy feet we lay
Our offering.
Now show thy presence here,
O, let us feel thee near,
While we with holy fear
Thy praises sing!

"From ruins sore and great
This beauteous house complete
Before thee stands.
May it accepted be,
Our gracious God, by thee!
We give it heartily
Into thy hands.

"Here may our Father's love
And Jesus' power to save
Be manifest.
The Holy Spirit's power
Fall in a glorious shower
In many a joyful hour,
And on us rest.

"May sinners seek thy face,
And saints with wondrous grace
Be strangely thrilled!
Within this house of thine
Do thou in glory shine!
With majesty divine
May it be filled!

"Our hearts rejoice as we
Now dedicate to thee
This new abode.
Before thy throne we bend,
To heaven our hearts ascend,
This church is thine, our Friend,
Our glorious God."

The dedicatory services were conducted by the presiding elder, Rev. J. F. Warner.

The dedicatory services were followed by a Feast of Dedication. On Monday night Rev. Henry Jones, S.T.D., of Wilkes-Barre, preached, and the Episcopal rector, of Carbondale, presided, while his choir furnished the music. On Tuesday evening Rev. Charles Lee, pastor of the Carbondale Presbyterian Church, presided, his choir furnished the music, and Rev. J. H. Odell, D.D., of Scranton, preached. Wednesday evening was the Methodist night. Rev. J. F. Warner presided, and Rev. A. W. Hayes, D.D., of Binghamton, preached. Thursday night Rev. H. J. Whalen, D.D., pastor of the Carbondale Baptist Church, presided, and his choir furnished the music, while the sermon was by Rev. J. W. Phillips, D.D., of Binghamton. On Friday night the pastor and wife gave a reception.

The Ladies' Aid Society raised \$1,000 during the year the church was building, and subscribed as much more on the day of dedication. The Young Lady Workers did the same. The Sunday school raised \$1,000 by its square-foot plan.

The bell in this church is historic. The bell in the old church was cast in 1850, and weighed seven hundred and sixty-two pounds. It was the first bell of any size in the city. For many years it sounded the hours of the day, being connected with the town clock in the steeple. It was used as a fire alarm for the town many years. In the war days it called the people together to bid farewell to the soldiers who had enlisted in the war for the suppression of the rebellion, and tolled the funeral knell of many who were brought back dead. It tolled upon the death of Abraham Lincoln, Conference being in session at Carbondale at the time. It called Wyoming Conference together for its first session. It was an extraordinarily sweet-toned bell, and the people were very fond of it. It was ruined by the fire. One hundred and forty-five pounds of it were made into souvenir bells, which, selling at one dollar each, created a fund which bought the present bell. Six hundred and seventeen pounds of the bell were used in the construction of the present bell, enough metal

being added to make a bell weighing two thousand and twelve pounds.

The piano is a gift of some Scranton ladies, and the range was donated by the Scranton Stove Works. The pulpit is the gift of Mr. Frank Smith, in memory of his father, Dr. Y. C. Smith, and the communion table is the gift of Mr. Lester Smith, in memory of his mother. The collection plates were given by Dr. C. W. Colburn, while the Junior League gave the pulpit Bible and Hymnal.

In building the present church it was found that the walls had not been seriously damaged by the fire, and they were used substantially as they were. The front gable was enlarged and the stonework in the tower extended about fifteen feet.

The south window is in memory of John and Harriet Watt, and is "Christ Blessing the Children." The west window was given by Mrs. Olive R. Shiffer in memory of George M. and Angie M. Rowley, her parents, and William L. and Clarissa A. Rowley. The figure is Christ taking leave of his mother. George Rowley led the choir in this church a long while. The north window was put in by the Epworth League and is "The Visit of the Women to the Sepulcher." The three windows are after paintings by Bernard Plockhorst.

The first parsonage was built in 1843, on the lot now occupied by the parsonage. It was a story-and-a-half frame building and cost \$750. The deed for the lot was not secured of the Delaware and Hudson Canal Company until November 1, 1855. Consideration, \$75.

In 1867 this house was raised to two stories, and otherwise improved, at an expense of \$480. A part of this amount was provided for by subscriptions and a part carried by loan.

In the early part of 1878 the house was burned. Rev. J. C. Shelland was occupying it at the time, but lost very little of his belongings. The present house was built the same year, at a cost of \$2,000.

The first meeting of the society for election of trustees was held at the meetinghouse on the evening of October 16, 1839. Rev. F. A. Stanton was elected chairman and Raymond W. Graves secretary. Jesse Gardner was elected trustee for the term of one year, James Birdsall and Wanton Hill for two years, and Judson Clark and Silas Burrows for three years. We have no record of either trustee meetings or of the society for the purpose of electing trustees until January 6, 1842, at which time Joseph Hutchins was elected trustee. In the fall of 1843 the trustees discovered

that the society had no charter, though most of the people supposed one to exist. An attempt to get one had failed, through neglect of the committee appointed to secure one.

Accordingly, the pastor, with the concurrence of the presiding elder, and in harmony with Disciplinary law, appointed the following trustees on November 11, 1843: Jesse Gardner, James Birdsall, Wanton Hill, Judson Clark, Elam Woodward, Michael Van Gleck, Raymond W. Graves, Anthony P. Gardner, and Rodney Eaton.

Steps were at once taken to secure a charter. At a meeting of the trustees held on November 17, 1843, a charter was approved and application for its grant by the court forwarded to the court. On April 18, 1844, the Luzerne County Court decreed the charter granted, and "The Methodist Episcopal Church of Carbondale" began its corporate existence.

This charter provides that the trustees shall be elected by the board of trustees, on nomination of the pastor, and their term of service is lifelong.

The following persons have been elected trustees, and on the dates given: James Dickson and Ezra Newton, April 8, 1844; Daniel Taylor, December 24, 1844; William Johnson, September 9, 1845; Evan Harris and Abraham Snyder, November 2, 1846; Daniel Bacon, November 13, 1846; Stephen S. Clark, Henry Johnson, and Orin Kilburn, January 25, 1849 (S. S. Clark resigned in 1855, again elected October 1, 1862, and is still a member of this board; Henry Johnson served until 1899—two very long terms of service); Evan Harris, Canfield Harrison, and Orin Whittemore, December 27, 1849; John McFarlane and Joseph L. David, June 9, 1851; John Watt, January 12, 1852 (served until his death, in June, 1885); D. C. David, May 14, 1852; J. G. Thompson, March 3, 1854; Lewis Pughe, May 26, 1854; N. D. Farnham, January 24, 1855; William Lindsay, November 28, 1856; J. W. Churchill, October 1, 1862; M. C. Dykman and N. P. Cramer, June 10, 1867; E. T. Rowley, October 21, 1867; A. Pascoe, 1872; D. Scurry, April 16, 1873 (served until his death, in March, 1903); Joseph Isgar (date of election unknown); W. G. Reynolds, November 16, 1874 (served until his death, in March, 1900); H. B. Jadwin, December 7, 1878; Pierce Butler, January 16, 1882; H. P. Hathaway, October 16, 1885 (served until his death, in April, 1898); Irving Davis, January 28, 1889; T. C. Robinson, March 19, 1891; W. E. Kirby, September 1, 1892; F. C. Whitelock, September 19, 1901; A. E. Tiffany, April 1, 1903.

The Wyoming Conference was organized in Carbondale in 1852. Since that time the church has entertained the Conference three times; April, 1865; April, 1882; and April, 1895.

During Y. C. Smith's second year sickness incapacitated him, and J. L. Wells supplied the pulpit four months.

In the early days of this charge the pastor served Greenfield and Dundaff which formed a part of the charge.

The eccentric and justly famous Lorenzo Dow preached here in the "forties."

Mrs. Julia Davis and Mrs. Elgie Graves, sisters, joined the church in 1836 and remained members until their death, 1903 and 1902 respectively.

Mrs. Phœbe Decker, a member of this church, lived to be ninety-seven years of age.

Mrs. Harriet Watt had been a communicant of this church sixty years when she died, in 1902, at ninety-two years of age.

Mr. Henry Johnson served the church as trustee forty years, and Mr. S. S. Clark forty-six years. The latter is still on the board, being ninety-two years old.

Mr. D. C. Benscoter had charge of the infant department of the Sunday school twenty-five years.

Mrs. William Johnson was a member of the Sunday school fifty-six years, and Irving Davis has been a member since 1850. Following close upon these are Mrs. William Thompson, Mrs. John Bell, Lauretta Coogan, Mrs. G. D. Couch, J. M. Alexander, and others.

Revs. H. G. Blair, John B. Davis, Williams T. Blair, and Hugh A. Williams have entered Wyoming Conference from this church. Rev. F. B. Schoonover, another son, is now teaching in our school in Rome, Italy. Rev. B. W. Dix, another son, is now in college preparing for the ministry.

No. 4 chapel is situated just above White's Station on the Delaware and Hudson Railroad, and was built in 1874, at a cost of \$600, and with the exception of a few years in which it was with Forest City has been a mission of Carbondale Church. A Sunday school is conducted part of the year, Sunday evening prayer meetings are sustained, and the pastor preaches there occasionally. Mr. Pierce Butler was the moving spirit in the erection of this church.

Pastorates

1830-32, Alanson Reed; 1833, M. K. Cushman; 1834-35, Hiram Shephard; 1836, A. J. Crandall; 1837, A. J. Crandall, J. Conover;

1838-39, F. H. Stanton; 1840, John Davison; 1841, William Reddy; 1842-43, J. B. Benham; 1844-45, Hiram A. Luther; 1846, Richard Cooke; 1847, P. S. Worden; 1848-49, B. W. Gorham; 1850-51, H. R. Clarke; 1852-53, W. Wyatt; 1854, H. Brownscombe; 1855, T. D. Walker; 1856-57, A. Barker; 1858, George H. Blakeslee, A. Barker; 1859-60, D. A. Shepard, A. Barker; 1861, J. M. Snyder; 1862-63, G. M. Peck; 1864-66, Ira T. Walker; 1867-69, J. O. Woodruff; 1870-71, Y. C. Smith; 1872-74, A. Griffin; 1875, D. D. Lindsley; 1876-77, J. C. Shelland; 1878-79, S. Moore; 1880-82, W. M. Hiller; 1883-85, L. C. Floyd; 1886-87, O. H. McAnulty; 1888, A. B. Richardson; 1889-90, L. C. Floyd; 1891-94, W. Edgar; 1895-98, G. A. Place; 1899-1903, A. F. Chaffee.

CARLEY BROOK, PA.

The territory of this charge was with Beach Lake Circuit many years. It was known as Oregon charge from the time it was formed into a charge until 1899, when it was given its present name.

Meetings were first held in Carley Brook in one of the tannery houses, owned by Gilbert & Palmer, in 1853. These meetings were conducted by Rev. Ira Bonnie, a Wesleyan preacher. From the tannery house the meetings were taken to the schoolhouse in 1854, where services were held until the building of the church.

On February 6, 1867, the court granted a charter to this society, naming Jonathan H. Bryant, William Penwarden, James H. Monnington, Joseph May, David L. Bryant, and William Davy trustees.

On June 25, 1876, in consideration of \$13.50, John Reifler deeded the society two acres and four perches of land. The same season a parsonage was built on this land, costing \$1,000.

In 1886 the church was erected on a part of the land bought of Mr. Reifler. The building cost \$1,250, and was dedicated on November 16, 1886. Revs. W. L. Thorpe and William M. Hiller preached the sermons of the occasion.

Girdland is four miles north of Carley Brook. In 1851 services were held in the house of Jonathan Bryant, and in 1857 regular preaching services were established in the Girdland schoolhouse, and continued there until the church was built. Mrs. Bryant was the first member enrolled, and Mark Cook the second. The class was formed in 1858 with Mark Cook leader. At the close of the first year the class had six members.

The lot for the church was given by Neville Holgate and Fred-

erick Erhardt, each giving 60x120 feet. On August 4, 1894, ground was broken, and the corner stone laid on the 19th. The church is 22x35 feet, with a side room 22x14 feet, and cost \$2,000. The church was dedicated on November 15, 1894. Rev. W. L. Thorpe, the presiding elder, preached in the afternoon and conducted the dedicatory service. The pastor read the dedicatory service in German after the English had been read. Rev. C. A. Benjamin preached in the evening.

Torrey is four and a half miles northeast of Carley Brook. The church at Torrey was built about 1849. On March 23, 1847, William Tamblyn and wife deeded the society one acre of land in consideration of \$20. This is the lot upon which the church is built with the cemetery back of the church. The trustees at the time were Jacob W. Travis, Richard Neale, William Tamblyn, William Olver, Edward Marshall, Willis Sherwood, James Smith. The society here is contemplating the building of a new church, and has \$1,000 raised for that purpose.

Smith Hill is three miles east of Carley Brook. On October 6, 1855, Lucius Broughton and wife deeded to the society as a gift eighty-one perches of land, James L. Bennett, James Smith, George Bush, George Wills, William Tamblyn, and Samuel Silsby being the trustees at that time. This land is used as a cemetery, and is beside and back of the church.

The church at this place is believed to have been built in 1841, the class being a part of Beach Pond Circuit at the time. On July 19, 1884, the Beach Pond trustees deeded this property to Carley Brook. In 1894 \$400 was expended in repairs on this church, which was reopened on November 16, 1894, by Rev. W. L. Thorpe.

West Damascus is a schoolhouse appointment seven miles northeast of Carley Brook. Services have been held here since 1854.

Rileyville is now a part of Carley Brook charge. The first preaching here was in the house of Joseph Bass. A class was formed with Mr. Bass leader, who was also an exhorter. Some of the early members were Joseph Bass, E. Wheatcroft, Sr., E. Wheatcroft, Jr., David Spafford, and their wives, and five or six members of the Harrison family.

The church is 34x50, with a recess 5x11 for the pulpit, and is heated by a furnace. It cost \$3,000, \$964 of which was raised on the day of dedication. The building was dedicated on Wednes-

day, October 4, 1871. Rev. W. P. Abbott preached from 2 Chron. vi, 18, and Rev. D. C. Olmstead conducted the dedicatory services.

The lot was a gift from John Taylor, and was deeded to the society on September 15, 1871.

From 1872 to 1884 Rileyville appeared among the appointments with the following pastors: 1872, G. W. Robinson; 1873-74, G. W. Leach; 1875-76, G. W. Blake; 1877, S. Stephens; 1878, J. Durham; 1879-80, D. G. Stephens; 1881, S. W. Spencer; 1882-83, B. F. Larabee; 1884, T. Warnock. From 1885 to 1888 F. B. Larabee and C. W. Todd supplied the pulpit. From 1889 to 1893 the church was closed. Galilee and Rileyville were made a charge in 1894, A. C. Brackenbury, pastor, serving through 1895. In 1896 it became a part of Carley Brook charge, where it now is. There were a couple of years, however, when it was supplied by Professor F. J. Niles.

Pastorates

1860, L. C. Phillips; 1861-62, F. Illman; 1863, J. Whitham; 1864, Jonas Underwood; 1865, D. Williams; 1866-67, S. T. Cramp; 1868, J. D. Woodruff; 1869, R. E. Hall; 1870-71, George Pritchett; 1872, G. Westfall; 1873, C. W. Sartell; 1874, John Calnon; 1875, J. G. Stephens; 1876, S. W. Cole; 1877-79, J. T. Burrall; 1880-81, F. P. Doty; 1882, E. O. Howland; 1883-84, P. J. Gates; 1885-86, J. R. Allen; 1887-89, C. W. Todd; 1890-94, J. A. Transue; 1895, P. Houck; 1896-97, H. J. Heineman; 1898-1901, J. G. Raymond; 1902-03, P. F. Mead.

CHERRY RIDGE, PA.

In 1810 Revs. George Harmon and Samuel Thompson were on the Canaan Circuit. Mr. Harmon organized a class at Cherry Ridge. "He was invited by the wife of Dr. Collins to go home with her and put up at her house. When Dr. Collins came home Mrs. Collins said to him, 'I have invited Mr. Harmon to put up with us, and I hope you will not insult him.' To which the Doctor dryly responded, 'When the king is absent the queen makes the laws.' 'Well, then,' said Mr. Harmon, 'I hope the king will not abrogate what the queen has done in this case.' 'No, indeed, sir,' answered the Doctor."

"Mr. Harmon preached at Cherry Ridge in the presence of a Presbyterian missionary from the text, 'Be watchful, and strengthen the things which remain, that are ready to die' (Rev. iii, 2). The gentleman thought that the drift of the discourse was

against the doctrine of the perseverance of the saints. Upon being invited by Mr. Harmon to speak, he arose and proceeded to remark that grace in the soul is compared to leaven in meal, and leaven is a new principle independent of the meal. When he had finished his analogical argument, Mr. Harmon arose and addressed an old lady who was present thus: 'Mother, can you make leaven without meal?' 'Well,' said the old lady, 'I think it would be poor stuff.' 'Well, mother,' Mr. Harmon proceeded, 'what becomes of your bread when it is made?' 'We eat it when it is good,' she answered, 'but when it is sour or becomes moldy we give it to the hogs.' The missionary did not undertake to mend up his figure."

Meetings were held in these early years at A. I. Stryker's house and subsequently at Dr. Collins's home. Later services were held in the schoolhouse, situated on the road between the Darling farm and Eben Brown's. This schoolhouse was afterward burned. The Methodists then fitted up an old shop which stood opposite the residence of H. V. Schenck, which was used as a place of worship until 1849.

The building of a church was first agitated and a subscription paper started by Lucius Collins in 1849. The subscription paper is now in the hands of Lewis S. Collins, Esq., and contains the following names: Lucius Collins, Thomas J. Lindsey, E. H. Clark, Isaac M. Moore, Henry V. Schenck, David Kenner, Lorenzo Collins, Stephen Sharpsteen, Benjamin N. Rider, Andrew Anderson, Michael Collins, Daniel A. Woodward, Theron Collins, Charles Wilson, Thomas Bonear, H. L. Collins, Antus Collins, Isaac P. Rider, Jacob Kimble, Decius Collins, and Albert Burgess. The residents of the town subscribed \$197, to which citizens of Honesdale added \$127. The church cost \$550 and was built on land deeded to the church in 1869 by Lewis S. Collins, Esq. The church was dedicated in 1849, Rev. William Reddy preaching for the Methodists and Rev. Mr. Rounds for the Presbyterians. This is a union church owned by the Methodists and Presbyterians, but for a number of years has been occupied exclusively by the Methodists. In 1869 it was enlarged and remodeled.

Prior to 1892 the pastors lived in rented houses. In 1892 the parsonage was deeded to the society by the heirs of L. A. Robinson.

The Cherry Ridge charge was formed in 1852, and consisted of Cherry Ridge, Cherry Valley (now Hoadley's), and Middle Creek (now Clemo).

Hoadley's has been a part of Cherry Ridge charge since its formation, and services have always been held in schoolhouses. When the present schoolhouse was built, land was donated, and the building erected by popular subscription, with the understanding that the building should be used for church purposes.

Prompton. The church here was built by the Universalists in 1839 and occupied by them until 1859, when it was converted into an academy known as the Wayne County Normal School, and was so used until 1880, at which time the property reverted to the heirs of Benjamin Jenkins, Sr. In 1882 the Methodists bought the building and lot for \$380, and in 1887 it was dedicated by Rev. W. L. Thorpe. The first trustees were Thomas Nichols, E. R. Bodie, George Wager, I. W. Carr, and Justus Sears. In 1888 the building was painted and a bell purchased, at a cost of \$250. In 1892 a new floor was laid, the audience room seated with opera chairs, and some minor repairs made at an expense of \$295. Prior to occupying this church the society worshiped in the schoolhouse and in the Presbyterian church.

For several years Prompton was supplied from Honesdale. Subsequently it was a part of Waymart, and finally became a part of Cherry Ridge charge.

Pastorates

1852, M. Carrier; 1853, C. L. Griffin; 1854, M. Carrier; 1855, J. A. Baldwin; 1856-57, C. White; 1858, J. Madison; 1859, C. C. Smith, J. Whitham; 1860, F. Illman; 1861, A. R. Jones; 1862, W. Silsbee; 1863, N. S. Reynolds; 1864, C. Pearce; 1865-67, D. Williams; 1868, S. T. Cramp; 1869-71, R. Varcoe; 1872-74, J. H. Taylor; 1875, C. F. Olmstead; 1876-77, G. M. Peck; 1878-79, J. L. Wells; 1880-81, J. B. Sweet; 1882-84, A. C. Olver; 1885, R. M. Pascoe; 1886-87, B. N. Butts; 1888-90, S. Morris; 1891-93, H. E. Wheeler; 1894-96, William Rawlings; 1897-98, W. S. Wilcox; 1899-1901, E. D. Cavanaugh; 1902-03, J. A. Transue.

CLIFFORD, PA.

Clifford charge is the remnant of the old Dundaff Circuit, which in 1848 had a parsonage and eight appointments, two of which had churches. In 1850 the circuit included Dundaff, the present territory in Clifford charge, Uniondale, and most of the Herrick Center charge. The circuit retained the name of Dundaff until 1866, when it was changed to Clifford, and Dundaff remained with the Clifford Circuit until 1880, when it was put with

Uniondale to constitute a charge. The Dundaff Methodist Episcopal Church was chartered November 21, 1850, with Philip I. Stewart, Francis Hull, Abraham Churchill, Isaac Sullender, William Meredith, John B. Lake, Wheeler Lyon, Andrew Giddings, and G. W. P. Lakin trustees. This incorporation was for the purpose of holding property and transacting business for the circuit. The stewards for the circuit that year were Isaac Sullender, J. T. Rood, G. W. P. Lakin, F. P. Davison, M.D., Philip Stewart, and A. Speer. The class leaders for the year were I. Sullender, J. B. Lake, A. Giddings, R. Kay, J. Hutchins, J. C. Dann, G. Lakin, A. Churchill, Silas Dann, Peter Bennett, and H. A. Clum. George Grover and W. M. Churchill were local deacons, and A. Churchill and Homer Davison exhorters.

The Clifford class worshiped for some time in the schoolhouse, and for a while in the Baptist church. In 1867 the society purchased a half interest in the old union church, the Universalists owning the other half. The site for the present church was purchased of J. Young for \$113. The church cost \$2,000, and was dedicated on November 22, 1882. Rev. A. J. Van Cleft preached in the morning, and at the close of his sermon raised \$550 needed to liquidate all indebtedness. Rev. A. B. Richardson preached in the evening, the sermon being followed by short addresses by some visiting clergymen and local parties.

In 1890 a Bell Brigade was organized, which raised funds to purchase the bell.

Mr. Peter Bennett has been a member of the official board continuously since 1851.

The Ladies' Aid Society has been an important factor in church work since 1875.

Some time before 1850 a parsonage property was bought, Dundaff Circuit agreeing to pay for it in annual installments, and subscriptions providing for the total amount were secured. The collection of the subscriptions was not properly looked after. Death, removal, and embarrassment of subscribers combined to render the society unable to fulfill its contract, and the pastor moved out of the house. In 1851 an acre of land was bought at Lenoxville and a parsonage erected on it, the cost of house and lot being about \$500. In 1856 this property was sold for \$500, and a parsonage property in Clifford purchased. In 1881 this house and a part of the parsonage lot, it being a very large one, was sold to Mr. William Green. On the portion of the lot which was not sold the present parsonage was built, at a cost of about \$1,000.

Lenoxville is four miles west of Clifford. In 1847 or 1848 a small class was organized in Lenoxville, holding its meetings in an old schoolhouse which has been remodeled and now serves as a farmhouse on what is known as the W. F. Bennett farm. Hiram White was the leader, and Francis Hull, John Carmichael, L. N. Beagle, J. T. Rood, Joseph Allen, and A. Churchill among the first members.

The site for the church was given by Mr. E. V. Decker, and the church, which cost \$2,300, was built in 1866. The dedicatory sermon was delivered on December 20, 1866, by Rev. George M. Peck, the presiding elder. A debt of \$400 lingered several years.

The society was incorporated on January 18, 1866, with the following trustees: S. F. Wright, E. V. Decker, M. J. Decker, E. J. Brundage, P. Van Etten, and A. Churchill.

The Ladies' Aid Society has purchased blinds for the windows, papered and painted the church, and bought new stoves.

Rev. A. Churchill has been a trustee over fifty years. He was licensed to exhort about sixty-one years ago, and has been a local preacher nearly fifty years.

Tompkinsville is four miles south of Clifford. About 1835 a Sunday school was organized in a barn owned by Welcome Collins, on the farm now known as the Solomon Wedeman farm, about two and a half miles northeast of Tompkinsville, on the old turnpike, and Gideon Palmer was chosen superintendent. Subsequently Sunday schools were organized at various schoolhouses: Cobb schoolhouse, then situated on the old turnpike about one mile north of Carey's Corners; Linen schoolhouse, about two miles north of Tompkinsville, on the road from Tompkinsville to Clifford; barn of James Cowperthwaite, on farm now owned by Ira Snyder, one mile north of Tompkinsville; Hemlock schoolhouse, about one mile northwest of Tompkinsville (all of the above places are no longer in existence); Orvis Corners schoolhouse, about one and one fourth miles south of Tompkinsville; and at Coon schoolhouse, one mile east of Carey's Corners. In 1841 Rev. Benjamin Ellis began preaching at these places, and about 1844 a class was formed at the home of Leonard Spencer, on the farm now known as the Henry Spencer farm, on the turnpike about one and a half miles north of Carey's Corners. This class was afterward transferred to Tompkinsville. One writer claims that this class was formed in 1829. This is improbable. The members of this first class were Leonard Spencer, Rufus Davison, James Cowperthwaite, George Graves, Richard Graves, James

Clarkson, and their wives, Polly and Susan Hutchins, Homer and Elisha Davison, Susan Brown (afterward a Cure), James Linen, John Miller, Albert Graves, and Samuel Hutchins.

In 1850 Homer Davison donated a site for the church. Upon the application of George Graves, Cyril Carpenter, Richard Graves, Rufus Davison, Francis B. Davison, John Miller, Henry Clum, Peter Davison, Robert Broadfoot, and Silas Dann, the court granted the society a charter on August 7, 1851, naming Robert Davison, Albert Graves, Joseph Hutchins, Joel Dann, Homer Davison, and Elisha Davison trustees. Meanwhile the erection of the church had commenced. John Brizzy laid the foundation. Benjamin Tripp and Edwin Graves hewed, framed, and raised the frame for \$225. Benjamin Tripp contributed \$50, and Edwin Graves \$25, though not a member of the society. Joel Dann, Pardon and Marvin Barber, and James Churchill finished the interior. The building is 34x50 feet and cost about \$1,000. The church was dedicated on September 29, 1852, Rev. Nelson Rounds preaching the dedicatory sermon.

At the time this church was built there were but three churches between Tompkinsville and Herrick Center, a Methodist and a Presbyterian at Dundaff and a Baptist church at Clifford, and this was the only church in the townships of Scott and Greenfield.

In 1873 the building was extensively repaired at an expense of \$400. The church was reopened on January 28, 1874, Rev. S. F. Wright preaching from Hag. ii, 9.

In 1883 the old board fence was supplanted by the present fence of stone posts and steel chains. Sheds were erected in 1884, and the church was reroofed in 1900.

In 1901 \$1,000 was expended in general repairs—wall rebuilt, a vestibule constructed on front of the church, a kitchen and lecture room partitioned off the rear of the audience room, seating rearranged, building papered and painted. On June 1, 1901, a reunion, or semicentennial service, and dedication was held, Revs. J. F. Warner, G. A. Cure, and others being present and participating in the services.

Rev. G. A. Cure springs from this place.

Hickory Grove is a schoolhouse at which the Clifford pastor preached biweekly a number of years.

Pastorates

1838, L. S. Bennett; 1839, C. T. Stanley; 1840, George C. Thompson; 1841, Benjamin Ellis; 1842, John Barnes; 1843,

H. Pilbeam; 1844-45, H. Brownscombe; 1846-47, G. H. Blakeslee; 1848, Asa Brooks; 1849, C. Perkins; 1850-51, G. W. Leach; 1852-53, S. S. Barter; 1854, William Shelp, O. B. Kimble; 1855, William Shelp; 1856-57, S. Barner; 1858, A. Brigham, H. Stanley; 1859, A. Brigham; 1860-61, D. Personeus; 1862-63, William Shelp; 1864-66, S. F. Wright; 1867, D. K. Evans; 1868-69, E. N. Hynson; 1870-71, H. H. Dresser; 1872, R. Varcoe; 1873-75, A. W. Barrows; 1876, G. Pritchett; 1877-79, W. H. Gavitt; 1880-81, G. M. Peck; 1882, A. W. Loomis; 1883-85, J. G. Stephens; 1886, H. A. Blanchard; 1887-89, J. H. Boyce; 1890-92, S. Homan; 1893, F. Marshall; 1894, P. Houck; 1895-97, D. S. MacKellar; 1898-1900, A. O. Williams; 1901-02, J. N. Meaker; 1903, John Garretson.

DAMASCUS, PA.

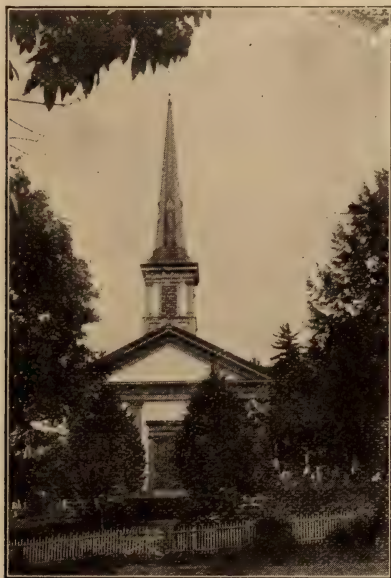
In 1831 Joseph Law and an assistant preacher were traveling a circuit in the New York Conference which included this territory. They lived at Monticello, N. Y., and had appointments at the schoolhouses in Milanville, Conklin Hill, Cochection, and Tammany Flats. The latter schoolhouse was on the banks of the Delaware, a few miles above Cochection, near the place where the once famous Indian chief Tammanend, or Tammany, had his home.

Sometime in the forties a union church was built at Cochection, in which the Methodists and Presbyterians alternated in holding services. During the years from 1833 to 1847 the following preachers from New York Conference are known to have preached here: Lilliman, Furgason, Smith, Webster, Wibberal, Barnes, Ferris, and Perkins. From 1848 to 1857 this territory formed a part of Beach Pond Circuit, and in 1858 Damascus appears among the appointments.

The first class was organized at Milanville, with John Tyler as leader.

In 1856 the society began to agitate a church enterprise. The half interest in the union church was sold to the Presbyterians, who became sole owners of the property. On August 14, 1856, the society met at the Union Academy in Damascus, and made application for a charter, which the court granted on December 8, 1856, naming John Jackson, Calvin Tyler, Jesse D. Bush, Moses Tyler, Israel Tyler, Webster Sutliff, and Lancalet Drake trustees of "The First Methodist Episcopal Church of Damascus." At the same meeting a committee of four was appointed to circulate a subscription paper for a new church. Among the subscriptions

that were subsequently recorded paid were those of George Bush for \$150; Moses Tyler, \$150; I. Tyler, \$50; and on the day of dedication Mr. Bush added \$60 and Mr. Tyler \$25 to their subscriptions already made. The church was built on a lot 132x227 feet, purchased of Moses Tyler for \$36, the deed for which was executed October 2, 1857. The rear of the lot is used for a cemetery. On November 25, 1857, Charles Drake deeded the



DAMASCUS CHURCH

society a lot in the rear of the above for \$32 which forms a part of the cemetery.

On Tuesday, October 27, 1857, the church which cost \$1,605, was dedicated. Rev. Jesse T. Peck, D.D., read Psa. lxxxiv, Rev. E. W. Breckinridge offered prayer, Rev. Thomas Mack, pastor of the Presbyterian Church, read a New Testament lesson, Rev. Jesse T. Peck preached from Luke iii, 4-6, and at the close of his sermon dedicated the church.

In 1874-75 \$5,800 was expended in remodeling the church, of which amount the Ladies' Aid Society contributed \$800. The church was reopened on Wednesday, February 24, 1875. In the morning Rev. W. P. Abbott preached from Rev. xix, 6, after

which Rev. D. D. Lindsley asked the audience for \$5,000, which amount was soon raised. Following this offering Rev. D. C. Olmstead conducted the dedicatory service. Rev. D. D. Lindsley preached in the evening from 2 Tim. iii, 16.

This church was repaired in 1898 at a cost of \$500. The iron fence was built in 1893, and was the gift of George Abraham.

On February 1, 1860, Moses Tyler deeded the society a lot opposite the church 100x200 feet for \$20. Shortly after this George Bush deeded the society a lot adjoining the above and the same size. The parsonage was built on this ground in 1867 at a cost of \$800. The church sheds are on this plot of ground, as is the pastor's barn and garden.

Moses Tyler, John Jackson, and Calvin Tyler were the first class leaders.

Galilee. A class was organized here in 1840 with Joseph Sutliff leader. The first members were P. P. Brigham, David Sutliff, Hiram Brigham, Joseph Sutliff, Calvin Marks, and their wives. Preaching services became regular, Galilee being a part of Beach Pond Circuit at the time.

After worshipping in schoolhouses thirty-six years the society built a church. On December 15, 1875, the court granted a charter to "The Galilee Centennial Methodist Episcopal Church," naming Joseph Sutliff, James Monington, Aaron Brigham, Eli Keeler, O. R. White, Horace Marks, R. J. Kellogg, Philip Brigham, and Asa Stalker, trustees. In 1876 the church, which is 30x40 feet, with eighteen-foot posts, was built. It has a basement, and over the vestibule is a gallery which seats sixty people. The auditorium seats two hundred and sixty people. The church cost \$2,250, and was built on a lot which was deeded to the society by Joseph Sutliff and wife on September 13, 1877, for \$50. The building was dedicated on January 10, 1877, Rev. A. J. Van Cleft preaching in the morning from Luke xxiv, 46, and Rev. L. W. Peck in the evening from John iv, 24. After the dedicatory service was concluded in the evening, the sacrament of the Lord's Supper was administered. This church was repaired in 1885, at a cost of \$382.

Galilee, with Rileyville, formed a charge for a while.

Calkins is one of the appointments on Damascus charge, and the society worships in a union church.

Milanville, Abrahamsville, and Conklin Hill are schoolhouse appointments served by the Damascus pastor.

Pastorates

1858, C. White; 1859, M. Swallow; 1860-61, D. Williams; 1862, S. Barner; 1863-64, J. L. Race; 1865, P. D. E. Clark; 1866-68, N. S. Reynolds; 1869-71, Jonas Underwood; 1872-74, J. R. Angell; 1875-76, R. J. Kellogg; 1877-79, M. D. Fuller; 1880-82, A. W. Cooper; 1883-84, A. W. Loomis; 1885-87, A. C. Olver; 1888-89, F. A. Dony; 1890-91, A. Osborne; 1892-93, H. G. Harned; 1894-95, H. E. Wheeler; 1896-97, W. L. Linnaberry; 1898-1901, I. C. Estes; 1902-03, J. H. Boyce.

DUNMORE, PA.

Among the residents of Dunmore in 1851 were Mrs. Sabra Jackson, Chauncey Derby and wife, Joseph Savage and wife, Mrs. Depuy and a few other earnest Methodists, who met for worship in a schoolhouse on North Blakely Street, situated where No. 2 school building now stands. The class continued services in the schoolhouse two years, when Coolbaugh's hall, on Drinker Street, was rented, where services were held about a year. The society grew so in numbers that it felt the necessity of building a church.

Mr. Edward Spencer gave a lot on Chestnut Street, upon which a comfortable building was erected. It seems to have been a union project, as other evangelical societies used it. After worshipping in this church about five years the society determined to have a home of its own. Mr. Spencer gave a lot to the society on Chestnut Street, near the union church. A brick church 35x52 feet was built on this lot, costing \$3,000, which was dedicated on April 11, 1861, Rev. Reuben Nelson, D.D., preaching the dedicatory sermon. The building committee was John Butler, Stewart Dilley, and George W. Simpson. Mr. Spencer's gift of this lot was on condition that the seats in the church should be free. Should the society at any time determine to rent the pews, then the church should purchase the building lot. After a few years the free-seat system having proved a failure, the society purchased the lot, as agreed.

Among the prominent members at that time were the following: T. Dershimier, G. W. Simpson, Reuben Mowery, J. Butler, J. Foster, J. Rice, C. Cottle, S. Dilley, J. Donley, E. U. Wort and wife, J. Simpson, Sabra Jackson, E. Ellis, E. Foster, R. Donley, M. Harper, A. Stewart, G. Rice, and L. Cottle.

On October 3, 1878, the roof of the church was blown off, but the damage was speedily repaired.

On March 15, 1861, the Luzerne County Court granted a charter to "The First Methodist Episcopal Church of Dunmore." This charter was amended on June 2, 1884, by the Lackawanna County Court.

In May, 1888, the present building lot on South Blakely Street was purchased, and the house which stands beside the church was purchased for a parsonage. The old parsonage which was built in 1871, on Apple Street, on a plot of ground donated by Mr. Spencer, was sold, also the old church property, and the proceeds of both used in the new enterprise. The new church was built with a basement which was divided into rooms for Sunday school and social work, and cost, including lot, about \$11,000. The building



DUNMORE CHURCH

was dedicated on February 24, 1889, Rev. G. M. Colville, D.D., preaching the sermons morning and evening, and Rev. J. B. Sumner conducting the dedicatory services. Twenty-seven hundred dollars was needed to provide for the indebtedness. This was raised and enough more to buy a bell and organ.

In 1895 the building was thoroughly rebuilt and enlarged. An addition 20x30 feet built on the rear, a new entrance, new bell, auditorium decorated, recarpeted, reseated, gallery constructed, and the basement renovated were the chief changes made. The cost of these improvements was \$10,740.38. Of this amount, \$4,430.75 had been raised prior to the reopening, which occurred on February 20, 1896, and \$6,309.63 was raised on this day. Bishop E. G. Andrews preached the sermon of this occasion.

A shrinkage in subscriptions made it necessary to make an effort to get out of debt. Accordingly, an anniversary service was held on Sunday, March 25, 1900. Rev. J. E. C. Sawyer, D.D., preached in the morning, and in the evening Dr. Sawyer and Rev. J. C. Leacock delivered addresses. It was thought that \$1,500 of dedicatory subscriptions would be paid. In addition \$3,000 was needed and raised.

In 1861 Dunmore appeared among the list of appointments. Prior to this the Dunmore society had been supplied by the Providence pastor, he preaching at Dunmore in the afternoon.

Pastorates

1861-62, Luther Peck; 1863-64, C. L. Rice; 1865, J. A. Lippincott, W. H. Gavitt; 1866-67, J. T. Crowell; 1868, George Peck; 1869-70, T. B. Jayne; 1871, C. A. Ward, John F. Williams; 1872-74, G. A. Severson; 1875-76, J. La Bar; 1877-79, J. Madison; 1880, E. P. Eldridge; 1881-83, J. V. Newell; 1884-86, S. Elwell; 1887-90, William Edgar; 1891-95, J. C. Leacock; 1896-97, C. H. Hayes; 1898-1900, A. J. Van Cleft; 1901-03, C. H. Newing.

FOREST CITY, PA.

In 1881, Rev. R. P. Christopher, who was supplying Uniondale, began regular preaching services at Forest City. Services were held in the old schoolhouse, and continued there until the society went into the church.

In 1884 Forest City made its debut as an appointment, having as an afternoon appointment No. 4 Chapel, just above Carbondale.

On January 17, 1885, the court granted the society a charter, with W. J. Gilchrist, William Pentecost, Benjamin Maxey, Robert H. Dunn, and George Johnson as trustees.

The lot upon which the church and parsonage stand was leased of the Delaware and Hudson Canal Company, by Rev. R. P. Christopher and William M. Pentecost in the summer of 1884 for ninety-nine years. On November 25, 1890, the society purchased the lot for \$350. The building was built under contract by L. P. Wedeman, of Scranton, and cost \$1,700. It was dedicated on Wednesday, November 17, 1886. The morning service was conducted by Rev. R. P. Christopher, and consisted of short addresses by ministers and friends present, interspersed with singing. In the afternoon, Rev. A. F. Brown conducted the opening exercises, and Rev. O. H. McAnulty preached from Matt. xxv, 34, 46. In

the evening Rev. W. B. Westlake led a praise service, Rev. J. H. Littell conducted the devotions, and Rev. J. B. Sweet preached from Deut. xi, 26. Rev. W. M. Hiller managed the finances, and in the afternoon and evening raised \$700, and at the close of the evening service conducted the dedicatory service. In building the church, Mr. W. A. May, in behalf of the Erie Company, donated the hemlock lumber needed in the building—14,000 feet.

The parsonage stands in the rear of the church, and was built in 1893-94, at a cost of \$2,000.

Vandling is about two miles south of Forest City. A Congregational church was built there a few years ago, but the society was unable to pay for the building. It consequently went into the possession of the contractor, Mr. Henry Box. There being



FOREST CITY CHURCH

quite a number of Methodists in the place, they invited the Forest City pastor to assist them in the work there, which he did. This resulted in the organization of a Methodist society on the first Sunday in November, 1889, which was granted a charter by the court on March 13, 1900. Roger Bailey, W. H. Vizeard, Richard Roberts, William Wilson, and Benjamin Milton were the first

trustees of "The First Methodist Episcopal Church of Vandling, Lackawanna County, State of Pennsylvania." The church property is valued at \$2,500. The society, however, secured it for \$1,600.

Pastorates

1884-85, R. P. Christopher; 1886, J. L. Thomas; 1887-88, J. Madison; 1889-91, Jonathan Weston; 1892-94, J. C. Hogan; 1895-98, G. B. Stone; 1899, I. N. Steelman; 1900-03, R. L. Clark.

GOULDSBORO, PA.

As early as 1845 the itinerant preached at the "Briar Patch" schoolhouse, about a mile and a half east of Gouldsboro, and a class was formed there. About forty-seven years ago a schoolhouse was built at Sand-Cut, as Gouldsboro was then called, which was to be free to all Protestants for worship. The Methodist Episcopal minister from Stoddartsville was the first to open work here. Like most lumber camps, the people were migratory, and the pastor became discouraged and abandoned the field. The Methodist Protestants then opened work here and continued several years.

The Methodist Episcopalians organized a class here again in 1877 which included the following members: E. N. Adams and wife, William Crooks and wife, James Catterson and wife, and Mrs. Samuel Hofford. James Catterson was the leader. Meetings were held on Wednesday evening of each week, and preaching services were held in the schoolhouse, the pastor from Stoddartsville usually supplying the pulpit, though the Tobyhanna pastor supplied it one year.

After the society decided to build, a charter was received on August 30, 1888, and the deed for the lot was executed on November 7, 1888. The first trustees were E. N. Adams, John Courtney, S. A. Adams, James Catterson, William Crooks, W. P. Latimer, and M. J. Kinney. The site for the church was donated by John Courtney, and the church was built in 1890 at a cost of \$1,250. The trustees were the building committee, and W. W. Sackett was the contractor. It was dedicated on January 13, 1891, at 10:30, Rev. H. C. McDermott preaching the sermon and Rev. J. B. Sumner conducting the dedicatory service. The Church Extension Society aided this enterprise by a gift of \$250. ("The Methodist Episcopal church at Daleville was taken down and removed to Gouldsboro, and is the one now there." This note comes to us just as we send this to the printer.)

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In the summer of 1902 the building was remodeled at a cost of \$1,200, and dedicated on November 5, 1902, by Rev. J. F. Warner. Rev. David Evans preached in the morning, Rev. C. M. Giffin, D.D., in the afternoon, and Rev. J. F. Warner in the evening.

Pastorates

1891, J. W. Harrison; 1892, L. T. Van Campen; 1893-94, C. H. Seward; 1895, H. A. Smith; 1896, B. R. Hanton; 1897-1901, with Stoddartsville (Thornhurst); 1902, F. F. Gibbs; 1903, J. S. Lewis.

HALE'S EDDY, N. Y.

This charge appeared among the appointments in 1868 as Kingsbury Hill, and carried this name until 1870, when by vote of the fourth Quarterly Conference, held March 19, 1870, it was decided to call the charge Hale's Eddy.

There are five classes on the charge—Hale's Eddy, Kingsbury Hill, Winterdale, Maple Grove, and Rood's Creek; the last three societies worship in schoolhouses.

Prior to going into the church the Hale's Eddy society worshiped in the schoolhouse. On February 13, 1872, Mr. James Thomas deeded the society a lot as a gift, and the same year a parsonage was built on it costing \$500. It has since been enlarged and improved. In 1881 Mr. H. H. Blossom gave the society a lot adjoining the parsonage property. This lot and part of the parsonage lot were used as a site for the church. The building is 46x30 and was begun on August 30, 1881. It was dedicated on February 26, 1882, by Rev. A. J. Van Cleft. The church cost \$1,368.74, \$250 of which was raised on the day of dedication. The *Northern Christian Advocate* noting the event, stated that the class had worshiped more than fifty years in a schoolhouse. The church has since been thoroughly repaired.

Kingsbury Hill society worshiped in a schoolhouse many years. The site for the church was donated by Mr. O. M. Kingsbury. The building was begun in September, 1882, and dedicated on February 18, 1883, and cost \$1,494. Rev. A. J. Van Cleft preached from Gal. iv, 5, 6, and in the evening Rev. J. B. Sweet preached. During the day over \$500 was raised. At the close of the evening service Rev. A. J. Van Cleft conducted the dedicatory service. A debt of \$450 was carried until 1889, when a grant of \$150 from the Church Extension Society served as an inspiration to the society to provide for the balance.

Pastorates

1868, H. H. Clancy; 1869-70, S. S. Swingle; 1871-73, M. D. Fuller; 1874-76, P. J. Gates; 1877, A. F. Harding; 1878, J. B. Chynoweth; 1879, F. P. Doty; 1880-82, I. P. Towner; 1883, J. R. Allen; 1884, E. Kilpatrick; 1885, J. L. Thomas; 1886, J. C. Hogan; 1887-90, B. F. Larabee; 1891-92, S. Morris; 1893, J. H. Perry; 1894, T. Burgess; 1895-97, A. Eastman; 1898-1903, O. G. Russell.

HAWLEY, PA.

The beginning of Methodism in Hawley, earlier known as Paupack Eddy, is unknown. It was one of the appointments of Lackawaxen Circuit, which included Lackawaxen, The Narrows, The Eddy, Tafton, Paupack, Purdytown, Middle Creek, Darlingtonville, Lord's Valley, Shohola Falls, and Rattlesnake Schoolhouse. In 1843 Salem and Lackawaxen were served by Rev. William Dean. In 1844 Salem and Lackawaxen received two preachers, Thomas Wilcox and Elbert A. Young. This indicates that Lackawaxen was growing. Young was junior preacher, and the work was supervised by Wilcox. In 1845 the preachers were G. M. Peck and J. D. Safford, and in 1846 E. A. Young and J. D. Safford were the appointees. Mr. Safford had charge of Lackawaxen.

"Brother Safford kept a diary, from which the following, under date of August 16, 1844, was copied: 'Rode ten miles (from Waymart to Honesdale). My road then was the towpath along the canal and the Lackawaxen. But few inhabitants except boatmen and lock-tenders. Very little flat land on the Lackawaxen. Precipitous hills generally on either side, covered with oak and pine. The surrounding country quite barren, and altogether looked rather dismal. But I thought, "What is this to Africa or other mission fields?" and then thanked God and took courage. Rode nineteen miles down this stream, and put up with Brother A. J. Rogers, a local preacher. Found him to be a good, sociable, kind soul, and my heart gathered courage.' In the same diary I find this record for Thursday, January 15, 1846: 'Attended the dedication of a Baptist chapel at Paupack Eddy. Elder Curtis preached a very good sermon. Took up a collection toward canceling the debt on the house. Raised by collection and subscription \$105. On the whole, a very good meeting. The Baptist brethren gave me an invitation to preach in their house. Felt thankful for this mark of Christian courtesy.' On July 22, 1846, the Oneida Conference met at Auburn, N. Y., and on the 30th,

when the appointments were read by Bishop Janes, Brother Safford was returned to the Lackawaxen Circuit."

During 1847 Rev. C. E. Taylor and Rev. J. B. Cooper served the charge. In 1848 Lackawaxen was separated from Salem, and J. B. Cooper was pastor. In 1849 Lackawaxen and Hawley received Rev. O. F. Morse and Rev. A. J. Rogers as pastors. These men alternated in their preaching at Hawley. In 1850 Hawley became an appointment.

The class was probably organized early in 1849, and the following are supposed to have been its members: Abraham Snyder, leader; Mrs. A. Snyder; Mrs. Elizabeth Longstreet, familiarly called "Mother," her daughter Keturah (now Mrs. J. T. Rod-



HAWLEY CHURCH

man), and son S. P. Longstreet; Mrs. Susanna Hand, sister of "Mother" Longstreet; Mrs. Serenda Gothard; Armenia Woodward and her sister Miss Hannah Miller; William L. Stewart and wife; John W. Andreas and wife; and Charles V. Taft.

Services were first held in the schoolhouse which stood just north of the present Baptist meetinghouse, on part of what is known as the "Old Cemetery." Subsequently, in the latter part of 1849, the place of meeting was changed to the second floor of the Longstreet building, now occupied by William Schardt as a residence on the southeast corner of Main and River Streets. Later the services were held in the second story of the Pennsylvania Coal Company's new machine shop. Later still they were transferred to the schoolhouse now used by James Runyon as a

dwelling, on Seventeenth Street; and again to the second story of S. W. Spencer's brick building on Twentieth Street, now owned by Thomas Howell.

The society met at the schoolhouse in January, 1850, and elected John W. Andreas, William L. Stewart, Charles V. Taft, Abraham Snyder, and Samuel W. Spencer trustees. W. L. Stewart presided at this meeting, and Charles Jamison acted as clerk. Application was made to the court for a charter, which was granted January 21, 1851, naming the above as trustees. A church project was set afoot. "The Pennsylvania Coal Company, whose coal-shipping interests were the main reasons for the growth of the place, donated three lots on the west side of Nineteenth Street coming on Sixteenth Street. The contract for the erection of the church was let to Morveldin Plum for the sum of \$800; the trustees to furnish the material, the building to be inclosed as soon as possible, and then the work to progress as the material could be furnished and the bills met for the labor." The church, which cost \$2,200, was dedicated on Sunday, September 18, 1853, Rev. William Wyatt preaching his "Ladder Sermon." The company, however, did not give the society a deed for the site until October 15, 1855.

In 1870 the building was improved by removing the gallery from the front end of the auditorium, building an alcove in the rear of the pulpit, recarpeting and repapering, reseating and making some minor improvements. Mr. Mordecai Simons had charge of the work, which cost about \$2,000. The building was reopened on Sunday, December 18, 1870. Rev. W. P. Abbott preached at 10:30 on "The Government of God," and Rev. William Bixby preached in the evening. One thousand dollars was raised on this day.

In 1884 \$1,200 was spent in improving the church property, and in 1890-91 \$3,200 was expended in extensively remodeling the church. The improvements included a tower, new front to the church, and a new roof. A debt of \$1,300 remained, which consumed several years in liquidation.

In 1900 \$2,000 was spent in reconstructing the interior. The floor was elevated, oak wainscoting replaced the old, new pews were put in, a new chancel built, the choir placed in the rear of the pulpit, walls and ceiling repapered, floor recarpeted, and electric lights installed. The building was reopened on December 30, 1900, Rev. J. F. Warner preaching morning and evening and conducting the dedicatory service.

The Pennsylvania Coal Company gave the site for the parson-

age, which was built in 1859 by Mr. Morveldin Plum for \$835. The society received the deed for the ground on August 30, 1860. From 1895 to 1899 this house was improved and modernized.

While most of the pastorates have witnessed conversions, some years have been notable. The "great revival" occurred in 1853, when there were one hundred and twenty accessions. In 1856-57 there was a large revival; in 1858-59 seventy-five were added to the church by revival work, and 1866-67 was a good revival year.

During the history of this church the following have at various times been leaders of the different classes: Abraham Snyder, W. L. Stewart, S. W. Batchley, Charles Pierson, John Bell, John Farrell, J. T. Rodman, Earle Stone, J. J. Baisden, Oliver Rowe, W. D. Curtis, John Hafler, John Cronk, Jacob Harris, Amos De Long, Mrs. E. L. Rhone (now Mrs. Dr. Stephens), Philip Davis, Mrs. C. H. Woodward, S. T. Palmer, S. C. Simpkins, J. P. Simpkins, and W. H. Decker. The following have served as superintendents of the Sunday school since its organization: Abraham Snyder, James T. Rodman, John Bell, Charles Taft, Earle Stone, Mrs. E. L. Stephens, J. H. Thompson, Mr. Weed, J. S. Welsh, and M. T. Snyder. Among those who have been connected with this church during its history as local preachers or exhorters are A. J. Rogers, T. R. Tuck, Abraham Snyder, G. L. Griffin, S. P. Longstreet, Charles Pierson, S. W. Batchley, J. T. Rodman, Dr. H. B. Stephens, S. C. Simpkins, Jacob Harris.

The Ladies' Aid Society regularly pays the insurance and taxes, and keeps the parsonage and furniture in repair. It has also figured largely in raising funds for church improvements and paying debts.

Pastorates

1850, Asa Brooks; 1851-52, J. B. Cooper; 1853, C. E. Taylor; 1854, B. B. Emery; 1855, C. W. Giddings; 1856-57, C. L. Rice; 1858-59, L. Cole; 1860, N. S. De Witt; 1861, D. A. Shepard; 1862-63, J. F. Wilbur; 1864-65, C. V. Arnold; 1866-67, W. W. Welch; one half of 1868, C. W. Todd; balance of year, H. G. Harned; 1869-71, N. S. Reynolds; 1872-74, E. F. Roberts; 1875-77, J. V. Newell; 1878-79, J. F. Williams; 1880-81, P. R. Tower; 1882-84, W. B. Westlake; 1885-87, J. V. Newell; 1888-90, G. A. Cure; 1891-94, I. N. Shipman; 1895-99, A. W. Cooper; 1900-03, S. C. Simpkins.

HERRICK CENTER, PA.

The class at Herrick Center was formed about 1830, or soon after the formation of the Lyon Street class.

Meetings were held about fifty years in a schoolhouse which stood just below Flynn's Hotel. The lot is now owned by M. J. Van Horn, but the old schoolhouse has been replaced by the abandoned schoolhouse now on the lot. About 1840 an attempt to build a church was made, quite an amount of subscriptions being secured by Patrick McGonigle, but for some reason the project failed.

The charter of "The First Methodist Episcopal Church of Herrick Center" was filed in court April 9, 1872. C. C. Spencer, P. McGonigle, and Lucius Curtis were the first trustees. Some of the members at this time were Rev. William Churchill, A. C. Dunn, C. A. Campbell, R. H. Dunn, C. C. Spencer, P. McGonigle, A. O. Churchill, and their wives.

The site for the church was donated by R. P. Patterson, of Carbondale, Pa., who at that time was running a tannery in the place. The church is 30x50, and was dedicated on March 5, 1882. Rev. A. J. Van Cleft preached in the morning, and after the sermon raised \$450, an unprovided balance on the cost of the building. Rev. R. W. Van Schoick preached in the evening, after which a testimonial of \$110 was given the pastor.

During Rev. M. D. Fuller's pastorate he purchased a lot and built a house, at his own expense, though he did not complete it. After he left the charge the society bought the property of him, and finished the house.

This society used to be a part of Dundaff Circuit.

East Ararat is three and a half miles northeast of Herrick Center. This class was formed about 1830, and was at first a part of Lanesboro Circuit, subsequently a part of Dundaff Circuit, and finally a part of Herrick Center charge. The members of the first class were Daniel Ogden, Simeon Tyler, Lyman Tyler, and their wives, and Lemuel Ogden. Daniel Ogden was the leader. Timothy Simonds had a double house made of hewn logs. Here the first meetings were held. Horace Hathaway joined the class soon after its organization. He raised a large family, all of whom came into the church. One of his sons, Rev. H. P. Hathaway, was a useful local preacher many years. His grandson, C. W. Hathaway, has been a steward here over twenty-five years.

Shortly after the class was formed a log schoolhouse was built on what is now the H. E. Bennett farm. Meetings were held in this a number of years. About 1855 a new schoolhouse was built, which is still standing and used as a dwelling. The society

took the services into this building, and continued to use it until the church was built.

On August 18, 1871, the society received its charter, with T. J. Lewis, P. T. Dunn, and L. D. Simonds as trustees. Mrs. H. N. Hathaway presented the society with a lot, upon which a church was built which cost \$2,000. The building was dedicated on Tuesday, December 29, 1874. Rev. D. C. Olmstead preached in the morning and Rev. A. Griffin in the evening. During the day \$1,115.50 was raised. Rev. D. C. Olmstead conducted the dedicatory service.

The building was repaired in 1901 at a cost of \$350. The church was reroofed, inside walls covered, a steel ceiling put on, and the seats were rearranged.

The society carried a debt of \$800 until it became distressing. This was raised in the first week of February, 1882. A three days' meeting was held. Revs. A. J. Van Cleft and E. C. Curtis, D.D., of Syracuse, were present and helped. On Thursday evening, near midnight, the last dollar was secured.

Mrs. H. N. Hathaway has been a member of this society over fifty-three years.

Hine's Corners is about seven miles northeast of Herrick Center. Methodism began its work here in 1849. Prior to this no services were held. Catherine Hine, wife of Merritt Hine, was converted in her home, about midnight. The result of this was an invitation to Rev. N. S. De Witt, pastor on Lanesboro Circuit, to open work here. A series of meetings was held in the schoolhouse which resulted in about fifty conversions. A class was organized at once, consisting of Merritt Hine, Catherine Hine, Royal and Sarah Hine, Philander and Lorenzo Hine, D. J. and Elizabeth Hine, Elvira and Catherine (2d) Hine, David, Henry, and Jane Thurston, Ira Knapp, D. M. and Miranda Benedict, Calvin and Charity Hatch, Gilbert Wheeler, Enoch Cordner, David Cordner and wife, James and Elvira Dunn, Jacob Shaffer and wife, William Cordner and wife, and Eleazer Townsend. D. M. Benedict was the leader for about five years after the class was formed, when he was succeeded by Royal Hine, who was leader forty years. Meetings were held in the schoolhouse until the church was built.

The society was incorporated in July, 1876, with D. M. Benedict, D. J. Hine, N. F. Hine, Royal Hine, J. E. Fletcher, William Lee, and H. W. Woodmansee trustees. The site was donated by Mr. D. J. Hine. The church cost \$1,600, and was dedicated in

1878 by Rev. J. G. Eckman. The building was repaired in 1898 and again in 1903, \$200 being spent at each time.

Mr. D. J. Hine has been steward and trustee forty-five years.

Pastorates

1869, —; 1870, M. D. Fuller; 1871, J. R. Angel; 1872, G. T. Price; 1873, R. C. Gill; 1874-75, W. G. Robinson; 1876-77, J. B. Chynoweth; 1878-79, S. H. Wood; 1880-82, J. G. Stephens; 1883-84, I. P. Towner; 1885, P. Houck; 1886, R. P. Christopher; 1887-89, P. Holbrook; 1890-91, B. N. Butts; 1892, J. Davy; 1893-94, J. S. Lewis; 1895, D. F. Unangst; 1896-98, T. J. Vaughn; 1899-1903, W. F. Boyce.

HONESDALE, PA.

Here, as in many cases, we have no record of beginnings. Record is made of Sophronius Stocking being the first Methodist preacher to visit the place. This was in 1825, and Rev. Stocking was one of the three preachers working Canaan Circuit. The class here was a part of Canaan Circuit until 1830. From 1830 to 1840 Bethany and Honesdale appear as a charge in the Minutes, and in 1841 Honesdale became an appointment. Prior to 1834 the society worshiped in private houses and the school-house. In 1834 Jason Torrey presented the society with a site for church purposes, which was on the sidehill. The deed of conveyance was not executed, however, until August 2, 1845. The corner stone for the first house of worship was laid in 1834, and the building finished soon after. This building was enlarged "one half its original dimensions" in 1845 in order to serve the demands of the growing society. This church and lot were sold to Content R. Jackson on June 16, 1881, for \$800. The building is now used as a dwelling house. It is located on Eleventh Street.

On March 21, 1868, Alanson Blood and wife deeded to the society a lot 75x150 on the corner of Main and Fifteenth Streets for \$2,500. When the society decided to build on the present site this property was offered for sale, and on September 2, 1872, was sold to Mattie C. Holmes.

In 1872 the present site, which included the parsonage, was bought of Miss Gilbert, and was the Dr. King property. On July 4, 1872, the corner stone was laid with fitting ceremonies. Rev. J. M. Reid, D.D., delivered an address upon "The Sacredness of Places." The corner stone was cut in Syracuse, N. Y., where all of the trimmings for the church were cut. The follow-

ing articles were deposited in the corner stone: Bible; Church hymn book; Church almanac; Church Discipline; Sabbath school singing book and the uniform Sabbath school lessons for 1872; Minutes of the Wyoming Conference; manual of American Bible Society for 1871; copies of the county papers and of various other journals, both secular and religious; report of the Delaware and Hudson Canal Company for 1871, embracing maps of all the roads operated by them; catalogue and list of officers of the Franklin Lyceum Association; names of the presiding elders of the district, the pastors of the Honesdale churches, board of



HONESDALE CHURCH

trustees, building committee, officers of the Honesdale National Bank, of the Wayne County Savings Bank, borough officers; portrait of the late R. M. Seely; specimen of United States Continental currency (\$2) dated July 9, 1775; United States fractional currency; postage stamps; Honesdale currency used during the rebellion; and United States coin of 1872. The currency and the portrait of Colonel Seely were contributed by S. D. Ward.

The church was dedicated on Wednesday, July 1, 1874. Bishop R. S. Foster preached at the morning service from John i, 18, and Rev. B. I. Ives, D.D., preached in the evening from Rom. xii, 1. Dr. Ives handled the finances during the day.

The total cost of the edifice, parsonage, and lot up to the day of dedication was \$56,650.20. Total assets, including subscriptions, old church property, and uptown lot, \$24,477.23, leaving a balance to be provided for on the day of dedication of \$32,172.97. There was raised by subscription at the morning service, \$28,000; in the evening, \$6,000—about \$2,000 more than was needed. The subscribing was heroic. The pastor subscribed \$1,000. Four men subscribed \$1,500 each, and several promised \$1,000 each. The work of soliciting continued until midnight, when Bishop Foster conducted the dedicatory service.

Some gave their savings of years, many promised more than they ought. The panic of the seventies rendered many unable to meet their obligations. There was a consequent shrinkage of subscriptions which seriously embarrassed the society many years. A bitter struggle ensued to pay for the church. The property was sold at sheriff's sale on December 16, 1880, and was bought by Mr. Justus Sears. Mr. Sears befriended the society in its troubles. Prior to this he had bought a claim against the society of Miss Clarissa Gilbert for \$8,000. With these and other claims bought he invested \$15,000, and became the owner of the property, thus giving the society time to redeem the property. After much sacrifice the debt was reduced to about \$10,000. In 1890 the pastor canvassed the Conference, raising about \$6,000, and the people of Honesdale raised the balance, so that the church was freed from an oppressive burden. The property was deeded to the society by Justus Sears and wife on October 15, 1890, in consideration of \$10,937.50.

On Sunday, July 4, 1897, the society observed the twenty-fifth anniversary of the laying of the corner stone. Rev. W. L. Thorpe preached in the morning from Heb. xi, 39, 40, and in the evening a platform meeting was held at which addresses were made by Revs. C. A. Benjamin, W. H. Swift, R. M. Roderick, W. L. Thorpe, and Homer Greene, Esq.

The society never recovered from the mistake made in locating their first church on the hillside, away from the center of population.

Rev. C. H. Harvey sadly demoralized the society by going into spiritualism—going so far as to have seances and entertaining a medium in his house while living in the parsonage.

Honesdale Church has been a revival church. Some specially extensive revivals have been noted. In January and February, 1868, there were over two hundred conversions, and one hundred and ten probationers were received. In January and February,

1874, sixty probationers were received, and in 1877 four hundred conversions were reported.

Honesdale entertained the Oneida Conference in July, 1850, the Wyoming Conference in April, 1869, April, 1877, and in April, 1893.

A parsonage was built in 1843 or 1844 on Third Street, below Ninth, which was used until sold on August 5, 1871, to Samuel B. Haley.

Pastorates

1841, Perry G. White; 1842 (and Beach Pond), Perry G. White; 1843-44, William Reddy; 1845-46, A. Barker; 1847-48, R. Cooke; 1849, J. S. Mitchell; 1850, Cassius H. Harvey; 1851, W. Wyatt; 1852-53, C. W. Giddings; 1854, D. C. Olmstead; 1855, L. D. Tryon, A. Barker; 1856-57, E. Owen; 1858, H. R. Clarke, C. W. Giddings; 1859, H. R. Clarke; 1860-61, A. P. Mead; 1862-63, Z. Paddock; 1864-66, L. Cole; 1867-69, W. J. Judd; 1870-72, J. O. Woodruff; 1873-75, H. M. Crydenwise; 1876-77, A. J. Van Cleft; 1878, A. J. Van Cleft, E. P. Eldridge; 1879-81, Thomas Harroun; 1882-84, A. B. Richardson; 1885-87, W. L. Thorpe; 1888-91, H. C. McDermott; 1892, J. G. Eckman; 1893-97, C. A. Benjamin; 1898, J. E. Bone; 1899-1903, G. A. Place.

JACKSON, PA.

It is claimed that there were two classes in Jackson in 1816. Nancy Stone died in 1878 at ninety-one years of age. According to her recollection, as preserved by Parley Cargill, the first preaching in Jackson was by Nathaniel Lewis, a local preacher who preached more or less all through this section. He formed a class at East Jackson in 1816, consisting of James Cargill, Nancy Stone, John Snow and wife, and David Hine and wife. James Cargill was appointed leader, and served as such as long as he lived. Jesse Stoddard and Whitefield Rockwell joined the class about 1820. This class was reorganized after it had partly gone down. Preaching was at John Doyle's for a while, and subsequently at James Cargill's. The class at Ararat was discontinued for a while, and Nancy Stone and James Cargill united with the Jackson class. Simon Slocum and wife united about 1820. Jerusha and Alvira Slocum, Britannia, Evaline, and Eunice Stone, and Aurelia Stoddard joined sometime prior to 1828. Wilson Stone and Sarah Cargill joined in Ararat in 1831. The class was divided in 1839. It is very probable that the Jackson people were in the Kennedy Hill class for a while.

This territory was on the Brooklyn Circuit many years.

The church was built in 1850, and dedicated on Saturday, December 21, 1850, Rev. W. H. Pearne preaching at 10:30 and other brethren preaching Saturday afternoon and evening, and on Sunday. The sum of \$175 was raised on the day of dedication. A writer to one of the Church papers at the time said that this class had been established here over forty years, and that this was the first church erected in the town.

In 1843 \$450 was spent in painting, frescoing, a new altar, and place for the choir. The church was reopened on December 19, 1883, Rev. J. G. Eckman preaching the sermon. On August 9, 1890, the building was damaged by storm, and was repaired at an expense of \$400. It was reopened on October 30, 1890.

The parsonage for this charge is located at Jackson, and was built in 1876. The lot cost \$175, house \$650, and the barn \$250. Money was raised by subscription, and some work was donated.

North Jackson class was organized in 1834 with eight members: Enos Bryant and wife, Horace G. Case and wife, Mary Wheaton, Sarah Mattison, and Joseph Mattison and wife. Horace Case was the first class leader, afterward and for many years an exhorter and local preacher. The first meetings were held in No. 1 Schoolhouse, which stood where the Davison's house now stands. The lot on which the church stands was donated by Truman Perry. The church was built in 1859 at a cost of \$1,500. It was dedicated on December 22, 1859, Rev. William Wyatt preaching in the morning and Rev. J. A. Wood in the evening. The trustees at this time were Nathan Rounds, D. R. Pope, and Truman Perry.

E. M. Bryant was one of the first stewards, and remained in that office about fifty years, and was also class leader many years. O. M. Mattison was steward a long while. Thomas Butterfield was the first Sunday school superintendent, and served many years. I. E. Curtis, J. L. Williams, and T. J. Tallman have been on the official board about twenty years.

Pastorates

1874, C. O. Hanmer; 1875, E. L. Bennett; 1876, W. C. Fisk; 1877, W. H. H. Williams; 1878-80, W. R. Cochrane; 1881-83, P. Holbrook; 1884-85, H. G. Blair; 1886-88, R. M. Pascoe; 1889-90, H. L. Hubbard; 1891-93, P. R. Tower; 1894, D. B. Wilson; 1895-98, S. Homan; 1899-1901, J. M. Correll; 1902-03, Harry Kelley.

JERMYN, PA.

The class was organized in 1862 by Rev. I. T. Walker, pastor at Peckville. Services were held in the schoolhouse on alternate Sundays, and the class was a part of Peckville charge until the place was made an appointment in 1872. Rushdale and Gibsonburg are names once given the place. The site for the church was secured in 1871. At the time the church was built J. P. Sampson, F. R. Gill, C. D. Winters, J. Maynard, John Jermy, J. Rymer, and S. Jay were trustees. Ground was broken for the



JERMYN CHURCH

church by S. Jay. The building committee were John Jermy, W. J. Hill, and F. R. Gill. The building was begun in 1871 and finished in 1873. It was dedicated on July 2, 1873, Rev. B. I. Ives preaching in the morning and Rev. William Bixby in the evening. The church and ground cost \$10,000, \$3,600 of which was raised on the day of dedication.

Sunday, March 31, 1878, was a memorable day. Dr. Copeland preached in the morning and administered the sacrament. In the evening Mr. John Jermy presented the society with a mortgage of \$2,350, duly discharged, which he had held some time

against the society. The congregation raised \$500, which with Mr. Jermyn's gift, liquidated all indebtedness.

Some repairs and shrinkage in some subscriptions created a debt of \$1,800, which the Ladies' Aid Society paid in 1882, from May to October.

In 1890 the old church was torn down and the present church built. It has a basement, which contains a Sunday school room 51x54 feet, back of this a primary class room 16x38 feet, and still another room back of this 18x20 feet. The audience room is 50x70 feet and seats six hundred people. It cost \$12,800. In gratuitous labor \$1,400 had been given, and is included in the \$12,800. Five thousand dollars remained to be provided for on the day of dedication, which was on Monday, February 23, 1891. Rev. G. M. Colville, D.D., preached in the morning. Rev. M. S. Hard, D.D., managed the finances. The \$5,000 was raised at the morning service. Dr. Hard preached in the evening and raised \$1,000 with which to buy a piano for the Sunday school room and grade the grounds.

In 1892 a vocalion costing \$800 was purchased, and in 1898 a steam-heating plant was installed costing \$1,050.

In the winter of 1875-76 one hundred and fifty conversions were reported, mostly adults, and in January, 1887, a ten weeks' revival began which resulted in one hundred and eighty-six probationers.

August 21, 1899, was observed as a church rally day, and \$1,250 was raised, which paid all indebtedness.

The parsonage was built in 1875.

Pastorates

1872-73, S. F. Wright; 1874-75, R. Hiorns; 1876-77, J. F. Williams; 1878-80, J. V. Newell; 1881, L. Cole; 1882-84, J. C. Leacock; 1885-87, W. B. Westlake; 1888-90, J. F. Warner; 1891-92, A. W. Cooper; 1893-97, F. Gendall; 1898, C. A. Benjamin; 1899, J. B. Cook; 1900-03, M. D. Fuller.

LACKAWAXEN, PA.

This circuit is the remnant of a circuit which in 1844 included Lackawaxen, The Narrows, The Eddy, Tafton, Paupack, Purdytown, Middle Creek, Darlingville, Lord's Valley, Shohola Falls, and Rattlesnake Schoolhouse. The church at Lackawaxen is a union church, the Baptists owning a half interest in it, and

was built on ground donated by the Delaware and Hudson Canal Company.

Rowlands has a church, dedicated on November 24, 1869, by Rev. William Bixby, which was built on a lot donated by Mr. William Westfall, and is therefore called "The Westfall Church."

Bobo and *Grimes* are schoolhouse appointments where services are held on alternate Sunday afternoons.

Work was sustained at Glen Eyre Schoolhouse seven years, but is now abandoned.

In the early years of the circuit it received an allowance from the Missionary Society.

Pastorates

1840-41, A. M. Fowler; 1842-43, with Salem; 1844, Elbert A. Young; 1845-46, J. D. Safford; 1847-48, J. B. Cooper; 1849, O. F. Morse, A. J. Rogers; 1850, C. L. Rice; 1851, Marcus Carrier; 1852, —; 1853, W. Smith; 1854, —; 1855, M. L. Bennett; 1856-57, John Bradbury; 1858-59, J. L. Race; 1860, M. Swallow; 1861, P. G. Bridgeman; 1862, L. C. Floyd; 1863, George C. Hart; 1864, A. D. Alexander; 1865, S. T. Cramp; 1866, H. H. Dresser; 1867, C. W. Todd; 1868-69, J. D. Woodruff; 1870-71, G. C. Andrews; 1872-74, C. W. Blake; 1875, J. B. Chynoweth; 1876-77, W. R. Netherton; 1878-80, S. Stephens; 1881-83, J. A. Transue; 1884, B. B. Carruth; 1885-86, T. R. Warnock; 1887, J. W. Nicholson; 1888-89, B. N. Butts; 1890-92, F. Marshall; 1893-94, S. Morris; 1895-96, G. M. Bell; 1897-98, B. R. Hanton; 1899, W. A. Edwards; 1900-01, W. H. Crawford; 1902-03, C. E. Waldron.

LAKE COMO, PA.

An effort was made to hold religious services within the limits of the present township of Preston as early as 1822; but the location of the families, their indigent condition, and various other circumstances, incidental to a primitive settlement, were such that all attempts were abandoned. Consequently, as an old settler records, "the Sabbaths were very lonely spent." Occasionally the various families were visited by the pioneer ministers of the Baptist and Methodist Churches, and it is possible that within five years of the above mentioned date some gatherings for public worship may have been held. Meanwhile churches had gathered strength in the adjoining township, and among their members were some of the early Preston settlers.

Sometime after 1825, John Rain, a Primitive Methodist minis-

ter, went to Luther Shafer's and began to hold stated meetings with success. Soon afterward a class of thirteen members was formed. It was soon discovered, however, that he had not the proper ecclesiastical authority, and he left, the class soon after disbanding. Some of the members of this class and some who held membership elsewhere longed for religious services. This led to the organization of the first class of the Methodist Episcopal Church in Tallmansville in 1831, with David Wooley as leader. Some of the original members were David, Jane, Sarah Ann, William, James, and Mary Jane Wooley, Lucretia Tallman, Lucretia Tallman 2d, C. P. Tallman, and others of the Tallman family. However, no regular preaching services were held until



LAKE COMO CHURCH

1846, when Rev. Philip Bartlett, pastor of Lanesboro Circuit, began regular work, and he came at the earnest solicitation of C. P. Tallman and Oman A. Lakin, who went to a Quarterly Conference held at Lanesboro in 1845 and urged their request. The class agreed to pay \$100 per year. This territory was a part of Lanesboro Circuit until 1859, when Tallmansville charge appeared among the appointments.

The church at Lake Como was built in 1861. The lot was donated by Allison, Davidge & Co., proprietors of the tannery, and was conveyed by deed to Lyman Woodmansee, J. M. Kellogg, John Davidge, N. F. Underwood, and J. C. Menhenneth, trustees. William Kingsbury was the contractor, and erected the building above the foundation for \$1,360. It was dedicated

in 1861 by Rev. William Wyatt. In 1884 \$800 was spent in repairs. When religious work was commenced on this church, the class at Jerusalem, numbering twenty-eight, the Jericho class, numbering nineteen, and the Little York class were combined to form the Lake Como class.

The parsonage is located at Lake Como, and was built in 1866, Arnon W. Cole had bought a lot of the tannery company, had the cellar partially dug, and some lumber on the ground to build with. The society bought this for \$425, and completed the building, the whole costing about \$2,000. After the barn was built a debt remained of \$800, which was not paid until 1874.

South Preston class was organized in 1875. Tallmansville was a schoolhouse appointment for many years until the building of the church in 1886. This church was dedicated on June 23, 1866, by Rev. J. K. Peck, who preached from John xvii, 17. The church cost \$2,600. It was built on land donated by C. P. Tallman. It was taken down and moved to South Preston, and re-erected on a site donated by David Doyle, at an expense of \$800. In rebuilding it was reduced in size somewhat. It was dedicated by Rev. J. B. Sumner on December 3, 1887, preaching in the morning from Isa. lv, 13, and also preaching in the evening. The sum of \$285 was raised during the day.

Stanton Hill class was organized about 1855, with H. P. Stanton leader. Its members were Henry, Emeline, Mary A., and David Stanton and wife, Mrs. Richard McLaury, and Eunice Roberts. The schoolhouse was used for worship until the church was built. The site was donated by A. R. Dix, he donating a lot for a public school building on condition that the Methodists have the old school lot for the erection of a church. The building cost \$1,625, and was dedicated on October 27, 1883, Rev. J. B. Sweet preaching from Mal. iii, 10. Rev. William Hiller asked for \$300, and \$320 was subscribed in fifteen minutes, after which he dedicated the church.

Winwood is a recent development on the charge. Services were begun here about 1899, and held in the schoolhouse. Mrs. Susan Weed donated a lot to the society, and the society purchased one for \$130, both being conveyed by the same deed.

The church is 32x45 feet, with a lecture room 18x25 feet, and an alcove 7x25 feet for the choir. The contract price of the building was \$2,590, but the final cost was \$3,500. It was dedicated on August 16, 1903, Rev. J. Krantz, D.D., and Rev. J. F.

Warner officiating. During the day \$2,000 was raised, the balance having been raised before.

Camp meetings were held in a piece of woods owned by C. P. Tallman from 1875 to 1881. At one time it was thought best to incorporate as "The Tallmansville Camp Meeting Association," but it was not done. The land has since been cleared.



WINWOOD CHURCH

The name of the charge was changed from Tallmansville to Lake Como in 1881.

Pastorates

1859, —; 1860, J. Whitham; 1861, G. W. Leach, C. Stoddard; 1862-63, I. N. Pardee; 1864-65, N. S. Reynolds; 1866, S. G. Stevens; 1867-69, H. H. Dresser; 1870, J. D. Woodruff; 1871, W. B. Kinney; 1872-73, D. Larish; 1874, M. D. Fuller; 1875, M. D. Fuller, G. W. Leach; 1876, M. D. Fuller; 1877-79, J. H. Taylor; 1880-81, F. A. Dony; 1882-84, G. A. Cure; 1885-87, D. A. Sanford; 1888-90, T. M. Furey; 1891-93, J. V. Newell; 1894-97, L. W. Karschner; 1898, P. G. Ruckman; 1899-1902, A. C. Olver; 1903, J. N. Meaker.

Moscow, PA.

"The class from which the Moscow class sprung was organized by William Noble, a local preacher from Sterling, at Daleville, in 1826. This was the first religious organization in Covington township. Its members were Thomas Depew, John Fish and wife, Frederick Rush and wife, and Mrs. David Dale.

The appointment was a part of the Canaan Circuit. In 1828 V. M. Coryell was one of the preachers on that circuit and preached here. In 1836 the meetings of the society were held at Joseph Loveland's house, on the Daleville road, near Moscow. Afterward they were held at the Rupert [school]house, near the culvert of the Delaware, Lackawanna, and Western Railroad. After the schoolhouse was built on the site of [afterward occupied by] Gaige and Clement's store the meetings were held in it until the church was built."

We insert the following, though not directly related to the



MOSCOW CHURCH

Moscow society: "The first preaching in Roaring Brook township was in 1853, by a Methodist minister, at the house of J. M. Stevens, about a mile below Dunning. Services were held in the schoolhouse on the Cobb road in summer and at the house of Mr. Stevens in winter. The first class was formed, however, in a small building at Dunning, owned by S. S. Welsh, and used as a schoolhouse. This was in 1856. William C. Robinson was appointed leader. The other members were Margaret and Jennie Robinson, J. M., Sarah W., and Elnora A. Stevens. The class was transferred in 1857 to the Forest Hill schoolhouse, at the south side of the Forest Hill camp ground."

The charge was formed in 1853 and known as Madison Mission until 1858, when it took the name of Moscow. The following shows the plan of the charge at its organization: Class No. 1, Owen Simpson, leader, meets at Rupert Schoolhouse; Class No. 2, G. F. Finch, leader, meets at Union Church; Class No. 3, Ralph Pease, leader, meets at White Schoolhouse; Class No. 4, meets at Turnersville; Class No. 5, Dr. William R. Rogers, leader, meets at Naglesville. The last-named class, consisting of eight members, was afterward annexed to a charge in the Philadelphia Conference. In the list of classes for 1858 the Naglesville class does not appear. In its stead, Class No. 5 has William C. Robinson for leader and meets at Stevens's house. In 1859 a sixth class appeared, with George Finch as leader, and met at Swartz Schoolhouse. In 1864 Class No. 6 does not appear. In 1869 the classes were still fewer and numbered as follows: 1, Moscow; 2, Turnersville; 3, Dunnings; 4, White Schoolhouse. The classes on the charge at this writing are Moscow, Turnersville, Springbrook, and Maple Lake.

The charter of the Moscow society was granted August 10, 1848, naming as the first trustees Owen Simpson, George Swartz, George W. Swartz, Larry Miller, and Joseph Loveland. The corporate name of the society is "The Second Methodist Episcopal Church and Congregation of Covington." In 1862 the board of trustees consisted of Edward Simpson, William W. Noble, George Swartz, George W. Swartz, and Peter Swartz.

The church was commenced in 1853 and finished the following year. Owen Simpson, George Swartz, Larry Miller, Joseph Loveland, and George W. Swartz constituted the building committee. The building cost \$1,300, and was dedicated on January 24, 1854, Rev. Abel Barker preaching the dedicatory sermon.

In 1885 the church was thoroughly repaired at a cost of \$2,000. The building committee consisted of W. F. Clements, J. W. Brock, H. L. Gaige, G. S. Brown, and Rev. G. A. Cure. Toward the improvements the Cheerful Workers gave \$655.59, the Young People's Society \$189.35, and Mrs. Gaige's Sunday school class \$100. The improvements were a tower and vestibule, inclined floor, alcove, new walls and wainscoting, new pews and stained-glass windows, new roof, and the building painted.

The parsonage was built about 1867. In 1899, at a cost of \$1,214.86, the house was enlarged and greatly improved.

Mr. W. F. Clements, who died August 24, 1897, was many years the Sunday school superintendent and a general mainstay of the church.

Turnersville is three miles south of Moscow. Work has been maintained here since 1826, when the place was first settled. "Previous to the building of the log schoolhouse, services were held in the homes of the settlers." Being on the dividing line between the Philadelphia and Oneida Conferences, the place was occasionally reached by preachers from each. In those early days services were seldom held by the Methodists more frequently than once a month.

The site for the church was donated by John Simpson, and the church, which is a union church, was dedicated by a Presbyterian preacher, known as "Father Hunt."

Since the organization of Wyoming Conference *Turnersville* has been a part of it, and since 1853 a part of Moscow charge. Prior to 1852 it was largely connected with the Philadelphia Conference.

In 1889 the building was repaired at an expense of \$600, and was reopened in October, 1889, by Rev. W. B. Westlake.

Rev. Henry Stanley located here in 1868, and died on April 23, 1898. He preached fortnightly in the church during most of his residence here, and in many ways rendered valuable service to the pastor and charge.

Springbrook is six miles west of Moscow. We know very little about the history of this class. The church is said to have been built in 1866. On October 16, 1876, the society was incorporated as "The Methodist Episcopal Church of Springbrook," and Frederick Robinson, William Daniels, and Nathan Turner were the trustees.

In 1876 Springbrook and Maple Lake were constituted a charge, and in 1878 Forest Hill was added. As a charge it was served in 1876-78 by A. C. Olver, in 1879 by J. B. Sweet.

Springbrook became a part of Moscow charge in 1900. Prior to this it was a part of Thornhurst charge a number of years.

Maple Lake is four miles west of Moscow. A short time before the war the church was built on a lot donated by Timothy Rozelle, the deed for the same being executed by Timothy Rozelle and wife Sarah, on January 25, 1875, and given to L. K. Case, D. P. Scull, and T. H. Kridler as trustees. "The Maple Lake Methodist Episcopal Church" was incorporated on October 16, 1876, with Lambert K. Case, Thomas Kridler, and Timothy Rozelle trustees. This class formed a part of the Springbrook charge for a few years. After being closed several years the

Moscow pastor began work in the church in 1900; and preached there biweekly.

Daleville. Work has been abandoned at this point. A church was built in 1878, and was dedicated by Rev. C. H. Fowler, D.D. The building was torn down about 1890 and moved to Gouldsboro. For several years this class, with Union, constituted a charge. From 1877 to 1878 D. F. Waddell was the pastor. From 1879 to 1882 it was with Moscow, Union being an appointment during these years. In 1883-84 Daleville and Union were served by P. Houck; in 1885 I. P. Towner was the pastor; 1886-87, supply.

Elmhurst. Meetings were taken from the Stevens schoolhouse to a public hall in the village of Elmhurst. Subsequently Rhodes Hall was used. Preaching services were held biweekly until 1901, when they were discontinued.

Union. We note this here, not that it ever formed a part of Moscow charge, but that the fact may not be lost. There was a charge called Union. Rev. G. A. Cure says: "There was only one church on the Union charge. It was called 'Union Church,' and was situated near Madisonville, three miles from Moscow. I preached there, at a schoolhouse near Elmhurst, at another such edifice near Nobletown, and at Greenwood Chapel, one half mile from No. 21 of the old gravity road. Salary, \$425." The chapel at Greenwood was sold in 1901 to the Evangelical Association for \$15.

While the charge existed it was served as follows: 1875-76, J. T. Burrall; 1877-79, J. G. Stephens; 1880, G. A. Cure; 1881, C. H. Hayes; 1882, W. R. Turner.

Pastorates

1853-54, Joseph I. David; 1855, Charles Smith; 1856-57, William Shelp; 1858, C. C. Smith; 1859, H. Stanley; 1860, J. L. Race; 1861, A. J. Van Cleft; 1862, D. Personeus; 1863, J. W. Munger; 1864-65, J. T. Crowell; 1866-68, G. M. Chamberlain; 1869-71, G. A. Severson; 1872-73, J. C. Leacock; 1874, I. B. Hyde; 1875-76, S. J. Austin; 1877-78, G. M. Colville; 1879-81, W. B. Westlake; 1882-84, J. Madison; 1885-87, G. A. Cure; 1888-89, A. C. Olver; 1890-94, S. C. Simpkins; 1895-96, A. D. David; 1897-98, S. G. Snowden; 1899-1903, G. H. Prentice.

NARROWSBURG, N. Y.

The first Methodist service in Narrowsburg was conducted in the home of C. C. Murray, in July, 1839, by Rev. T. J. Lyon, who was one of the preachers on the Lumberland and Port Jervis Circuit of the New Jersey Conference. In 1841 the circuit was called Forestburg, and in 1842 and 1843 it was called Port Jervis. In 1844 the circuit was divided, one part keeping the name of Port Jervis, the other taking the name of Barryville. Narrowsburg formed a part of the Barryville Circuit until the Narrowsburg Circuit was formed in 1856, when the appointments on the circuit were Narrowsburg, Swamp Steam Mills, Beaver Brook, Wells and Ayr's schoolhouses.

In the fall of 1842 a revival was held at Narrowsburg in an old log house about a quarter of a mile northeast of the district schoolhouse. Mrs. Lucinda Murray, "a mother in Israel," and eight others professed conversion and joined the church. A class was formed with Oliver Vail as leader.

In 1847 Narrowsburg, or Big Eddy, as it was then called, was apportioned \$60 for preacher's salary.

The first Quarterly Meeting and Conference held at Narrowsburg was August 4 and 5. On this occasion \$32 was collected for Dickinson College.

The church was built in the summer of 1856, on land given by Dr. Wackerbarth, and was dedicated on November 13, 1856, by Rev. B. W. Pearson. A condition upon which the lot was given was that the lot was to be used for church purposes only, and the church should be opened to all denominations. After some agitation the society decided to move the church down the hill into a better location. To make this possible financially the society decided to do without a pastor one year and use the amount of money usually turned in that direction to remove the church. Messrs. J. A. Baird and Schriver canvassed the charge for funds and secured the needed amount. The job was let to Mr. Pregnell, of Honesdale. The present site was given by the Murray family, and the removal cost the society \$500. According to the original grant the first lots would have reverted to Dr. Wackerbarth's heirs. The taxes being unpaid, they were in time sold for taxes, and the society bought one of the lots and now holds the comptroller's deed for it.

In the fall of 1898 the interior of the church was completely remodeled, being resealed on a modern plan, repainted, recarpeted, and recushioned, at a cost of \$480. It was reopened on

November 29, 1898, Rev. A. W. Cooper preaching morning and evening. The Ladies' Aid Society did splendid work in raising funds for this work.

The Sunday school was organized in 1848 in the home of C. C. Murray, Oliver Carmichael being the first superintendent. At this first meeting \$10 was raised for books.

The parsonage was built in 1867 at a cost of \$800. The lot was given by Mr. C. K. Gordon. The deed, however, was not executed until January 3, 1868.

Narrowsburg in 1861 was a station. In 1866 it became an appointment in Wyoming Conference. Mr. C. K. Gordon was the first steward elected from Narrowsburg, and this was in January, 1855.

The society became incorporated in 1892.

Atco, Pa., is about two miles from Narrowsburg, on the plank road which leads to Honesdale. A schoolhouse was built there in 1859, and church services were instituted soon afterward, being conducted by the Beach Pond pastor. About this time a class was formed which included Henry Babcock and wife, Stephen Bates, and Mrs. W. D. Guinnip. Mr. Babcock was the first Sunday school superintendent. This class became a part of Narrowsburg charge about 1865. The schoolhouse burned about 1878, and with it some valuable records of the class. The society uses the present schoolhouse, preaching services being held bi-weekly.

Swamp Mills, N. Y., is about five miles from Narrowsburg, and gets its name from an excelsior mill situated at one end of a swamp pond. At the invitation of several families living around there Rev. D. Evans began preaching services in the schoolhouse on alternate Sabbaths. In 1896 stewards were appointed for the place and it became a part of Narrowsburg charge.

Pastorates

1840 (Lumberland and Port Jervis), J. M. Pierson and T. J. Lyon; 1841 (Forestburg), T. J. Lyon; 1842 (Port Jervis), William M. Barrows; 1843 (Port Jervis), John D. Blain, C. O. Maybee; 1844-45 (Barryville until 1856), Jacob Mott; 1846, Robert Van Syckle; 1847, W. G. Wiggins; 1848, E. P. Cook; 1849-50, A. H. Belles; 1851, L. Bradbury; 1852, B. F. Walters; 1853, B. S. Wilson, G. A. Van Horne; 1854-55, J. W. Suran; 1856, (Narrowsburg), G. A. Van Horne; 1857, —; 1858, J. S. Swit-

zer; 1859-60, J. H. Runyon; 1861-62, G. B. Jackson; 1863-64, Elbert Clement; 1865, H. H. Dresser; 1866-67, C. W. Todd; 1868, C. A. Ward; 1869-70, W. N. Cooley; 1871-72, J. D. Woodruff; 1873-75, R. Varcoe; 1876-77, R. Hiorns; 1878, P. M. Mott; 1879, —; 1880-82, R. Varcoe; 1883-84, S. W. Spencer; 1885-87, L. Cole; 1888-89, G. B. Stone; 1890-94, D. Evans; 1895-96, D. B. Wilson; 1897-1900, G. M. Bell; 1901-03, William McAlpine.

PECKVILLE, PA.

The class was organized in 1856 by Rev. D. Williams, who was a member of this Conference, and supplying the Welsh Calvinistic Methodist Church at the time. Mary Mott, Dorcas Travis, C. D. Barber, William and Ann Ferris, with a few others, constituted this class. The place was called Blakely until the name was changed to Peckville in 1872. In 1860 the charge included Olyphant, Archbald, Jermyn, Blakely, and Secor's Point, just above Throop, and was called Blakely Mission, presumably receiving aid



PECKVILLE CHURCH

from the Missionary Society. Meetings were held in the school-house, which is now used for a hose house.

The church was built in 1868 on land which was bought of Mr. John D. Peck for \$200, the Ladies' Aid Society raising the amount of purchase money. The deed, however, was not executed until June 26, 1869, William Purdy, D. C. Barber, G. W. Thomas, James Hurd, William Williams, and S. F. Wright being trustees at that time. The church cost \$5,000, including the bell and fur-

nishings. The pastor helped to cut the timber and haul it to the place of building. The building was dedicated on July 4, 1868, Rev. R. Nelson, D.D., preaching the sermon. An excursion train ran up from Scranton carrying a large number to the services. The Ladies' Aid Society served a dinner in the basement after the service was over. The Aid Society raised over \$1,000 during the year the church was being built, and \$1,500 was raised on the day of dedication.

The present church was built in 1894. The main part is 64x45 feet, and at the rear is the old church, 36x54 feet, and so connected with the auditorium by sliding doors that both rooms may be thrown together when extra seating is needed. The pastor worked so hard in helping to build this church that his overdoing is believed to have been the cause of a severe fit of sickness. The church was dedicated on Sunday, November 25, 1894, Rev. B. I. Ives, D.D., preaching in the morning and conducting the soliciting during the day, and Rev. W. L. Thorpe preaching in the evening from Luke viii, 5, and conducting the dedicatory service.

The pastors usually lived at Archbald prior to 1862, when Blakely became the place of pastoral residence. In 1877 the parsonage was built, at a cost of \$1,000, on a lot 60x150 feet, which was deeded to the society by the Hillside Coal and Iron Company, on October 28, 1885, in consideration of \$1. The house was improved and enlarged in 1888 at an expense of \$500.

Grassy Island. The lot is leased of the Delaware and Hudson Canal Company for ninety-nine years at \$1 per year. The chapel was built in 1892 at a cost of \$600. A Sunday school is kept in operation here under the supervision of the Peckville church.

The society was visited by an uncommon revival in 1869.

Pastorates

1856, D. Williams; 1857, F. Illman; 1858-59, D. Williams; 1860-61, J. O. Woodruff; 1862-63, I. T. Walker; 1864-66, E. H. Hynson; 1867-68, S. F. Wright; 1869, G. M. Chamberlain; 1870-72, J. F. Wilbur; 1873, G. M. Chamberlain; 1874-75, Jonas Underwood; 1876-78, W. J. Hill; 1879-80, F. Gendall; 1881, E. P. Eldridge; 1882-84, R. Hiorns; 1885-87, J. B. Sweet; 1888-92, W. B. Westlake; 1893-94, F. P. Doty; 1895-99, S. C. Simpkins; 1900-1902, F. Gendall; 1903, E. Kilpatrick. Rev. F. Gendall died in August, 1902, and the balance of the year was supplied by Rev. J. E. Bone.

PLEASANT MOUNT, PA.

The first class in the township was organized in 1806, in the house of Abram Cramer. The house was still standing in 1886, the oldest in the township. Rev. Anning Owen was the first Methodist preacher to visit the place. He was presiding elder on Susquehanna District in 1806, and probably organized the class on some of his trips. If done by him at some other time, it was probably while he was on Wyoming Circuit in 1801.

A union church was built in 1822. It stood on the first road running north and south, east of the village, on land which was owned in 1886 by George E. Morse. It was 24x48 feet, and was formed by an addition 24 feet square to a log house of the same size. Here the society worshiped until 1830-32, when it built a church two miles east of the village on the Bethany turnpike. The ground, one acre and fifty-eight perches, was deeded to the society on November 26, 1836, in consideration of \$22.50, by David Kennedy. It now forms a part of the burying ground. The church is said to have been dedicated on July 4, but the year is uncertain. The building was greatly improved in 1851.

On July 3, 1854, Rodney Harm deeded two acres and eighty-five rods to the society, in consideration of \$100, upon which a parsonage was built the same year, and in 1855 \$350 was raised to pay the balance of parsonage debt.

On this lot the present church was built in 1865-66. The building cost \$3,300, and was dedicated on Wednesday, November 21, 1866, at 11 A. M., Rev. William Reddy preaching from 1 Pet. i, 11. At this service \$1,000 was raised to fully provide for the expense.

This building was repaired in 1888 at an expense of \$350. It was reopened on October 11, 1888, Rev. J. B. Sumner preaching at 2 P. M., and the Wyoming Trio singing in the evening.

The society became incorporated on September 7, 1866, with E. B. Benjamin, C. D. Cobb, W. Bonner, W. Partridge, D. L. Fletcher, and Patrick McGonigle trustees.

In March and April, 1847, a revival of great power visited the society.

This territory was first on Wyoming Circuit, second on Canaan Circuit, and in 1843 was made an appointment, but remained so but one year. From 1844-50 it was a part of Bethany Circuit, and in 1851 permanently appeared among the list of appointments.

In 1853-54 the following were the appointments of the circuit: Pleasant Mount (the old church), Red Schoolhouse, White

Schoolhouse, Pleasant Mount Village Schoolhouse, Sherwood Schoolhouse, Brick Schoolhouse, and Lebanon Schoolhouse.

White's Valley. In 1867 a portion of Pleasant Mount Church withdrew and organized the White's Valley class. The society became incorporated on February 4, 1868, as "The Second Methodist Episcopal Church of Pleasant Mount, at White's," with William Hull, Joseph B. Allen, William Partridge, Hamlin Bonham, Philip White, and Samuel F. White trustees. The church was built in 1870 and 1871, on land which was deeded to the society on August 27, 1873, by Levi Horton, for \$40. In the construction of this church material out of the old church on Bethany turnpike was used. This building is on the road from Mount Pleasant to Honesdale. The church was dedicated on February 23, 1871, Rev. William Reddy preaching in the morning, and Rev. William Bixby in the evening from Psal. lxxxiv, 4.

Pastorates

1851, G. M. Peck; 1852, T. Wilcox; 1853-54, R. S. Rose; 1855-56, C. V. Arnold; 1857-58, N. W. Everett; 1859-60, F. Spencer; 1861-62, A. Brigham; 1863-64, N. S. De Witt; 1865, L. C. Floyd; 1866-67, C. V. Arnold; 1868, Jonas Underwood; 1869-70, J. V. Newell; 1871-72, W. M. Cooley; 1873-75, G. T. Price; 1876-78, S. F. Wright; 1879-81, S. Jay; 1882-84, J. B. Sweet; 1885-86, J. Madison; 1887-91, W. R. Cochrane; 1892-93, T. Burgess; 1894-96, W. M. Shaw; 1897-1901, J. H. Boyce; 1902-03, L. W. Karschner.

SALEM, PA.

The first sermon in Salem was by Rev. William Colbert, and preached on May 16, 1793, in a Mr. Park's house. His journal has the following concerning this service: "I knew not how I could preach, but I thought I would try and do as well as I could. I did, and the Lord be praised! I don't know that I have seen the word attended with more power since I left Maryland. My text was Amos xi, 12. Though the life of a traveling preacher is very laborious and fatiguing, it is what I glory in."

A letter from Anson Goodrich, of Salem, to Dr. Peck dated March 13, 1857, contains the following information:

"Ephraim Bidwell and Dorcas his wife came from Connecticut and settled in this town—then Canaan—in the year 1800. They were members of the Methodist Episcopal Church. It was by an invitation from Mr. Bidwell that year, or the following, that

two preachers, Ephraim Chambers and James Polemus, preached several times."

They were from Wyoming—Chambers probably in 1801 or 1802, and Polemus the year following. Mr. Goodrich further says:

"I recollect hearing Mr. Owen, Christopher Frye, and Alfred Griffith preach in barns, dwelling houses, and a log schoolhouse—in fact, the only schoolhouse in what is now Salem. Mr. R. M. Stocker, who was raised in Salem, and now lives in Honesdale,



SALEM CHURCH

thinks this was probably the East schoolhouse, built in 1807 or 1808. Mr. Owen was presiding elder, and held the first quarterly meeting which was ever witnessed by the people here, in Major Woodbridge's barn. The major was a stanch Calvinist, and manifested much opposition to the fanatics, as they were called, upon their first making their appearance in this country."

These are the only references we have to services here until Mr. Draper was sent into this section by Bishop Ashbury in 1807.

"Mr. Draper first called at Major Woodbridge's, in what is now Salem, Wayne County. He was in his mill; it was a log

mill; and when Mr. Draper opened to him his business the major was somewhat reserved, but treated him with becoming courtesy. Mr. Draper proposed to preach the next Sabbath, and the major did not object. He invited Mr. Draper to partake of the hospitalities of his house, but said nothing about his having a regular appointment in the place until after the Sabbath, when he heard him preach three times. The people flocked out to hear the missionary, and gave great attention to the word. Indeed, at the very first there were evident indications of a divine influence at work upon the hearts of the people.

"Major Woodbridge was a Presbyterian of many years standing, although in no wise bigoted. He was a man of intelligence, of character, and of influence. He was a little slow to pledge himself for the support of the new sect, but he lent an ear, and proceeded as he saw the light. Having heard Mr. Draper, and seen the interest which was awakened among the people, he had no doubt but that God was in the movement, and he promised him his most cordial support. He invited Mr. Draper to establish regular preaching at his house, and gave him every facility in his work."

Shortly after this a love feast was held in Major Woodbridge's barn. "They admitted all who wished to come in, and the barn was full. There were only three or four to speak, but they spoke over and over. Major Woodbridge, his wife, and a Dutch woman were all that Mr. Draper had to help him. The Dutch woman became boisterous, and the major was a little alarmed, and came to Mr. Draper and asked him if that would not do harm. Mr. Draper told him he rather thought not, and his friend seemed content.

"Many were awakened, and the meeting continued until late at night. An old raftsman, seventy years of age, was awakened and converted. Mr. Draper told the major to take the names of all who wished to join the society, and he must lead the meetings. Twenty-two persons gave him their names, and he was regularly installed as a *class leader* in the Methodist Church almost before he was aware of it."

He continued to act as class leader until the time of his death in 1811 or 1812.

"The following persons were members of the first class formed in Salem: Theodore Woodbridge, Ephraim and Dorcas Bidwell, Harris and Ruey Hamlin, Ruey Hamlin [afterward Mrs. Baldwin, of Minnesota], Michael Mitchel and wife, Catharine Hamlin [afterward Mrs. Lee, of Canaan], Irena Potter, Dorcas Miller,

Charles and Ann Goodrich, Charles Goodrich, Jr., Timothy and Betsy Hollister, Josiah and Eunice Curtis, Gideon and Ann Curtis, Fitch H. Curtis, William Cobb, Salmon and Sally Jones, Joseph Miller, William and Ann Dayton, Sanford and Laminta Wright, Jeremiah and Ruth Osgood, Edmund and Rebecca Nicholson, and Oliver Hamlin."

"The stewards' book of 1812 shows the following additions: Luther, Polly, Prudence, Jabez, Oren, and Sally Bidwell, Sophia Curtis, Sally Hamlin, Lucena Wright, Polly and Joel Potter, Hannah Wheatcraft, Henry and Lucy Avery, Adrial and Achsah Andrews, Samuel Harford, John Andrews, Lucy Andrews, Lamira Avery, Benjamin Harrison. Later John Glossenger, Betsy Ryon, Sally Brown, Cyprian Cobb, Mary Glossenger, Nancy Loudon, and Eli Mitchell are mentioned. The first quarterly meeting was held by Presiding Elder Anning Owen, in Major Woodbridge's barn. The Woodbridge house was on the East and West road, about midway between Hamlington and Little Meadows. The barn stood on the south side of the road, a little east of the house which was on the opposite side of the road."—*R. M. Stocker.*

The old stewards' book for Canaan Circuit for 1808 shows that Rev. Thomas Elliott received quarterage. According to the Minutes he was appointed to Tioga Circuit. He may have been brought here to help with the expanding work.

In September, 1818, a very successful camp meeting was held in Salem.

When Canaan Circuit was formed in 1808, being taken from Wyoming Circuit, Salem became the head of the circuit. In 1820 the circuit had twelve preaching places. When there was a second or junior preacher on the circuit he lived at Canaan Corners. When Salem Circuit was formed from Canaan Circuit in 1842 the two preachers lived, one at Salem, the other at Sterling. In 1855 Salem Circuit contained the following preaching places: Salem, Noble Hill, Catterson, South Sterling, Jefferson, Bidwell Hill, North Salem, Jones's Settlement, Hollisterville, Cliff Schoolhouse. In 1860 Sterling was set off, since which time Salem has had five preaching places: Hamlington (Salem Corners), Hollisterville, Maplewood, Little Chapel, and Bidwell Hill.

"In 1815 Charles Goodrich deeded the land where the church in Hamlington now stands to Gideon Curtis, Adrial Andrews, Edmund Nicholson, Charles Goodrich, Jr., and Fitch H. Curtis, evidently for school and religious purposes, this being the lot on which the old schoolhouse stood. In 1829 this same land was deeded by the above-named grantees to William Noble, Timothy Hollister,

Anson Goodrich, and Oliver Hamlin, trustees of the Methodist Episcopal Church of Salem. In 1830 these same trustees, with the addition of Samuel Harford, obtained a charter from the Salem Methodist Episcopal Church. A union church had been built on the lot and dedicated August 18, 1827. The Methodists gave one half and Presbyterians and Protestants the other half, with the understanding that the Methodist Episcopalists should have the church every alternate Sabbath in the morning and the other Sabbath in the afternoon. The Presbyterians and Protestants divided the balance of the time between them. One Sunday the Protestants took possession of the church a half hour earlier than the regular hour, when it was not their turn. The Methodists got the keys and locked them out. These difficulties culminated in a lawsuit between the Presbyterians and Methodists, in which the Presbyterians were victors, after which the Methodists bought out the interest of such individual Presbyterians as would sell. Dr. Wright and some others would not sell, and always claimed their rights. When the Presbyterians built their church in 1832-33, some of the Methodists aided the enterprise. Old difficulties have vanished and good-will now prevails.

"This union church was 38x40, with two entrance doors in the south end, a high pulpit between the doors, and galleries on the north end and the two sides. The women sat on the west side of the church, while the men occupied the other side."—*R. M. Stocker*.

Rev. George Peck, D.D., preached the last sermon in the old church and laid the corner stone of the present church, which is called Centenary, in 1866. The building was dedicated on Thursday, April 25, 1867, Rev. H. Mattison preaching in the morning and Rev. George Peck, D.D., in the evening.

The present parsonage was built in 1872-73.

Father Anson Goodrich lived until 1861, when he passed away, and his funeral sermon was preached by Rev. William Wyatt, on July 6, 1861.

A letter to the *Northern Christian Advocate* gives evidence that amid many triumphs there have been some trying experiences on this circuit. In 1852 the "animosity of the children of darkness to the spread of the Gospel manifested itself by throwing a dead dog in the parsonage well, stealing the pastor's chickens, and slitting his carriage top in pieces." In fact, the pastor was so terrorized that he moved his family off the charge two months before Conference. It is understood that these troubles arose because of the pastor's antislavery and temperance sentiments being too advanced for some.

The years 1837-38, 1861-62, and 1900 were among the good revival seasons, and 1859-60 is still talked about as the great revival when there were about one hundred and sixty conversions.

Lackawaxen was with Salem a short time.

Bidwell Hill. A class had existed here a number of years, when on October 9, 1869, the corner stone was laid for the church. When the church was half built a revival broke out which greatly strengthened the class. The revival of 1901 doubled the membership of the society.

Maplewood class was organized on December 10, 1870, by the pastor. It was called "Forest Chapel" a while, subsequently "Forest Mills," but is now called Maplewood and is in Lake township. The church was begun in 1871. When partly finished the society began using it. It was completed in 1874, and dedicated on Thursday, November 19, 1874. Rev. A. Griffin preached and raised \$900. The chapel cost about \$2,000. Rev. D. C. Olmstead conducted the dedicatory service.

Little Chapel is a small building given to the society by Andrew J. Andrews in the deed by which James Floyd and Sarah his wife conveyed a farm to him on February 11, 1858. The claim which conveys the property to the Methodists reads, "excepting and reserving therefrom to the said parties of the first part, their heirs and assigns, the building on easterly portion of said premises called the 'Little Chapel' for the use of the Methodist Episcopal Church exclusively." A revival in 1899 greatly strengthened this society.

Hollisterville. The society here was formed in 1850. The class worshiped in a union church with the Methodist Protestants until 1870, when the class removed to Greenwood Chapel, where there had been a good revival recently. It formed a part of the union charge until 1874, and the class returned to Hollisterville, becoming again a part of Salem Circuit, and worshiped in the Baptist church until 1884. The old academy building and lot were purchased by James Van Camp and presented to the society. The deed had not been executed long when repairs began, and \$525 was spent in fitting the building for church uses. The property is valued at \$2,000. It was dedicated on Thursday, February 28, 1884, Rev. A. B. Richardson preaching at 1:30 p. m. and Rev. J. Madison in the evening. A revival in 1860 added sixty to the society.

Pastorates

1842, C. Perkins, W. Dean; 1843, W. Dean; 1844, Thomas Wilcox; 1845, G. M. Peck; 1846, E. A. Young; 1847-48, C. E. Taylor; 1849-50, J. B. Cooper; 1851, Z. S. Kellogg; 1852, G. W. Leach; 1853, C. V. Arnold; 1854, C. V. Arnold, Charles White; 1855, R. S. Rose; 1856, R. S. Rose, J. T. W. Sullivan; 1857, F. Spencer, M. Swallow; 1858, M. Swallow, W. H. Leak; 1859, J. Miller, L. C. Phillips; 1860, A. R. Jones; 1861-62, J. Madison; 1863, C. Malsbury; 1864-66, J. O. Woodruff; 1867-68, N. W. Everett; 1869-71, S. F. Wright; 1872, G. M. Chamberlain; 1873, H. H. Dresser; 1874-75, W. G. Queal; 1876-77, P. R. Tower; 1878-79, G. M. Peck; 1880-82, J. Underwood; 1883-85, A. F. Brown; 1886-87, S. Homan; 1888-90, J. V. Newell; 1891-93, P. Houck; 1894-96, H. G. Harned; 1897-98, I. N. Steelman; 1899-1902, E. A. Quimby; 1903, L. T. Van Campen.

SOUTH CANAAN, PA.

As early as 1810 this territory came under the influence of the Methodist itinerant. In the early days of Canaan Circuit, Canaan



SOUTH CANAAN CHURCH

Corners, between South Canaan and Waymart, was the point from which work on this end of the circuit was done.

The South Canaan class first worshiped in an old dwelling on or near the farm now owned by Eugene Swingle. A Mr. Swingle had lived in the house, and, having built himself a new one, per-

mitted the Methodists to worship in the one he had vacated. In course of time a schoolhouse was built near where the Methodist Protestant church now stands. It was in this schoolhouse that John D. Gilbert preached in 1821, and where services were held until 1834, when a church was built on the site of the Methodist Protestant church. Services continued here for years. When the church divided both factions continued to worship in the church. In time it became very much in need of repair. Our people wished to repair, but the Methodist Protestants refused, whereupon our people left the building and built for themselves.

The society was chartered on May 2, 1865, with Owen Bronson, Harmon McMinn, P. W. Lerch, Henry Lerch, Sylvanus Osborn, Henry Bronson, H. W. Newton, W. H. Moore, John W. David, Miles Swingle, A. C. Cortright, William McDavid, S. L. Darte, and Simon Swingle trustees. The church was built in 1865-66 on a lot donated by Philip W. Lerch and wife, the deed for the same being executed on June 16, 1866. The building cost \$2,300, and was dedicated on February 15, 1866, Dr. George Peck preaching the dedicatory sermon. Repairs were made on the building in 1886, 1892, and 1897.

The parsonage was bought on March 19, 1871, of William L. Marcy for \$450, and in 1877 the old house gave place to a new one costing \$1,000. The house was repaired in 1895, and in 1897 at a cost of \$200.

The cemetery is owned by this society. On January 4, 1871, Samuel Hetzel donated one acre and forty-eight rods for that purpose, and on July 3, 1886, one acre and ninety perches were bought for \$225, of Mr. Hetzel, making an addition to the former plot.

East Chapel is east from South Canaan Corners one mile. It is built on land leased from Alexander Correll, and when the property is no longer used for church purposes it reverts to Mr. Correll. The chapel cost \$662.95, and was dedicated on January 22, 1899, Rev. P. R. Tower preaching the sermon of the day.

Varden, or Hemlock, is a schoolhouse appointment where preaching services are held biweekly and a Sunday school sustained. The society was incorporated on September 15, 1868, with Andrew Swingle, James Robinson, Henry Reed, John Shafer, Adam Wagner, and Samuel Hetzel trustees.

Gravity is a schoolhouse appointment where a Sunday school is sustained and preaching services held biweekly.

Prior to 1821 work was done largely by the preachers on Canaan Circuit. We give the appointments of Canaan from 1821-59. South Canaan appears in the Minutes in 1860.

Pastorates

1821, John D. Gilbert; 1822, Elisha Bibins, H. D. Warren; 1823, Elisha Bibins; 1824, Joshua Rogers, Mark Preston; 1825, Joshua Rogers, Sophronius Stocking, Joseph Castle; 1826, Sophronius Stocking, Joseph Castle, J. Pearsall; 1827, John Sayre, Silas Comfort; 1828, John Parker, V. M. Coryell; 1829, George Evans, Peter Wentz; 1830, George Evans, M. Ruger; 1831, E. Reed; 1832, M. H. Gaylord; 1833, C. W. Harris, E. W. Tenney; 1834, Marcus R. Cushman, Erastus Smith; 1835, B. Ellis; 1836, L. S. Bennett, A. Barker; 1837, L. S. Bennett, William Reddy; 1838, C. P. Stanley, W. M. Wooley; 1839, John Barnes; 1840, L. S. Bennett; 1841, J. O. Boswell; 1842, — Phillips; 1843, John Mulkey; 1844-45, Epenetus Owen; 1846-47, G. M. Peck; 1848, Charles Perkins; 1849, T. Wilcox; 1850, A. Schoonmaker; 1851, T. Wilcox; 1852-53, D. C. Olmstead; 1854-55, Erastus Smith; 1856, S. W. Weiss; 1857, S. W. Weiss, G. S. Griffin; 1858, C. L. Rice, G. S. Griffin; 1859, — Whittie; 1860, E. Postore; 1861, W. P. Abbott; 1862-63, J. T. Crowell; 1864-66, George C. Hart; 1867-68, G. Westfall; 1869-70, J. R. Angell; 1871, H. G. Harned; 1872-73, W. B. Golden; 1874-75, F. Gendall; 1876-78, S. Jay; 1879-81, P. M. Mott; 1882, S. W. Spencer; 1883-84, R. Varcoe; 1885-87, E. Kilpatrick; 1888-89, S. C. Simpkins; 1890-93, J. H. Boyce; 1894-95, P. R. Tower; 1896-98, H. A. Smith; 1899-1901, J. A. Transue; 1902-03, A. Eastman.

STERLING, PA.

Sterling, or Nobletown, was settled by Crosses, Bortrees, and Gilpins about 1800. Edward Mullingsford and Charles Cliff made their advent here in 1816, and William T. and David W. Noble in 1820. This place was one of the preaching places on Wyoming and, afterward, Canaan Circuits. It was known as the Irish Settlement at first, afterward as Newfoundland, and finally as Sterling. In 1806 Alfred Griffith, who was one of the preachers on Wyoming Circuit, was met by an Irishman "by the name of Matthew Bortree, who had been a Methodist in his native country, but, having emigrated to this country and settled where he enjoyed no religious privileges, had become cold and backslidden. But the Holy Spirit again visited him, and he became deeply anxious

to retrieve his spiritual losses, and the object of his present visit was to get the promise of the preachers to visit his settlement and establish there an appointment. The settlement was of about twenty years' standing, and yet a sermon had never been heard, nor a minister of the Gospel seen in it." The result of this visit was an agreement that Mr. Griffith should make the first visit to the settlement. The agreement was fulfilled. He put up at Bortree's house. On the evening of his arrival he preached to seventy or eighty persons. The following day he preached morning, afternoon, and evening. After the second service Bill Clemons, a rough fellow, approached him and asked him what he meant by the Methodist Episcopal Church. He responded by



STERLING CHURCH

reading him the articles of faith and general rules. With deep feeling Clemons said he would not object to becoming a Methodist himself. The appointment was regularly kept up, and winter witnessed a blessed revival in the settlement. Matthew Bortree became a local preacher, and it is claimed that on the spot where Bortree's house stood the church now stands. Bill Clemons became a class leader.

Services were held in early days in William T. Noble's barn (now L. L. Ames's) and in Isaac Megargle's (now A. J. Cross's). A little later services were held in the Nobletown schoolhouse.

The first class of which we have any record was in 1822. William T. Noble was the leader and an exhorter. The class in-

cluded William T. Noble and wife, Charles Cliff and wife, Lyman Noble, William E. Hamlin and wife, and Mary A. Mullingsford.

In 1848 a frame church, 32x48, was built, but not completed, costing about \$1,000. Pierce Coston and Roswell Noble were the carpenters who built it; much in labor and materials were contributed, however. George Stevens was killed in felling timber for this church. The society became incorporate on May 12, 1849, with Edward Mullingsford, James M. Noble, William E. Hamlin, John Catterson, Charles F. Cliff, Isaac Megargle, and Simon Bortree trustees. Most of these men served the church faithfully many years. The building committee consisted of Simon Bortree, James M. Noble, Isaac Megargle, William E. Hamlin, and Allen Bortree. The interior of the church was finished, and the dedication occurred on May 11, 1851, Rev. H. R. Clarke preaching and conducting the dedicatory services. The lot upon which the church was built passed by deed to the society on April 20, 1854, from James M. Noble, in consideration of \$10.

In 1871 a tower was built and an eight-hundred-pound bell purchased.

In June, 1899, this building was sold at auction, Jeremiah Gilpin buying it for \$60. It was torn down and moved away. The present church was built at a cost of \$4,000. The building committee consisted of Rev. David Evans, S. N. Cross, J. E. Cross, L. F. Ammerman, and A. W. Noble. The windows are memorial windows and cost \$650. The Ladies' Aid Society gave a window bearing the pastor's name. The Epworth League and Society of Young Helpers each put in a window. David Bortree put in a window as a memorial to Simon and Rachel Bortree. The Junior League has a window. Others are in memory of Russel E. Cross, Charles F. Cliff, Allen Bortree, F. J. Bortree, M. J. Bortree, John and Alice A. Simons, Mary A. Cross, William W. Noble, James M. and Eliza M. Noble, William E. Hamlin and Deborah A. Hamlin, Thomas M. Noble, and several windows bear the names of parties still living. The Ladies' Aid Society, in addition to \$300 given on the subscription, gave the carpet, kneeling cushion, and pulpit chair, costing \$192. The Society of Young Helpers gave the Bible and organ, besides giving \$200 on subscription. W. H. Cross gave the Hymnal. The church was dedicated on February 28, 1900, by Rev. J. F. Warner, assisted by Revs. L. W. Karschner and E. A. Quimby.

Edward Mullingsford, wife, and only child, Mary, died in 1857 and bequeathed \$1,000 to the society. Of this \$100 was paid to James M. Noble for an acre of ground to be used as a cemetery,

and the rest was spent in building a parsonage and barn; \$650 was paid for building the parsonage "from the foundation up." In 1901 the building was enlarged and improved at a cost of \$600.

This territory was first served from Wyoming Circuit, and subsequently formed a part of Canaan Circuit. When Salem Circuit was formed in 1842 this territory constituted a part of that circuit. In 1853 Rev. Mr. Arnold lived at Salem and Rev. Mr. White at Sterling, the first pastor to live at this place, the two men alternating in their work. In 1859 Jacob Miller and L. C. Phillips were on the circuit. For some cause, now unknown, the Sterling part of the circuit disliked Mr. Miller, while the Salem part liked him. The Quarterly Conference, consequently, decided to drop Sterling from the charge. Accordingly, in 1860 the Sterling part of the circuit was formed into a charge. The appointments were Noble Hill (Sterling), South Sterling, Cliff's (probably Jericho), Catterson's (on the road to Moscow, one mile from Nobletown), and Sugar Hill (back of Hemlock Grove). The following year Cliff's was discontinued. In 1862 three appointments were added—Pau-pack, Ledgeale, and Robinson's. These were all discontinued at the end of the year, and an appointment at Lee's Schoolhouse instituted, which was continued but one year. In 1864 there were four appointments in the circuit—Noble Hill, South Sterling, Cliff's, and Sugar Hill. In 1866 another change in the appointments was made by adding Gouldsboro. This and Cliff's, which seems to have been taken up again, were discontinued at the end of the year, and Hemlock Grove taken up.

The following have served this society as trustees, in addition to the first board: John Simons, John H. Williams, Charles F. Cliff, Allen Bortree, Lewis Simons, George E. Cliff, Albert J. Cliff, Thomas M. Noble, James D. Gilpin (who was also recording steward twenty-one years), A. J. Cross, and D. L. Cross.

South Sterling class worshiped first in a schoolhouse which stood where the church now stands, subsequently in a schoolhouse which stood where Frey's blacksmith shop now stands. This used to be called the Lancaster or Gilpin Settlement. After a precious work of grace in 1853 the pastor circulated a subscription paper for the building of a church. The church was built at a cost of \$1,500, on land donated the society by Richard Gilpin and wife, and was dedicated in 1854, Rev. George Peck officiating. The lot contains one acre and twenty perches. The trustees at the time were Richard Gilpin, Richard Lancaster, Christian G. Wolf, Samuel Banks, and John T. Crothers. The building was re-

modeled in 1903 at an expense of \$2,298.92. The building committee was Isaac M. Barns, Benson Carlton, Emory Gilpin, Perry Gilpin, and Dr. F. Gilpin. The church was reopened on November 30, 1893, Rev. J. F. Warner preaching from John iv, 38, and Rev. W. L. Thorpe conducting the dedicatory service. Five hundred dollars was raised at this service. In 1901 memorial windows were



SOUTH STERLING CHURCH

put in the Sunday school room, making it correspond with the auditorium, which has memorial windows. The society was chartered on December 8, 1859, Richard Gilpin, Richard Lancaster, F. Lancaster, John Lancaster, C. W. Gilpin, Jeremiah Gilpin, C. G. Wolf, Samuel Banks, and Daniel Gorman being named as trustees.

Laanna, formerly called Houcktown. In 1888 there were no religious services held at this place, the people attending services at South Sterling, three miles away. On January 6, 1889, the people of the community met and organized a Sunday school, electing George W. Carlton superintendent, and he has continued to serve until the present time. The schoolhouse was used for Sunday school purposes, and biweekly preaching services were commenced here in the fall of 1889.

A Ladies' Aid Society was organized in 1897, and when the subscription for the church was started it had between two and three hundred dollars. The church was built upon a lot donated by Nathan, John, and Charles Houck. The building is 24x36 feet with an ell 14x20 feet. It was commenced on October 6, 1898,

and finished in the spring of 1899, having cost \$2,000. It was dedicated on June 21, 1899, by Rev. J. F. Warner.

The first and present trustees are M. O. Smith, Emory Gilpin,



LAANNA CHURCH

William Blitz, John Houck, Charles Houck, E. H. Holmes, James R. Smith, Reuben Lancaster, and George W. Carlton.

Hemlock Grove. We are unable to state when work was begun here. The site for the church was a gift from Jesse R. Burrus. The building was commenced in 1873 and was finished in 1875, being dedicated on Thursday, July 21, 1875, and cost \$2,500. The first trustees were Theodore Correll, Lewis Robacker, Peter Corey, Samuel Banks, and Charles Brink. Samuel Banks was the first class leader, and has been followed by George H. Bortree, Lewis Robacker, and James W. Gilpin. The first Sunday school superintendent was Horace E. Kipp, and Professor Dooley, David Baisley, T. H. Gilpin, J. C. Carlton, Angeline Burrus, and Theodore Correll have since served. In 1895 the church was repaired at a cost of \$125.

Pastorates

1860-61, I. T. Walker; 1862-63, J. O. Woodruff; 1864, G. Westfall; 1865-66, D. Personeus; 1867-68, G. A. Severson; 1869-70, H. G. Harned; 1871, D. Larish; 1872-74, George Pritchett; 1875, J. F. Williams; 1876-78, J. F. Warner; 1879, F. A. Dony; 1880-81, W. H. Gavitt; 1882-83, P. M. Mott; 1884-85, D. G. Stevens; 1886-88, Jonathan Weston; 1889-90, J. Madison; 1891-

93, L. W. Karschner; 1894-96, J. H. Boyce; 1897-1902, D. Evans; 1903, A. O. Williams.

THOMPSON, PA.

It is claimed that Rev. Nathaniel Lewis, a local preacher, who lived near Susquehanna, was the first to preach in this place, and that he organized the class, which consisted of Frederick and Rachel Bingham, John and Ann Writer, and Betsy Gelatt. Meetings were held at Writer's, Rosengrant's (where Jenkins afterward lived), Collins's, Gelatt's, and Bingham's. Funerals were usually held at Writer's until the schoolhouse was built. John Writer was the first leader, and subsequently Charles Writer and John Jenkins were leaders. Willard Calhoun was the most noted local man who ever preached here. He was a rough, fighting man before his conversion, and a noisy, shouting preacher afterward. He is said to have frequently stepped out of his way in order to kick Jonathan Gelatt's dog, because, he said, it was a Calvinistic dog. The Gelatts favored the Baptists and were consequently Calvinists.

In 1850 the class had but eleven members, eight women and three men, and worshiped in the schoolhouse. A gracious revival this year not only added to the society, but resulted in building the church.

The building was dedicated on Thursday, January 8, 1852, by Z. Paddock, D.D. "The Methodist Episcopal Church of Thompson Mission" was incorporated on September 8, 1853, with Daniel M. Benedict, Lyman Woodmansee, Omar A. Larkin, Henry Sampson, and Christopher P. Tallman trustees.

The church was renovated in 1875 at an expense of \$500, and in 1887 \$600 was spent in beautifying the interior and rebuilding the spire.

The territory of this charge formed a part of the Lanesboro Circuit many years, and may possibly have been with Sanford Circuit a while.

From 1860 to 1865 this charge was called Ararat.

The parsonage was built in 1876, costing \$900. It was extensively repaired in 1902.

Starrucca is four miles north of Thompson. Rev. Nathaniel Lewis, of South Harmony, now Susquehanna, visited Starrucca, and, after many rebuffs in his attempts to secure a place in which to preach, finally persuaded Thomas Carr, an innkeeper, to allow him to preach in his barroom. These services resulted in the conversion of the landlord's wife and daughter, and finally the land-

lord himself. Services were held in this barroom some time, and a class was organized there. Local preachers continued to labor here assisted by ministers from surrounding charges. The growth of the class made it necessary to secure a larger room for worship, and the services were accordingly transferred to the school building, known as the "Baptist schoolhouse." The class continued to worship in the schoolhouse until the erection of the first Methodist church at Starrucca, known as the "Old Church." This church was dedicated on January 1, 1848, Rev. Philip Bartlett preaching from *Psa. xciii, 5*. This building still exists, and is one of the landmarks of the village. Some years ago it was removed from its original site to the lower end of the town, and is now used as a dwelling house.

The present church was built in 1871-72, on a site which was deeded as a gift to the society on June 19, 1873, by Judge Elisha P. Strong. This gentleman gave munificent aid to this enterprise. The building was dedicated on June 13, 1872. At the morning service Rev. N. S. Reynolds offered prayer, Rev. W. B. Kinney read a Scripture lesson, and Rev. D. D. Lindsley preached from "Thy kingdom come," after which \$2,700 was raised. The church was then dedicated by Rev. D. C. Olmstead. At the evening service Rev. H. H. Dresser offered prayer, and Rev. W. B. Kinney preached from "What is truth?" after which \$250 was raised for the purchase of an organ.

In 1850 services were held in a schoolhouse at a stone quarry. For a few years Starrucca was a part of Lake Como charge.

Ararat is four miles south of Thompson. In early times there was a class at this place, of which Augustus West and others were leaders, but it had disbanded. In the fall of 1841 Susan Baldwin invited Rev. William Reddy to visit Ararat and preach. Mr. Reddy was pastor at Carbondale at the time. He visited the place, preached in the schoolhouse, and promised to send a man to them who would organize a class if six persons could be found to join it. Accordingly, Rev. Philo Blackman, who was serving the Lanesboro Circuit, began work here and formed a class consisting of Asher Chamberlain and wife, Peter Carlin and wife, Susan Baldwin, and Roxanna Avery. Asher Chamberlain was the first class leader. He was followed by Thomas Doyle, who joined the class soon after its organization.

The church was built on a lot donated by Rolla Carpenter, and was dedicated on Saturday, August 16, 1873, Rev. Y. C. Smith, D.D., preaching at 2 P. M. from *Matt. v, 6*.

In the fall of 1882 one hundred conversions and sixty accessions were reported.

Pastorates

1852-53, W. Shelp; 1854, S. G. Stevens; 1855, M. Swallow; 1856, M. Swallow, M. L. Bennett; 1857, J. Madison; 1858-59, F. Illman; 1860, Henry Stanley; 1861, Ira N. Pardee; 1862, J. L. Race; 1863, C. Pearce; 1864, D. Williams; 1865-67, J. Underwood; 1868, R. Varcoe, H. H. Strickland; 1869, Lewis Alexander; 1870-71, M. D. Matoon; 1872, W. W. Andrews; 1873-75, J. F. Warner; 1876, J. G. Stephens; 1877, Y. C. Smith; 1878, R. Hiorns; 1879, R. Varcoe; 1880-82, T. C. Roskelly; 1883-84, T. Burgess; 1885, W. H. Stang; 1886, C. W. Todd; 1887, F. P. Doty; 1888-89, L. Cole; 1890, D. A. Sanford; 1891, T. M. Furey; 1892, T. A. Bell; 1893-96, A. C. Olver; 1897-1901, A. D. David; 1902-03, R. M. Pascoe.

THORNHURST, PA.

This charge is the old Stoddartsville charge. The church at Thornhurst was built about 1858. The contractor, failing to get his pay, caused the property to be sold by the sheriff. Josiah Lewis bought it for \$50. On August 31, 1865, Mr. Lewis sold the property to "The First Methodist Episcopal Church of Gouldsboro" for \$700. The church lot is 6x16 rods.

In June, 1888, in consideration of \$101, J. B. Finley and wife deeded a lot on the east side of the church, 5x8 rods, to E. J. Drum, J. B. Gardner, P. E. Williams, Jacob Blakeslee, Lewis Stull, and P. L. Kinney, who were trustees of the society at that time. One dollar was paid down, and a mortgage of \$100 given by the society. It is understood that the holder of the mortgage made a present of the claim to the society a few years later. The parsonage was built in 1888, at a probable cost of \$350.

In 1889 the society purchased a lot west of the church, containing thirty-two perches, of Abial Leonard and wife Fannie, paying \$125 for it.

Blakeslee is about eight miles south of Thornhurst. The society was organized about 1840 in a log schoolhouse which stood very near the spot occupied by the present church. The first church was built about 1845. The trustees at that time were Washington Winter, William Ebach, Andrew Eschenbach, Jacob Blakeslee, and Hiram Blowers, who also acted as building committee. All have gone to their reward. The names of two of them are on memorial windows in the present church. The present church

was built in 1896-97. The dilapidated old church was torn down and some of its materials used in the new church. The building committee was F. P. Blakeslee, J. M. Warner, James Seurenbach, and Rev. A. O. Williams. The King's Daughters raised a large percentage of the \$1,500 which the new enterprise demanded. Five young ladies raised \$100 each—Millie Blakeslee, Rachel Blakeslee, Cora F. Warner, Lula Winter, and Mrs. Alexander McKeen. These young ladies made the new church a possibility. The dedicatory services were held on February 16 and 17, 1897. Rev. J. G. Eckman preached on Tuesday evening and Wednesday afternoon. Rev. John Davy preached on Wednesday morning, and Rev. W. L. Thorpe on Wednesday evening. Mr. Thorpe managed the finances, and at the close of the evening service conducted the dedicatory service.

Stoddartsville is ten miles southwest of Thornhurst. The place derives its name from one of its early settlers, John Stoddart, who came from Philadelphia. In 1813 Rev. Marmaduke Pearce, the preacher on Wyoming Circuit, was requested to establish work here. This he did, and Stoddartsville became a regular preaching place on the circuit. This for a short time only, and then it became a part of the Wilkes-Barre charge.

Caleb and Robert Kendall, two local preachers from the State of Delaware, settled here a short time prior to 1813.

Gilbert Barnes was converted and joined the class. While it formed a part of the Wilkes-Barre charge he served as class leader and Sunday school superintendent in Wilkes-Barre, and was for a time sexton at Wilkes-Barre, walking over the mountains on Sunday mornings in time to get the church ready for service.

The church was built about 1820 by John Stoddart, a Presbyterian, and was open to all denominations. About 1850 it came into the hands of the Methodists, who rebuilt it at that time. Mr. L. Stull gave a deed for the lot at the time of rebuilding.

About this time Peter L. Kinney was elected a trustee, and is still living, having been a trustee all these years.

Mrs. Lewis Stull and Mrs. Henry Stoddart both served long terms as Sunday school superintendents.

Preaching services are held here now during the summer months only.

Locust Ridge is five miles southeast of Thornhurst. It is claimed that Methodism has existed in this place more than seventy years, though we are unable to give definite statements concerning the early days.

After agitating the building of a church several years a building committee was appointed in 1897 and \$200 secured on subscription. Through a disagreement in the community concerning its being a union church the matter was dropped. In the summer of 1900 church building was again agitated, and the following appointed as building committee: Rev. J. N. Meaker, J. E. Bush, and Michael Argot. The first meeting of this committee was held on October 10, 1900. It was resolved to proceed as rapidly as possible to build a Methodist Episcopal church. "For," said the pastor, "if the Methodists wish to build a church they have no apology to make to any other denomination. We shall waste no time in talking of a union church." During the winter a lot was purchased which was large enough for the church and a cemetery. In March, 1901, the ground was broken, and on April 6 the corner stone was laid by the pastor. The erection of this church was unique in the history of church building. A little before the corner stone was laid the school trustees served notice on the society that on account of necessary repairs to be made to the building the society could no longer have the use of the school-house for services. Men gathered for work, volunteering their services. In one day the heavy timbers were felled, scored, hewed, and drawn to the place of building. On a second day some hemlock lumber was on the ground at night which in the morning had stood in the trees. Michael Argot, J. E. Bush, and Nicholas Noll each gave three weeks of labor. A carpenter was secured who boarded a week with each of the above-named persons. So vigorously was the work pushed that in three weeks and one day from the felling of the first timber the society took possession of the building. The plan used was No. 1, published by the Church Extension Society. The building is 22x32 feet with ten-foot posts, and ceiled on the inside. Seats were extemporized so as to give immediate use of the building. During the summer some secondhand connected chair seats were purchased, cleaned, and varnished, and the building seated with these. The building was painted on the outside and oiled on the inside by willing workers. The church is valued at \$800. Materials were given valued at \$80.62, and labor was donated to the amount of \$181.73. The balance was provided for by subscriptions.

The church was dedicated on November 20, 1901, by Rev. J. F. Warner, who preached from 2 Cor. iv, 7.

Pocono Lake is ten miles southeast of Thornhurst, and was known as Hauser's Mills many years. The first sermon by a

Methodist preacher in this place was by Rev. D. Larish in 1868, and was at the funeral of Jonas Hay's child. Soon after this services were started in the schoolhouse, recently torn down, which stood on the present school ground and a little nearer the road than the present schoolhouse. Subsequently the Reformed church was used. For a short time prior to 1894 services were discontinued. In October, 1894, services were resumed in the Reformed church. Meetings itinerated for a few years. The P. O. S. of A. hall, a room over F. C. Miller's store, Mrs. Smiley's house, I. J. Angle's house, and a room in F. C. Miller's boarding house were all used before going into the church. The site for the church was deeded as a gift to the society in August, 1901, by Charles Greavle. The church cost \$2,100, and was dedicated on August 31, 1902, by Rev. J. F. Warner, who preached in the morning from 2 Cor. ix, 15. The evening sermon was by Rev. J. N. Meaker from Isa. xi, 11. Mr. Joseph W. Powell managed the finances. A balance of \$700 was asked (in exact figures \$631) and received. An Epworth League of thirty-four members and a Junior League of sixteen members were organized during the day. At the evening service there were a number of conversions and twenty-five persons received into the church on probation and by letter.

Pastorates

(Stoddartsville) 1853, W. C. Morse; 1854, —; 1855-56, J. S. Lewis; 1857, J. A. Baldwin; 1858, John L. Staples; 1859-60, J. G. Eckman; 1861, W. H. Ware; 1862-63, S. F. Wright; 1864, C. Malsbury; 1865-66, J. C. Leacock; 1867, J. D. Woodruff; 1868-70, D. Larish; 1871-72, J. H. Paddock; 1873-75, P. M. Mott; 1876-77, P. Houck; 1878-80, R. C. Gill; 1881-83, D. G. Stephens; 1884, James Jones; 1885-86, W. Frisby; 1887, S. Morris; 1888-90, John Davy; 1891-93, —; 1894-95, T. Vaughn; 1896-97, A. O. Williams; 1898-1900, J. N. Meaker (in 1900 name of charge became Thornhurst); 1901, L. D. Tyler; 1902, G. W. Craig; 1903, W. B. Signor.

UNIONDALE AND DUNDAFF, PA.

Services were held at Uniondale as early as 1850, but whatever may have existed at that time seems to have been scattered. Rev. George Leach writes of having an appointment here while he was on the Dundaff Circuit in 1850-51. In the fall of 1876 a class was organized here containing seven members—Isaac T. Curtis and wife and members of the Westgate family. The pastor of Herrick Center preached here infrequently. In 1878 some

services were held in the school, but the Herrick Center pastor did not find the soil easily cultivated, and ceased to visit the place. Shortly after this a local preacher, Rev. P. J. Gates, preached a while, and in the fall when he left the society had eleven members. In the spring of 1879 Rev. R. P. Christopher moved to Dundaff. He was appointed by the presiding elder to work at Uniondale. He held his services in the new schoolhouse every Sunday morning. Audiences grew. On Sunday, June 15, 1879, three were received by letter and three from probation, making the membership of the class seventeen.

At the Quarterly Conference held at Lyon Street on July 26, 1879, Uniondale, Lyon Street, and Dart's Corners were set off from the Herrick Center charge, and made an appointment. The old school building was purchased, moved, fitted up for church work, and was dedicated by Rev. A. J. Van Cleft, on September 10, 1879. A revival followed the opening of this church, which gave the society forty-six probationers on October 12, 1879.

The Conference of 1880 put Uniondale with Clifford, Rev. G. M. Peck and Rev. R. P. Christopher being the pastors. At the first Quarterly Conference, held at Clifford on May 20, 1880, the charge was divided, making Uniondale, Dundaff, Lyon Street, and Dart's Corners a charge, with R. P. Christopher pastor.

On November 19, 1884, the society became incorporate, with William Anderson, Israel Rounds, W. N. Norton, Israel T. Curtis, Maurice O. Rounds, C. W. Todd, and Albert Cory trustees.

The growth of the society rendered a new church necessary. The Quarterly Conference of March 11, 1889, appointed a building committee. A lot costing \$200 was purchased, and on June 9, 1890, the corner stone of the present church was laid. The building cost \$3,248, and was dedicated on January 22, 1891, Rev. William Searls preaching and conducting the finances. During the day \$1,748 was raised. Rev. J. B. Sumner conducted the dedicatory services.

The parsonage was built in 1882, at a cost of \$1,000, and it was enlarged in 1887. The barn was built in 1883.

Lyon Street is three miles west of Uniondale. A class was formed in the Kent Settlement in 1810, which lasted but a few years. In 1830 Rev. V. M. Coryell formed a class, which was the beginning of the present society. Its members belonged to the Lyon, Kent, and Giddings families. This was the native place of Rev. C. W. Giddings, for a number of years a member of this Conference. We quote from a letter by Rev. G. W. Leach:

"For about thirty years these meetings were held in two schoolhouses, neither of which was conveniently located. Arrangements were made for building a meetinghouse in a suitable location. The foundation was laid and the timber for the frame brought to the site, but owing to some church difficulty the enterprise was abandoned and the dilapidated wall and decayed timber, when I came to the circuit (Dundaff, 1850), presented a melancholy evidence of what might have been. A revival had, with other good results, the effect of making a meetinghouse desirable, but some were unwilling to build on the old location, and a less centrally located lot was purchased. But one of our converts, an ambitious man, who had united with the Freewill Baptist Church, bought a lot on an adjoining farm and, with the help of a few others, built a house of worship for that denomination so close to the site of our contemplated church that we relinquished the place, and, with the approval of those who before objected to the old location, we found ourselves able to erect a better building than we had made arrangements for. The rival building did not compare favorably with ours, and, according to the history of our county, soon ceased to be used." The building was not completed during Mr. Leach's pastorate, 1850-51, but was soon afterward, and dedicated on Wednesday, March 2, 1853. The building was erected mainly through the efforts of Walter Lyon, his sons Wheeler, John, and Walter, and Carlton Kent and Andrew Giddings.

Dart's Corners is five miles west of Uniondale and two miles beyond Lyon Street. This is a schoolhouse appointment.

Dundaff. About 1830 the few families in Dundaff who were Methodists were organized into a class, including Horace G. Phelps, Benajah P. Bailey, and a half dozen others from the Wilbur and King families. Preaching services in those days were held at long intervals, and the schoolhouse was the church. However, this new sect was not allowed the use of the schoolhouse long. They tried to buy a site for a church, but could not. Dilton Yarrington, a very kind-hearted man, said he would give the back part of his garden for a site, and ground for an alley, so that it might be accessible. Funds were secured and a plain frame church erected. Rev. G. W. Leach thought this building was erected in 1825. Mr. George M. Rogers says it was before 1835, and the county history says it was in 1839. Mr. Rogers writes as follows: "In 1838 Lucian Bennett preached here. The abolition question came up, and he was not an abolitionist. An

abolition speaker came here. Most of the leading men wished him to speak in the church. Mr. B. said no. They insisted. He barred the door from the inside. Mr. Yarrington crawled in a back window and let them in. This caused so much trouble that Mr. Yarrington and many others joined the Presbyterian Church."

In early days Dundaff was a prosperous village, being located on an important turnpike and having a bank and some manufacturing enterprises.

The trustees in 1839 were Philip I. Stewart, Stephen Hodgson, Richard Meredith, William H. Slocum, George W. Fish, and William Wilbur.

Rev. G. W. Leach writes that in 1850 "the village members consisted of his wife, the wife of Rev. C. Perkins, and two other exemplary ladies, whose principal value to the church consisted in their good example."

In 1872 the church was moved to a lot on Main Street and thoroughly repaired. Mr. Phinney Ayres gave the society the lot and also some ground-glass windows. The total repairs cost \$500. The building was dedicated by Rev. D. C. Olmstead. In 1882 the building was again repaired, at a cost of \$600. The spire was put up at this time, and a bell put in—the gift of Henry O. Wilbur, of Philadelphia, in honor of his parents, William and Armina Wilbur, who were members here a long time.

On August 6, 1885, the society was incorporated, with R. P. Christopher, Thomas Halstead, William Wilbur, George M. Rogers, J. H. Littell, Luther Wells, and Henry Sullender trustees.

In 1898 the building was again renovated, at a cost of \$1,000. The auditorium was made anew, beautiful windows put in, floor carpeted, and new furniture bought. It was rededicated on Thursday, May 26, 1898. Rev. G. S. Connell preached in the morning; in the afternoon Rev. W. H. Hiller preached his 599th sermon to that people, and the evening sermon was by M. S. Hard, D.D., who managed the finances of the day, raising \$200.

Dundaff was the head of Dundaff Circuit from 1838 to 1865. (See Clifford.) From 1895 to 1902 it was segregated from Uniondale and served as follows: 1895-97, G. S. Connell; 1898, L. D. Tyler; 1899, J. W. Worley; 1900, L. D. Tyler; 1901, M. Rivera; 1902, P. G. Ruckman. In 1903 it was put back with Uniondale.

William Wilbur was a trustee thirty years. George M. Rogers has been a trustee and steward twenty-five years, and a Sunday school superintendent seventeen years.

Pastorates

1880-81, R. P. Christopher; 1882-84, C. W. Todd; 1885-86, J. H. Littell; 1887-91, W. H. Hiller; 1892-92½, A. Osborn; 1892½-94, W. L. Linnaberry; 1895-96, D. Evans; 1897, H. G. Harned; 1898-1901, A. Eastman; 1902, J. G. Raymond; 1903, W. E. Davis.

WALLSVILLE, PA.

This charge was known as North Abington from its organization in 1871 until its name was changed to Wallsville, in 1901, and in its early days formed a part of the Abington Circuit. (See Waverly, Pa.)

The class at Wallsville was formed in the Aylesworth school-house about 1836, and the society worshiped in this building until the church was built. A revival in December, 1836, added considerable strength to the class.

The church, which cost \$1,600, was built in 1862, on a lot which was deeded to the society on May 17, 1873, by Leonard Hopfer and wife Caroline, in consideration of \$10. The trustees at the time of this transfer were Nathaniel Decker, Harrison Hopfer, Leonard Hopfer, G. C. Kennedy, George Corey, A. R. Weidman, and John J. Knapp. The church was repaired in 1896.

The society became incorporated on May 25, 1866, as "The Methodist Episcopal Church of North Abington," with Leonard Hopfer, George W. Corey, Ira Lewis, Harrison Hopfer, Jeremiah D. Knight, G. C. Kennedy, and Nathaniel Decker trustees.

In 1901 ninety-six conversions occurred in a revival at this place.

The parsonage was built in 1885 at a cost of \$700. A debt of \$300 on this parsonage was paid in 1890-91.

Montdale, Scott Valley or Brown Hollow, is about six miles east of Wallsville. The class was formed here in 1870, with fifteen or twenty members, and worshiped in the Baptist church and schoolhouse prior to the erection of the church. On June 25, 1874, C. E. Vosburg and wife Lydia, in consideration of \$5, deeded William B. Hierlihy, Nathaniel Decker, A. H. Bedient, Jerome Grosvenor, Stephen J. Cook, Leonard Hopfer, and Harrison Hopfer, trustees, three quarters of an acre of land. The church was erected on this lot in 1875, and cost \$3,000. It was dedicated Thursday, November 4, 1875, Rev. William Reddy preaching the dedicatory sermon, after which Rev. J. G. Eckman, who preached in the evening, conducted the dedicatory service.

A total of \$1,275 was raised during the day to liquidate the indebtedness.

The society became incorporated as "The Scott Valley Methodist Episcopal Church" on May 2, 1898, with C. L. Clark, A. H. Bedient, William Stevens, E. Merritt, and G. L. Newton trustees.

The sheds were built in 1899.

In 1900 one hundred and five conversions occurred at this place.

Franklin Valley, once called Benton, is three miles east of Wallsville. The class was organized in 1870, and worshiped in a schoolhouse until 1885, when the society purchased a schoolhouse and fitted it up for church purposes, at a cost of \$300. The lot upon which it stands was given to the society by Warner Foster and wife Zilpha M., the deed for the same being executed March 20, 1886.

Carpenter Schoolhouse is about three miles southeast from Wallsville. This class was organized in 1886, and preaching services are held biweekly.

Pastorates

1871-72, S. J. Austin; 1873-75, N. J. Hawley; 1876-78, J. B. Santee; 1879-80, W. J. Hill; 1881, W. Edgar; 1882-83, R. P. Christopher; 1884-86, F. P. Doty; 1887-89, J. R. Allen; 1890-91, P. Holbrook; 1892-95, B. N. Butts; 1896-98, E. D. Cavanaugh; 1899-1903, B. R. Hanton.

WAYMART, PA.

We find the origin of Methodism in Waymart to have been in the work at Canaan Four Corners, about a mile from the village of Waymart. The class at Canaan Corners was organized at an early day, and formed a part of the Canaan Circuit. On September 21, 1830, the society was incorporated, with Charles Stanton, Stephen Blatchley, William Stanton, Thomas Clark, Thomas Starkweather, William M. Griffin, Zear Bunnell, Charles A. Cortright, and Horace Lee trustees. This array of trustees betokens a vigorous class. The church at the Corners was built in 1834, on land donated by Thomas Starkweather. The building was moved to Steene in later years. (See Steene.)

A Sunday school was organized in a log schoolhouse at the Corners in 1819, by Vene Lee and his wife Polly. This couple became widely known as Father and Mother Lee. Mother Lee, especially, was known over a wide section of territory as an ex-

ceptionally pious woman, powerful in prayer and exhortation. An incident in connection with this Sunday school is worth preserving. A Ladies' Aid Society in Philadelphia offered a prize of a Bible and hymn book to the scholar in the school who would commit to memory the largest portion of the New Testament. Moses Swingle, commonly called "Redheaded Mose," who lived six miles away, started in to win the prize. Abigail Frisby, a stripling of a girl, was more than his equal, and won the prize,



WAYMART CHURCH AND PARSONAGE

learning from the first of Matthew to the eighth chapter of John, and reciting the same. She afterward moved to Ohio, and at eighty-two years of age could repeat the Scripture she learned in this contest.

William Griffin, a brother of Mrs. Lee, who received local preacher's license about 1822, lived at the Corners. He was a cabinetmaker by trade, and made coffins out of the native woods. It was not uncommon for him to act as both undertaker and minister at a funeral service. He was a very useful local preacher.

When Waymart promised to become the center of population and business interest the society secured the use of the Presby-

terian church in the village, and held services therein until a misunderstanding arose concerning the joint occupancy of the building. The Methodists appointed Thomas Thomas and the Presbyterians Oscar Hudson to adjust matters. They met and agreed upon terms of settlement. The Presbyterian society, however, rejected the settlement, and on April 10, 1850, the Methodists decided to build, and appointed the following building committee: Thomas Thomas, James Carr, Emmons Eaton, Asa W. Dimmick, and William Bayley.

On March 3, 1856, Roswell P. Patterson and wife deeded the lot upon which the church stands to the society for \$25. The church, which cost \$1,770, was dedicated on Wednesday, November 12, 1856, Rev. George Landon preaching in the morning and Rev. Reuben Nelson in the evening.

The society became incorporated on September 1, 1869, with John Lee, Elbert Stone, Richard Kellow, Hubbard Rounds, Robert Weed, Asa Dimmick, and William McMullen trustees.

The sum of \$1,019 was expended in improving the church in 1896. The repairs consisted in an arched pine ceiling, new windows and frames, new wainscoting, and new pews.

On September 10, 1832, Stephen Blatchley and wife deeded to the trustees of Canaan Circuit a parsonage property, as a gift, which was located on the Belmont and Easton turnpike, on the border of Waymart. A new house has replaced the old one, and the property is now owned by E. E. Weed. When Canaan Circuit was served by two preachers one lived here and the other at Salem.

The first parsonage in Waymart was purchased of Thomas Clark, about 1858, and is located on the Belmont and Easton turnpike near Mr. Wannacot's. It was sold to John Fobes about the time the property was purchased of Mr. Williams.

The second parsonage was purchased of William H. Williams, on September 28, 1870, for \$1,500. This was located forty or fifty rods beyond the present parsonage, on the left-hand side of the road, toward South Canaan. At the purchase of this property the trustees gave their notes. On June 22 and 23, 1872, Rev. S. W. Weiss was with the Waymart people by invitation. He preached morning and evening. At the morning service \$1,700 was raised, and in the evening \$300. This amount met the notes, accrued interest, and some minor matters. This property was sold to Mortimer Tuthill on October 29, 1894, for \$510.

The present parsonage was built in 1894, upon land bought of Mr. R. P. Patterson for \$150. To the proceeds of the sale made

to Mr. Tuthill were added \$1,171.86 to defray the cost of this house and lot.

Mr. George Starkweather, son of Thomas Starkweather, is now living at Waymart, and has made a phenomenal record. He began attending Sunday school in the schoolhouse at Canaan Corners on April 13, 1828, and has been a Sunday school worker ever since. For a while he taught a class of boys in the Waymart Sunday school. In 1869 he was elected secretary of the school, and has served in that office until the present time.

Steene is about four miles below Waymart, and was known as No. 4 many years, subsequently No. 16. When the gravity road was changed to a steam road the name was changed to *Steene*. After worshipping in a schoolhouse a number of years the society secured the old church at Canaan Corners and moved it to a lot, donated by Mr. Emmons Eaton, in 1859. The deed, however, was not executed until April 5, 1865. The trustees at this time were Emmons Eaton, Abraham Lewis, James Pierce, Caleb Perry, and P. W. Potter. The society was incorporated on April 20, 1870, as "The Eaton Methodist Episcopal Church," with William Pentecost, George Aunger, Morris Cole, Emmons Eaton, and Walter Penwarden trustees. Rev. William Wyatt dedicated this church in 1859.

Pastorates

1858-59, C. L. Rice; 1860, A. Brigham; 1861-62, H. Wheeler; 1863-64, J. Madison; 1865-66, C. L. Rice; 1867-69, George C. Hart; 1870, J. L. Race; 1871, G. Westfall; 1872-74, R. J. Kellogg; 1875, S. F. Wright; 1876-78, F. Gendall; 1879, J. F. Warner; 1880-81, J. Madison; 1882-83, L. Cole; 1884-85, S. Homan; 1886-89, A. F. Brown; 1890-91, A. C. Olver; 1892, W. Rawlings; 1893, C. W. Todd; 1894-98, G. H. Prentice; 1899-1901, L. W. Karschner; 1902-03, Thomas Eva.

CHAPTER XIV.

ONEONTA DISTRICT

AFTON, N. Y.

UNION VALLEY, North Afton (Ayreshire), and Afton (South Bainbridge) formed a part of the old Bainbridge Circuit until formed into a charge in 1858 bearing the name of South Bainbridge. It took the name of Afton in 1859. Union Valley remained a part of Afton charge until 1876, when it was put with Bainbridge.

We are unable to give the circumstances connected with the formation of the class at Afton, and any date we might mention would be conjectural. The society held services in the village schoolhouse prior to going into the church, and became incorporated at a meeting held in the schoolhouse on November 24, 1851. Jesse C. Flagg and Dorr Stowell presided, and Dorr Stowell, Charles W. Griswold, Samuel C. Bump, Luman C. Pollard, and Isaac Furgason were elected trustees of "The First Methodist Episcopal Society of South Bainbridge." On April 12, 1852, Damaris Garrett deeded the society forty-four rods of land, in consideration of \$150. The church was built on this lot, at a cost of \$1,500, and was dedicated in September, 1852, by Rev. William Reddy. This church was thoroughly remodeled in 1880. One thousand dollars was spent in building an alcove back of the pulpit, reseating the auditorium, and changing the entrances to the building. At this time Mr. George Knight presented the church with a bell. In 1899 the building was thoroughly rebuilt. The tower, and an addition to the left of the building, 15x52 feet, were built. The addition can be opened so as to add to the seating capacity of the auditorium when needed, and also serves for social purposes. The walls were substantially repaired and an excavation made to hold a furnace. The pulpit was placed in the northeast corner of the auditorium, which was seated with circular pews, wainscoted, walls papered and decorated. Stained-glass windows replaced the old ones, the floor was carpeted, and the room lighted with gas. These, with some minor improvements, cost \$1,906.34. The church was reopened on Thursday, January 11, 1900. Rev. M. S. Hard, D.D., conducted a love feast at 10:30, after which Rev. T. F. Hall preached a sermon on the

theme, "A Good Foundation." In the afternoon Dr. Hard preached the dedicatory sermon from Isa. xxxv, 8-10. Following the sermon, \$618.46 was raised. The service closed with the dedicatory service, which was conducted by Rev. T. F. Hall. In the evening Rev. A. W. Hayes, D.D., preached from "It is finished."

The first parsonage was purchased of Lyman Lesuer, on March 9, 1865, for \$1,450. It was located on Spring Street, a couple of blocks above the church, and was sold to Truman Green in 1893. On April 28, 1894, the society secured a property on Pleasant Street for \$2,250, from Mary E. Barrett. This was used until going into the present house, in the fall of 1901. The lot on which the parsonage now stands was secured by deed from Lo-



AFTON CHURCH

villa Stewart, on April 3, 1895, for \$500. On this a house and barn were built in 1901, costing about \$2,200, most of which was provided for in the sale of the Pleasant Street property.

North Afton is about two miles above Afton. That the class was vigorous at an early day is evidenced from the fact that the society was incorporated on February 17, 1829, at a meeting held in the storehouse of Benjamin Jacobs, taking the corporate name of "The Society of the Methodist Episcopal Church and Congregation in Newton Hollow," in the west part of the town of Bainbridge. The first trustees were Cooley Wilkins, Charles Curtis, Lewis Weeks, Thomas Newton, Peter Bridgman. By failure to elect trustees the charter became invalid. Accordingly, the society met at the chapel on September 10, 1833, and incorporated

again as "The West Bainbridge Methodist Episcopal Church." Edward Z. Hyde and Reuben Reynolds presided at this meeting, and Dana Post, Button Stowell, William Cleveland, Wesley Cleveland, and Edward Z. Hyde were elected trustees. The house of worship was erected in 1829, at a cost of \$1,500. This society was one of the earliest formed on the old Bainbridge Circuit. This house stood just off the main road, on the road leading from North Afton to Coventry, and but a little ways from the corner. The lot on which the present church stands was secured by deed from George F. Hard and wife Mary, and Daniel S. Hyde and wife Vitella, on January 29, 1864, for \$100. The trustees at this time were Joseph H. Fletcher, Abijah Cornell, and William Kelley. The church was built about this time. The building was repaired in 1873, at a cost of \$1,200, and in 1897 was completely renovated, at an expense of \$800.

Russell Hill was supplied with preaching from Afton for some years.

The Ladies' Aid Society at Afton and North Afton have been important factors in work at both places.

The charge has experienced many revival seasons.

Some old-time camp meetings were held in a grove midway between Afton and North Afton, owned by Elijah and Chauncey Hyde, later owned by Mr. Mahew and Mr. Balcolm. Meetings were held a couple of years, 1845 and 1846, on the west side of the creek, and subsequently several years on the east side of the creek. The meeting of 1850 was one of especial power.

Pastorates

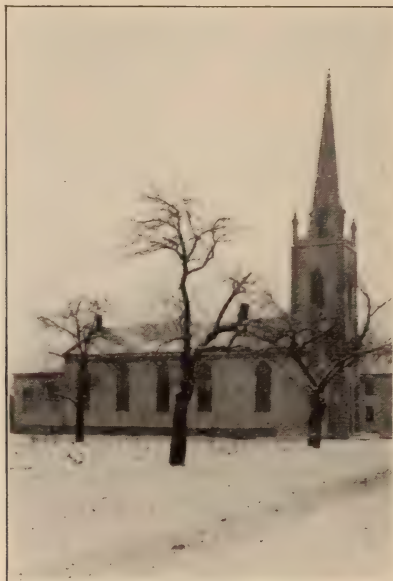
1858-59, J. W. Mitchell; 1860-61, W. G. Queal; 1862-63, L. Bowdish; 1864-66, B. H. Brown; 1867-69, W. W. Andrews; 1870-72, B. B. Carruth; 1873-75, T. P. Halstead; 1876-77, H. N. Van Deusen; 1878-79, N. J. Hawley; 1880-82, J. F. Williams; 1883-84, A. F. Chaffee; 1885-86, A. J. Cook; 1887-91, N. B. Ripley; 1892, C. D. Shepard; 1893-95, C. B. Personeus; 1896-98, J. L. Thomas; 1899-1902, C. E. Sweet; 1903, E. L. Jeffrey.

BAINBRIDGE, N. Y.

The beginning of Methodism in the town of Bainbridge was at Searles Hill, in the northwest corner of the township, and about 1810. The class was organized, and preaching services held in the log house of Abner Searles. Soon after this a schoolhouse was built on Searles Hill, when the society went there with its services.

Methodism was introduced to Bainbridge village by Charles Curtis, who began holding services irregularly in 1816, using any place he could secure to hold them in.

"The First Episcopal Methodist Society of the Town of Bainbridge" was incorporated on March 25, 1816, with Samuel Banks, Israel Stowell, and William Banks trustees. The next incorporation was on February 11, 1833. Charles Curtis and Reuben Reynolds presided at the meeting, and Charles Curtis, William



BAINBRIDGE OLD CHURCH

Banks, David Scott, John Newton, Joseph Badger, and Ambrose Lyon were elected trustees of "The North Bainbridge Society of the Methodist Episcopal Church." The society was again incorporated on June 1, 1853. Charles Curtis and Levi Scott presided over the meeting, and Ansel Phinney, Charles Curtis, and Leroy Scott were elected trustees of "The North Bainbridge Village Society of the Methodist Episcopal Church."

The society began to agitate the building of a church in 1825, but five years passed before the building began to materialize. "The first stick of timber drawn for the church was given by Samuel Carpenter, who lived near what is now Afton Lake.

Nearly all of the lumber entering into the construction was donated, as was also much of the manual labor—working at odd times, several one day, none the next. It was July, 1830, before the frame was ready to raise. This was to the people of those days what the laying of the corner stone of modern edifices is to present-day gatherings, except that it called for more hard work and danger. The raising of the main portion of the church was accomplished without difficulty, but when the framework for the steeple was being placed in position one of the main supports fell, precipitating a dozen men into the basement amid the falling timbers. Four were seriously hurt, Briggs Lyon, who lived a mile or two west of the village, being the most seriously injured. His fractures and bruises were so severe that it was necessary to improvise a litter to carry him home, there not being the spring-wagons and good roads of the present day. On the shoulders of four men, who were frequently relieved by their companions, the wounded man left the labor of love to return to his home. He lived for several years, but never fully recovered his health. The other three who were injured were Alson Searles, of Searles Hill, Rufus Burlingame, of Afton, and Ephraim Bixby, of Bainbridge.

“This accident naturally delayed the work of construction, and it was not until late in the fall that the building was ready for occupancy. Even then it had no arrangement for heating, and when services were held during the ensuing winter small individual foot stoves were used, such as were common in those times, in which fire was made. The interior of the church was of the style of the day, having a high pulpit and galleries on three sides. The building was without paint, either outside or in, and no changes were made except by the elements until 1853.”

The lot on Evans Street, upon which the old church stands, was deeded to the society on May 4, 1854, by Charles Curtis and wife Permelia, in consideration of \$400.

In 1865-66 radical and extensive repairs were made on the building. The galleries were torn out, the old pulpit cast aside, an addition built on the rear, and the steeple enlarged, making the building more modern. Mr. William Cooley, of Yaleville, had the contract for the work, which cost \$4,000. The church was reopened on Thursday, March 1, 1866, Rev. William Searls preaching in the morning and Rev. William Bixby in the evening. The sum of \$1,500 was raised during the day.

In 1874 some minor changes were made, chief of which was the change in location of the choir. It was removed from near

the entrance and placed on the left side of the pulpit. Gaylord S. Graves served as choir leader thirty years.

In 1890 \$1,300 was spent in changing the plan of seating, making two aisles and two entrances, papering and painting the building.

The site for the present church was deeded to the society on October 14, 1898, by Mrs. Dr. Copley, for \$1,200. The corner stone was laid on August 23, 1902, by Rev. T. F. Hall, D.D., and Rev. J. S. Crompton. Addresses were made by Revs. T. F. Hall, C. E. Sweet, A. R. Burke, C. M. Olmstead, and J. S. Crompton. The stone contained the following: Bible, Hymnal, Discipline,



BAINBRIDGE NEW CHURCH

Conference Minutes, Epworth League Year Book, New York *Advocate*, Northern *Advocate*, *Epworth Herald*, *Bainbridge Republican and Express*, *Lesson Quarterly*, League Topic Card, lists of officers and members of the Senior and Junior Leagues and the Ladies' Aid Society, and an historical sketch of the church.

The building, including organ \$1,000, bell \$200, seating and other furnishings, cost \$10,000. The windows are all memorial. The Epworth League bought the organ, and the Ladies' Aid Society raised about as much money for the project.

The building was dedicated on Friday, May 8, 1903, Rev. John Krantz, D.D., preaching in the morning from *Psa. xxxi, 8*, and managing the finances of the day. In the afternoon Rev.

Edgar Brown, D.D., preached from Mark ii, 3. The evening service was a platform service addressed by pastors of the local churches and visiting clergymen, and closed with the dedicatory service, conducted by Rev. T. F. Hall, D.D.

When Bainbridge appeared among the appointments in 1822 it was a circuit of considerable dimensions. About 1830 it included North Bainbridge (Bainbridge), East Guilford, Searles Hill, Turnpike (now West Bainbridge), Coventry, Coventryville, South Bainbridge (Afton), Nineveh, Harpursville, Windsor, Vallonia Springs, Lanesboro, Page Brook, Perch Pond, Melondy Hill, Sanford, Masonville, Sidney, and numerous small schoolhouse appointments. In 1841-42 the circuit included North Bainbridge, Ireland's Schoolhouse, Searles Hill Schoolhouse, Coventry (church), West Bainbridge (church), South Bainbridge Schoolhouse, East Masonville Schoolhouse, Masonville Schoolhouse, Log Schoolhouse, Tompkins Schoolhouse, Melondy Hill Schoolhouse, Morse Schoolhouse, Plains Schoolhouse, and North Windsor Schoolhouse. The parsonage was at Masonville. Bainbridge subsequently became the home of the pastor.

In 1833 Rev. Reuben Reynolds was one of the preachers on the circuit. He was hired by the bridge company to keep the tollhouse, for which he received one dollar per week. His family did the work while he was absent on the circuit.

Searles Hill continued to be an appointment until its absorption in Union Valley in 1852.

The parsonage lot was bought of Nelson Humphrey in 1883 for \$900, and the parsonage erected the same year at a cost of \$1,600.

In 1842 there were two hundred conversions on the circuit, and in 1851 there were three hundred.

In 1892 an \$800 debt of nine years' standing was paid.

Union Valley receives its name from the fact that the societies at Searles Hill, Turnpike, and the Bush Settlement united to form this church. On March 9, 1852, the members of the northwest part of Bainbridge Circuit met at the house of Peleg Ferris for the purpose of incorporation. Lyman J. Bush and John H. Post presided. Samuel H. Bush, Nelson Ireland, John H. Post, Lyman J. Bush, and George Blanchard were elected trustees of "The Union Valley Methodist Episcopal Church of Bainbridge."

On November 11, 1850, in consideration of \$1, Job Ireland and his wife Ursula deeded the society one fourth acre of land, upon which the church was built in 1852 at a cost of \$1,200. It was

dedicated by Rev. William Reddy some time in 1853. On September 26, 1860, Philander Loomis and wife Phœbe sold the society nine and one third rods of land adjoining the above for \$11.62, and on November 7, 1860, Job Ireland and wife sold the society twenty-one rods of land adjoining the first purchase for \$26.25. These last purchases were for the purpose of building sheds.

From the time of the formation of Afton charge until 1876 Union Valley formed a part of Afton charge.

Pastorates

1822, Joshua Rogers; 1823, John Griffing; 1824, Isaac Grant, Elijah King; 1825, H. G. Warner, Herota Barnes; 1826, Mark Preston, Benjamin Shipman; 1827, Henry Peck, George Evans; 1828, George Evans, R. Lumry; 1829, J. M. Brooks, M. Ruger; 1830, J. M. Brooks, E. Colston; 1831, Morgan Ruger; 1832, E. L. Wadsworth; 1833, C. G. Hapgood; 1834, D. Fancher; 1835, R. Ingalls, D. Fancher; 1836, T. D. Wire, S. B. Yarrington; 1837, T. D. Wire, A. D. Burlingame; 1838, A. D. Burlingame; 1839, J. D. Warren, A. Brown; 1840, J. D. Warren, F. P. Cleaveland; 1841-42, Jacob Brooker, R. S. Rose; 1843, P. Bartlett, Benjamin Ferris; 1844, George Evans, B. Ferris; 1845, G. Evans, Atchinson Queal; 1846, E. P. Beecher, W. G. Queal; 1847-48, E. W. Breckinridge, A. R. Wells; 1849, E. P. Beebe, W. G. Queal; 1850, E. P. Beebe, L. D. Brigham; 1851, E. D. Thurston, S. S. Weber; 1852, E. D. Thurston, B. B. Carruth; 1853, R. S. Southworth; 1854, F. P. Cleaveland, R. S. Southworth; 1855, H. Halstead, W. Peck; 1856, J. Davis, T. J. Bissell; 1857, J. Davis, R. Townsend; 1858, T. P. Halstead; 1859-60, William Southworth; 1861-62, D. L. Pendell; 1863-64, L. Sperry; 1865, A. C. Smith; 1866, L. Sperry; 1867-68, L. V. Ismond; 1869-71, A. J. Cook; 1872-73, W. B. Thomas; 1874-75, A. B. Richardson; 1876-77, N. S. Reynolds; 1878, A. F. Brown; 1879-81, J. Ryder; 1882-83, J. N. Lee; 1884-85, G. A. Place; 1886-88½, H. B. Cook; 1888½-90, W. T. Blair; 1891-94, T. F. Hall; 1895-96, E. Kilpatrick; 1897-1900, C. H. Sackett; 1901-03, J. S. Crompton.

COOPERSTOWN, N. Y.

One writer states that Philip Wager and Jonathan Newman were the first Methodist preachers to preach in Cooperstown. It might be a fair conjecture that these men who were on Otsego

Circuit in 1791 reached this place during the year. However, this is simply conjecture. We have no evidence that they did. It is also claimed that Cooperstown supported a pastor in 1795. This is highly improbable, as the class in 1816 had only twenty members. Further, Rev. D. W. Bristol, who was pastor here in 1838, claimed that Methodism was introduced to Cooperstown in 1810 or 1812.

The following were members in these early days: Amos Berry, P. Butts, George Roberts, Daniel McLeland, Joseph Perkins and



COOPERSTOWN OLD CHURCH

wife, Asher Campbell, Justus Hinman, B. Eaton, Ezra Crane and wife, Andrew Petty and wife, Benjamin Allen and wife, Mr. Potter and wife, A. Jarvis, and H. Knowlton.

At a meeting of the society held in the schoolhouse on October 22, 1816, at which Rev. Seth Mattison and Daniel McLeland presided the society became incorporated as "The First Incorporated Society of the Methodist Episcopal Church in Cooperstown," George Roberts, Daniel McLeland, Asher Canfield, Joseph Perkins, and Justus Hinman were elected trustees.

Meetings were held in the courthouse, schoolhouse, and private

dwelling until 1819, when a church, 35x45, with fifteen-foot posts, and no tower or steeple, was erected on a building lot donated by James Averell and wife Marcy. This lot contained one rood or thirty perches and was situated on the west side of Chestnut Street about one hundred and seventy-five feet above the corner of the present church lot on the corner of Chestnut Street and Glenn Avenue. It was ultimately absorbed in the lot occupied recently by the Cooper House. The deed was executed on April 13, 1824, to David Marvin, Asher Canfield, Asa Ransom, Ezra Crane, and Benjamin Allen as trustees. The deed contained a clause stipulating that should the society cease to use the lot for church purposes it should revert to the Averell estate. Notwithstanding this fact, after the church was moved off the lot, the trustees (Romeo Bowen, Harry Knowlton, Zadock Fitch, and Alexander H. Cooper), on December 2, 1839, deeded the lot to William H. Averell, son of James, in consideration of \$50.

In the *Memoir of Rev. Benjamin G. Paddock* we learn that in 1818 he was appointed to Otsego Circuit, the senior preacher living at Cooperstown. A place of worship had already been commenced. It was thought best in 1819 to make Cooperstown a charge, segregating it from the circuit. P. G. Paddock was appointed to the place, though he was supernumerary. Through his leadership the chapel was completed. He was the promoter of a great revival, in which Rev. John Smith, the Presbyterian pastor, heartily cooperated. From June 1, 1819, to March 1, 1820, one hundred and one members were added to the Presbyterian church. It is not known how many united with the Methodist church. At the end of the year Mr. Paddock reported one hundred and fifty-five members. It is presumed that the churches shared about equally in results. However, a writer twenty-one years later claimed that most of the converts went to the Presbyterian church, largely on account of the location of the Methodist church.

After Mr. Paddock's pastorate Methodism began to decline until in 1838 the society had but fifteen members, "and they were quite poor." At the close of Mr. Bristol's pastorate there were sixty-two members. In the next year about forty were added to the number.

The location of this church was unfortunate, as it was outside the cluster of dwellings, on the outskirts of the town. A writer to the *Northern* stated that it was deserted about 1838 for religious purposes, meetings being held in private houses or the schoolhouse. On December 6, 1838, Ellery Cory and wife Phœbe

and Holder Cory deeded the society a lot on the north side of Elm Street for \$250. This lot had sixty feet front, and it was about 216 feet from the corner of Elm and Pioneer Streets to the center of the lot. Buckingham Fitch, Zadock Fitch, Russell Brownell, Henry Bowen, and Romeo Bowen were the trustees at the time. Either in 1838 or 1839 the church was moved from Chestnut Street to the lot on Elm Street. Rev. D. W. Bristol took a position at one end of a roller, and did vigorous work in moving the building. The cost of removal and repairs was about \$850. To raise this amount Mr. Bristol "was dispatched in various directions to raise funds." A subscription book is in existence showing that his visits to various charges secured \$263.50. The local society probably raised about \$236.50.

After removal and extensive repairs the building was dedicated by the presiding elder, D. A. Shepard. In this removal a debt of \$350 was incurred, which was carried until 1847 before being paid. In 1846-47 the building was remodeled, a basement being built and an uninviting tower constructed, and on March 27, 1848, the society secured additional land from the Corys, at a cost of \$200. The total outlay was over \$1,000. Of this amount \$559 was raised by the society, and the balance was secured outside the congregation.

On May 1, 1872, Luther I. Burditt and wife Eliza deeded the society a lot on Eagle Street for \$500, upon which a house was built costing about \$1,000.

In 1875 the church passed through its last transformation. The basement was eliminated, the old steeple gave place to a more inviting one, a lecture room was built on the rear of the church, and memorial windows put in. The large rose window in the tower was put in by ministers who had entered the work from Otsego County. In these repairs \$3,800 was spent. The building was rededicated on November 10, 1875. Bishop R. S. Foster preached in the morning from Isa. ix, 6, and Rev. Henry Wheeler in the evening from Gen. xxviii, 17. Twelve hundred dollars was asked at the close of the bishop's sermon, and \$1,500 raised. At the close of the evening sermon a statement was made to the congregation that a church in Schenectady would sell its pipe organ, costing \$2,200, for \$800. The congregation at once raised \$500, which, with the excess of the morning, bought the organ.

In 1885 a debt of \$600, which had been carried nine years, was paid, and in the following year \$500 was spent in recarpeting the church, buying a new furnace, and decorating the lecture room.

In 1897 \$600 was expended in painting, papering, and carpeting the building.

On March 10, 1902, John Pank deeded the society the property on the corner of Chestnut Street and Glen Avenue for \$4,600, taking as part payment the Eagle Street parsonage at \$2,500. The house on this last-purchased lot was moved on to the lower side of the lot and nicely fitted for a parsonage. On the corner of the lot there is being erected a church which will cost about \$13,000. When finished the society will have one of the most attractive properties in the Conference.

The Oneida Conference was entertained by this society in April, 1858.

In the days when the society was very weak it received \$150 per year from the Missionary Society for several years.

Hyde Park was a part of this charge from the time of organization until it was put with Hartwick in 1902.

Pastorates

Prior to 1819 part of Otsego Circuit; 1819, B. G. Paddock; 1820, Elias Bowen; 1821, Dana Fox; 1822 (Otsego and Cooperstown), Orin Doolittle, Eli Allen; 1823-27, probably a part of Otsego Circuit; 1828 (Otsego and Cooperstown), Isaac Grant; 1829 (Cooperstown alone again), Henry F. Rowe; 1830-37, part of Otsego Circuit again; 1838-39 (an appointment again), D. W. Bristol; 1840, V. M. Coryell; 1841, William Bixby; 1842, Lyman A. Eddy; 1843 (Otsego and Cooperstown), L. A. Eddy; J. Shank; 1844-45, (alone again), Cassius H. Harvey; 1846-47, B. W. Gorham; 1848-49, D. W. Bristol; 1850-51, E. G. Andrews; 1852-53, Charles Blakeslee; 1854, S. Comfort; 1855-56, M. C. Kern; 1857, Joseph Shank; 1858, J. T. Crippen; 1859-60, J. L. Wells; 1861-62, G. W. Bridge; 1863, R. Townsend; 1864, J. Pilkington; 1865-67, I. D. Peaslee; 1868-70, W. L. Thorpe; 1871-72, H. M. Crydenwise; 1873, W. A. Wadsworth; 1874-76, A. S. Clarke; 1877-79, W. M. Hiller; 1880-81, J. C. Leacock; 1882-84, A. J. Cook; 1885-87, A. F. Chaffee; 1888-90, T. F. Hall; 1891-93, W. T. Blair; 1894-98, B. P. Ripley; 1889-1900, E. Kilpatrick; 1901-03, J. H. Littell.

COOPERSTOWN JUNCTION

On May 8, 1876, a meeting of the people of Colliersville and vicinity was held in the schoolhouse. Rev. H. B. Cook, who was pastor of Oneonta Plains and Colliersville, presided at the meeting, which was largely attended. Jerome H. Talmadge, Alonzo B.

Every, J. P. Barnes, A. E. Thurston, George German, G. M. Pendell, James Badeau, Abraham Diefendorft, and F. M. Fox were elected trustees. R. M. Roundy was elected secretary and treasurer of the new society. A building committee was appointed consisting of Alonzo B. Every, F. M. Fox, G. M. Pendell, and Jerome H. Talmadge. On May 29, 1876, Merritt and David Multer deeded the Methodist Episcopal Church of Junction and Colliersville forty-nine and a half square rods of land for \$180. The church was built upon this lot by day labor, J. P. Manning being the foreman. The building cost \$2,777.50, which was raised during the summer and on the day of dedication, which was November 2, 1876.

There were a number of Baptists in the community who were interested in church work and they were given the use of the church afternoons a number of years. A diminution of their numbers prompted them to discontinue their services here.

Through the kindness of Dr. D. E. Siver, the Cooperstown and Susquehanna Valley Railroad Company gave the society a lot adjoining the church lot, containing forty-nine rods, the deed for which was executed on November 7, 1898. During the summer and fall of 1898 a house valued at \$1,500 was erected on this lot, \$1,000 in money being raised for that purpose and \$500 in labor being contributed. The following year the barn was built.

The society was incorporated as "The Methodist Episcopal Society of Junction and Colliersville" on April 11, 1900, with Lester Howe, W. J. Barnes, and A. B. Every trustees.

In 1892 the society was greatly strengthened by a revival.

From 1876 to 1878 this society was served by the Oneonta Plains pastor, and from 1879 it has been with Portlandville, the charge taking the name of Cooperstown Junction in 1891.

Portlandville is four miles north of Cooperstown Junction. Work was established here at an early day. The church was dedicated on January 16, 1849. Rev. Lyman Sperry, the presiding elder, preached at 11 A. M. and Rev. D. W. Bristol in the afternoon. In the evening the Otsego District Ministerial Association convened in the church.

In 1867 \$3,000 was spent in repairs. The building was raised, a basement constructed, a bell purchased, and the auditorium refurnished. The building was reopened on Thursday, August 1, 1867, Rev. William Bixby preaching in the morning and Rev. C. D. Mead in the evening.

The society became incorporated on October 28, 1852, as "The

First Methodist Episcopal Church of Portlandville." Thomas L. Wakefield and George Bowers presided at the meeting for incorporation, and Thomas L. Wakefield, Erastus Soule, and Lorenzo Lane were elected trustees.

The lot upon which the church was built contained a quarter of an acre, and was deeded to the society on August 8, 1855, by Rachel Lane, Lorenzo Lane and wife Marcia, William Lane and wife Harriet, Philander Lane and wife Evaline, Nelson Lane and wife Lavantia, Caroline Cronkite, Caleb J. Paul and wife Emaline. The purchase price was \$40. By two subsequent purchases, one in 1868 and one in 1873, additional land was purchased.

The class was first a part of Otsego Circuit, and when Milford became an appointment formed a part of that charge, where it remained until it became an appointment in 1879. Westville was for a while connected with Portlandville.

Pastorates

1879 (Portlandville and Junction), H. B. Cook; 1880, M. D. Sill; 1881-82, C. W. Babcock; 1883, W. Burnside; 1884-86, N. B. Ripley; 1887, B. B. Carruth; 1888-89, W. H. Alger; 1890, R. P. Green; 1891 (Cooperstown Junction), A. W. Loomis; 1892-93, C. E. Sweet; 1894-95, D. R. Smith; 1896, S. A. Luce; 1897-98, F. A. Mattison; 1899-1900, B. L. Hess; 1901-02, A. E. Potter; 1903, C. A. Frear.

DAVENPORT, N. Y.

Methodism has been prominent in this section ever since its introduction into the Charlotte Valley. The territory of this charge, and of Davenport Center, was first reached by the preachers of Delaware Circuit, and subsequently formed a part of Charlotte Circuit, which was taken from Delaware Circuit in 1834. Charlotte Circuit included Charlotteville, Russ Hill, Dugway, South Worcester, Fergusonville, East Davenport (now Davenport), Davenport Center, Briar Street (now East Meredith), West Davenport, and the Hemlocks.

When Olaf G. Hedstrom was appointed to the circuit in 1835 he made his home in a building which had been used for a wood-house and wash-shed. "When he moved into the building it was without furniture, save an old cracked stove. The preacher had no money with which to buy; he therefore took some rough boards, and sticks from the wood pile, and made a table, a bedstead, a cupboard, and a few benches for seats. When the work

was done he knelt and thanked God that he was in possession of so comfortable a home."

The territory has been visited with some notable revivals. In the winter of 1844-45 occurred one of special interest. "A ball had been announced to be held at the hotel on the evening of the Methodist prayer meeting, which was held in the church, not far from the hotel. One object of the ball was to break up the Methodist services, if possible. Rev. A. C. Fields, who was then preacher in charge of the circuit, suggested that special prayer should be made for the rioters and dancers who had already gathered at the hotel. It was done. The prayer of faith was speedily answered. Long before midnight the ballroom was vacant, and the persons who had proposed to break up the prayer-service were in the church loudly and earnestly seeking for mercy. Many who had intended to spend the night in dancing spent it in prayer. The meeting continued with great power all night, and before dawn many were saved. An extensive revival followed which gave much strength to the church." Memorable revivals occurred during the pastorates of Elliott, King, James W. Smith, Richmond, the Burgars, Morehouse and others.

In 1853 the Davenport Circuit was formed, which included Emmons, West Davenport, Prosper Hollow, Davenport Center, Briar Street, East Davenport, South Hill, Fergusonville, Maryland Hill, and South Worcester, the last two places being in Otsego County. In 1862 the circuit was divided, the places above East Davenport constituting a charge taking the name of Fergusonville; remaining appointments continuing under the name of Davenport.

This charge came into Wyoming Conference from the New York Conference in 1894.

The name of this charge was changed from Fergusonville to Davenport in 1899.

John Bangs, brother to the gifted Nathan Bangs, was one of the preachers on Charlotte Circuit in 1837. He was a strong preacher and referring to the contrast between himself and his brother he said: "My father had a great memory, and my mother a poor one. Nathan inherited my father's, and I my mother's."

The Davenport church was built in 1883, and was dedicated on February 1, 1884, by Chaplain McCabe and Rev. Lucius H. King. It is Gothic in style, having a basement under the whole church well equipped for social work, and in its tower swings a bell weighing one thousand and seventy pounds.

In 1892 the building was repaired and the interior beautified.

The parsonage was located at Fergusonville many years. In 1895 it was sold and the present parsonage at Davenport purchased, costing \$2,000.

The charge was blessed by gracious revivals in 1894 and 1895.

Fergusonville is three miles northwest from Davenport, and early became an important point on the Charlotte Circuit. The church was built in 1835, costing \$1,400. It was extensively repaired in 1869.

In 1848 Rev. Samuel D. Ferguson, a distinguished member of the New York Conference, founded an academy at Fergusonville which, because of its environment, salubrity of the climate, and Mr. Ferguson's ability, proved a success. Mr. Ferguson died in 1855, and the school was transferred to James Oliver. It has long since ceased to exist, and part of the buildings have been destroyed.

In 1851 Davenport and Fergusonville were swept by revivals. In the latter place, it is said, every family was reached except a Catholic one.

Pastorates

(Delaware Circuit:) 1794, Robert Dillon, David Buck; 1795, David Bartine, Jeremiah Ballard; 1796, Zenas Conger, Daniel Crouch; 1797, Anthony Turk, John Robinson; 1798, John Robinson, William Vredenburg; 1799, Daniel Higby, Nathan Smith; 1800, Thomas Dodson, Jonathan Newman; 1801, John Leach, Benjamin Bidlack, William Williams; 1802, Matthias Swaim, Stephen G. Whitehead; 1803, Zenas Covil; 1804, Henry Steele, Andrew McKean; 1805, John Crawford, Jesse Davis; 1806, Alexander Martin, Nehemiah U. Tompkins; 1807, Joseph Willis, William Snow; 1808, Nathan Bangs, Robert Dillon; 1809, Hugh Armstrong, Cyprian H. Gridley; 1810, John Kline, Abner Chase; 1811, Samuel Fowler, Elijah Hibbard; 1812, Bela Smith, Alexander Dunbar, Hawley Sanford; 1813, John Finnegan, Elisha P. Jacob, Henry Hobby; 1814, Stephen Jacob, Beardsley Northrup; 1815, Stephen Jacob, Heman Bangs; 1816, Bela Smith, Horace Weston; 1817, W. M. Stilwell, Isaac Lent; 1818, Arnold Schofield, James Young; 1819, A. Schofield, Henry Hadfield, Nathan Rice; 1820, John Finnegan, James Quinlan; 1821, John Finnegan, Roswell Kelly; 1822, Jesse Pomeroy, Quartus Stewart; 1823, John Bangs, Ira Ferris; 1824, John Bangs, Bezaleel Howe; 1825, Cyrus Silliman, Bezaleel Howe; 1826, Cyrus Silliman, Philo Ferris; 1827, Friend W. Smith, Philo Ferris; 1828, Friend W. Smith, Paul R. Brown; 1829, Alexander Calder,

Paul R. Brown; 1830, Orin Pier, Harvey Brown; 1831, Harvey Brown, Rodman Lewis; 1832, Noah Sullivan, John Bangs; 1833, Elbert Osborn; (Charlotte Circuit:) 1834, Harvey Brown; 1835-36, Olaf G. Hedstrom; 1837, Matthew Van Dusen, John Bangs, sup.; 1838, Daniel Bullock, George L. Fuller; 1839-40, John Carver; 1841-42, Eben S. Hibbard; 1843-44, Andrew C. Fields; 1845, Daniel Bullock, Abraham Davis; 1846, Addi Lee, John Bangs, sup.; 1847, Russell S. Scott, John Bangs, sup.; 1848, Russell S. Scott, Samuel D. Ferguson; 1849, Hiram Lamont, Moses L. Pendell, S. D. Ferguson, sup.; 1850, Hiram Lamont, Joseph Elliott, S. D. Ferguson, sup.; 1851, Lucius H. King, Noble Lovett, S. D. Ferguson, sup.; 1852, L. H. King, Robert Kerr, S. D. Ferguson, sup.; (Davenport Circuit:) 1853, David Gibson, Asahel M. Hough; 1854, David Gibson, Royal Court-right; 1855-56, James W. Smith, George Hearn; 1857, James M. Burgar, John F. Richmond; 1858, James M. Burgar, Orin P. Dales; 1859, Alonzo C. Morehouse, J. P. Burgar; 1860, Alonzo C. Morehouse, Sanford I. Ferguson; 1861, Nehemiah O. Lent, Sanford I. Ferguson; (Fergusonville:) 1862-63, Robert Kerr; 1864-65, Robert H. Kelley; 1866, Charles W. Lyon; 1867, W. W. Shaw; 1868 (Fergusonville and Charlotte two years, when the charge is Fergusonville again), W. W. Shaw, L. S. Brown; 1869, W. S. Winans, E. F. Barlow; 1870-71, W. S. Winans; 1872-74, E. White; 1875-76, J. H. Wood; 1877, John Keogan; 1878, C. H. Travis, 1879-80, Thomas Elliott; 1881-83, C. Palmer; 1884-85, (Fergusonville and Charlotteville two years), C. H. Travis, 1886-87 (Fergusonville and Davenport to 1897), S. Merchant; 1888-92, G. W. Martin; 1893, Samuel Bullen; 1894-98, C. E. Sweet; 1899-1902, Joshua Brundle; 1903, J. L. Serviss.

DAVENPORT CENTER, N. Y.

The early history of this charge is involved with the history of the Davenport charge. Its pastors are to be found in Delaware, Charlotte, and Davenport Circuits. At the division of Davenport Circuit in 1862 one part (see Davenport) continued the name Davenport, and carried the name until 1895, when it was changed to Davenport Center.

This charge came into Wyoming Conference from the New York Conference in 1894.

The church at Davenport Center was built in 1835, at a cost of \$3,000, and was extensively repaired in 1876.

The parsonage is located at Davenport Center.

West Davenport is two and a half miles west of Davenport. The church was built in 1852 at a cost of \$1,100, and was thoroughly repaired in 1874 at a cost of \$1,600, at which time the bell, which cost \$300, was purchased. The building was again repaired in 1891 at an expense of \$600.

A good revival occurred at this place in 1850-51, and in 1885 there were over one hundred conversions.

Pastorates

1862, Nehemiah O. Lent; 1863, Edwin B. Pierce; 1864, Amos N. Mulnix; 1865, Peter V. Schermerhorn; 1866-67, William D. Fero; 1868-69 Joseph Elliott; 1870-71, Lorenzo G. Niles; 1872, Adelbert Gaylord; 1873-74, William W. Taylor; 1875-76, Milo Couchman; 1877-78, Edward P. Crane; 1879-81, Edwin Hunt; 1882-83, T. Carter; 1884-86, A. B. Barker; 1887-88, A. H. Haynes; 1889, George L. McLane; 1890-91, L. S. Brown; 1892-93, M. S. Buckingham; 1894-95, C. H. Reynolds; 1896-98, C. D. Shepard; 1899-1901, S. A. Terry; 1902, A. J. Neff; 1903, W. S. Wilcox.

DECATUR, N. Y.

The first society organized in this town was a union affair with the following members: Timothy Parker, Biger Wright, Stiles Parker, Jesse Davis, Martha Howe, James Parker, Martha Davis, Sarah Maple, — Parker, J. Lewis, N. Lewis, Samuel Howe, P. Parker, and Elijah Parker.

The first church building was erected in 1807, at a cost of \$500.

On January 17, 1823, a meeting was held at the house of Justus Lewis, when "The Decatur Union Society" became incorporated, with Jesse Davis, Chauncey Parker, and Sheubel Bullock trustees. The Methodists used the "Society House" until they went into their own church.

As early as 1836 Decatur formed a part of Westford Circuit. About this year, at a Quarterly Conference held on June 23 and 24, this motion was passed: "*Resolved*, That Decatur Hollow be allowed the privilege of circulating a subscription paper in order to ascertain the practicability of maintaining a station preacher, and report their success to the presiding elder." The same recording steward's book states that a church was dedicated at Decatur on March 16, 1837, Rev. D. A. Shepard preaching the sermon and dedicating the church.

Biger Wright was the first class leader.

Decatur, Elliott Hill, and Red Schoolhouse are not mentioned

again in the Minutes of Westford Circuit until February, 1841, when the preachers of the circuit were requested to supply those places. Nor do the Minutes of Conferences give any hint as to how the places were supplied with preaching. The July Quarterly Conference of 1841 passed the following: "*Resolved*, That Decatur Hollow, Elliott Hill, and West Worcester be set off as a station." From this time on Decatur appears among the Conference appointments.

While the preceding is decidedly fragmentary, it is very suggestive, and by reading between the lines we may see the growth of the society.

In 1871 \$2,700 was spent in repairing the building. The galleries were removed, a tower built, bell purchased, and other improvements made. The church was reopened on Thursday, November 30, 1871. Rev. W. N. Cobb preached in the morning from Psa. cxvi, 12-16, and after the sermon raised \$1,300. Rev. J. V. Newell preached in the evening.

In 1890 the building was papered, ceiled, and carpeted, at a cost of \$500.

The old church was torn down, and a new one built in 1901 costing \$2,000. It is of modern design and has eleven memorial windows. It was dedicated on January 30, 1902, by Rev. T. F. Hall, D.D., \$1,950 being raised on the day of dedication.

The first parsonage was bought in 1840, and sold about 1880, when the present parsonage was built on the lot by the church. Anticipating a new house, the society bought a half acre of land of William Cipperly in April, 1874, for \$500. This lot was sold, and on October 2, 1875, the lot upon which the parsonage stands was bought of G. M. Starkweather for \$175.

Between January and April, 1842, there were over two hundred conversions at Decatur. A good revival occurred in 1869, and in February and March, 1886, one hundred and five were converted.

Elliott Hill formed a part of this charge until about 1887, when it was placed with East Worcester.

South Valley is about four miles northwest of Decatur. For many years this society worshiped in a building which was jointly owned by the Episcopal and Protestant Methodists. The society sold its interest in the church for \$300. Delos Basler presented the society with a fine lot, upon which a church costing about \$2,000 was built. It was dedicated on July 25, 1895. Rev. L. B. Weeks preached in the morning, Rev. C. H. Sackett in the afternoon, and Rev. H. B. Benedict in the evening. The sum of

\$300 was raised during the day. The dedicatory service was conducted by Rev. A. J. Van Cleft.

A bell costing \$200 was purchased in 1902.

Pastorates

1841, A. E. Daniels; 1842-43, C. Starr; 1844, S. C. Phinney; 1845-46, E. Dennison; 1847-48, E. L. North; 1849, George Parsons, R. O. Beebe; 1850, George Parsons; 1851-52, D. C. Dutcher; 1853-54, W. Burnside; 1855-56, S. M. Stone; 1857, A. E. Daniels; 1858-59, W. R. Lynch; 1860, P. Hughston; 1861-62, D. Potter; 1863, H. F. Rowe; 1864-65, J. N. Platt; 1866-68, C. G. Wood; 1869, A. S. Clark; 1870, H. A. Blanchard; 1871, S. H. Hill; 1872-74, W. R. Cochrane; 1875, A. W. Barrows; 1876, A. G. Bartholomew; 1877, S. H. Wood; 1878, W. Edgar; 1879-80, L. B. Weeks; 1881-83, R. C. Gill; 1884-86, C. B. Personeus; 1887-88, A. W. Loomis; 1889-90, E. H. Truesdell; 1891-92, R. P. Green; 1893, G. N. Underwood; 1894, L. V. Wood; 1895, G. H. Bent; 1896-99, W. S. Adams; 1900, William Mountenay; 1901, W. H. Horton; 1902, Asa A. Callendar; 1903, W. S. Adams.

EAST WORCESTER, N. Y.

The society was formed about 1823 or 1824. Mrs. Elizabeth Champion, wife of John Champion, called a meeting at the schoolhouse, situated near the Corners, on a certain Sunday evening, and sent for a local preacher named Depew, living at Elliott Hill to come and preach for them. The large audience was disappointed. Mrs. Champion spoke to the people explaining the teachings of Methodism. After praying and exhorting she asked those who were willing to join her in holding prayer meetings to signify it. Two responded. Meetings followed in which Mr. Depew assisted. Preaching services were established, Rev. Messrs. Depew and Jeremiah Simmons alternating in preaching. Revival work followed with success. Next year this class forms a part of Westford Circuit.

The class met in the schoolhouse in district No. 1, in the town of Worcester, on April 10, 1838. Rev. A. E. Daniels was chairman, Silas Devol secretary, and Silas Devol and Aaron Champion acted as judges of election. At this meeting "The Methodist Episcopal Church of East Worcester" was incorporated, and Silas Devol, Aaron Champion, Eli P. Bruce, Jonathan Jennings, and John Rockefeller were elected trustees.

The society was again incorporated on August 2, 1886. E. R.

Thurber and Elanson Snow presided, and Giles C. Daná, Aaron Hollenbeck, and Adam Eckerson were elected trustees.

On July 24, 1838, Leonard Caryl and wife Mary deeded the society a lot, located on the road to South Hill, for \$1. He also subscribed liberally toward the building of the church. To this man and Messrs. Aaron and James Champion the building of the church was chiefly due. It was put up prior to 1839. A writer says: "It was a heavy tax on a few persons, and when the committee were soliciting contributions they called on John Champion, the 'hotel preacher,' as he was extensively known, for aid. He promised to pay a certain amount if they would grant him the privilege of preaching the first sermon in it after its completion. This was readily agreed to. At the dedication, when the preliminaries had taken place, and all were ready for the sermon by the presiding elder, Uncle John left his seat and started for the pulpit. All eyes were turned on the old gray-haired veteran, and those in the pulpit seemed to hesitate, not knowing what was going to occur. Many of the auditors knew what was coming. One of the sons attempted to persuade him to relinquish his plan, as it might disturb the proceedings. He pushed his son aside, with the remark that he knew what he was about to do. On reaching the altar, he addressed the ministers, and related, in a clear voice, the contract made, and said that he was ready to fulfill the last of the bargain on his part. The ministers stood aside, the old gentleman took his text, and for twenty or thirty minutes addressed the crowded house in a manner never before nor since known. It almost seemed as if St. John, the apostle, were speaking in his own flesh and blood. He concluded by trusting that those who were to occupy the sacred desk would preach only from the Holy Bible before him, with love to all, laying aside all bigotry, superstition, intolerance, or fanaticism, to the end that all might become better, and prepared to occupy another temple not made with hands; also thanked all concerned, walked back to his seat, and the dedicatory exercises proceeded."

The building was enlarged in 1866 and rededicated on Thursday, February 7, 1867, Rev. William Bixby preaching both morning and evening. In 1883 \$800 was spent in repairing and improving the church.

In 1895 a parsonage was built costing \$1,600. It was formally opened on December 28, 1895, by a reception. The following Sunday morning Rev. J. E. Bone preached, and after the sermon raised \$500 to finish paying for the building. On January 10, 1896, in consideration of \$245, Eliza A. Sullivan deeded the

society half an acre of ground—the lot on which the parsonage was built.

The charge has been visited by a number of gracious revivals.

The charge was formed in 1853, but from 1855-82 it was with Worcester, and became a charge again in 1883.

Elliott Hill was a part of Westford Circuit as early as 1836, and became a part of Decatur charge at its formation. On May 19, 1880, James H. Skinner and his wife Mary deeded to the Methodist Episcopal Church of Elliott Hill, in the town of Decatur, a quarter of an acre of ground, receiving \$1 therefor. The church was built in 1880. About 1887 this society became a part of the East Worcester charge:

Pastorates

1853, E. Dennison; 1854, Wayne Carver; 1855-82, with Worcester (which see); 1883, G. H. Prentice; 1884-85, W. R. Turner; 1886, G. H. Prentice; 1887-89, J. W. Mevis; 1890-91, R. C. Gill; 1892-94, E. E. Pearce; 1895-96, L. A. Wild; 1897-1900, W. M. Shaw; 1901-02, W. S. Wilcox; 1903, W. S. Adams.

FLY CREEK, N. Y.

Prior to the creation of Fly Creek charge this territory formed a part of Otsego Circuit.

Not long after the year 1800 a "meetinghouse" was built upon the spot now called the "old chapel burying ground," situated about one fourth of a mile north of the village. This was built by the Episcopalians.

The class was organized about the year 1810 by the Rev. Seth Mattison, with the following among the first members: Benjamin and Celinda Gallup, David Marvin, George Roberts, Eleanor Williams, Sally Rutember. The society used the chapel, spoken of above. In time it came to be called the "old Methodist chapel."

On March 31, 1834, the society met in this chapel and became incorporated as "The First Methodist Episcopal Society in Fly Creek. David Marvin presided, and Russell Brownell acted as clerk. Russell Brownell, Zadock Fitch, David Marvin, Philip Moses, and Henry Fish were elected trustees. For some reason, not now known, the society met in the same place on April 23, 1835, and again incorporated, using the same name as before. Russell Brownell presided at this meeting, and Jasper Denslow acted as secretary. David Marvin, Bennajah Comstock, Joseph C. Marvin, Warren Babbitt, Zadock Fitch, Russell Brownell, and

Philip Moses were elected trustees. At this meeting the trustees were authorized to secure a site and circulate a subscription for a church. Some funds, however, had already been raised for that purpose.

On July 31, 1835, David Marvin and his wife Eleanor deeded the society one rood and fourteen rods of land for \$50. The church, which was 40x60 feet, was built on this lot, and dedicated in 1839 by Dr. Elias Bowen.

This building was remodeled in 1874 at an expense of \$2,500. The galleries and high pulpit were removed, and other radical



FLY CREEK CHURCH AND PARSONAGE

changes made. It was reopened on Thursday, February 25, 1875. Rev. H. Wheeler preached in the morning from Gen. xxviii, 17. After the sermon the congregation was asked for \$600, and \$900 was given. Rev. H. V. Talbott preached in the evening. The society used the Universalist church while the repairs were in progress.

The bell in this church was purchased as a community affair, but for years, by virtue of possession, it has been considered the property of the church. For years it rang at exactly noon, the janitor priding himself on his accuracy. It was also used to ring for curfew, which prevailed many years ago in the village.

The ground upon which the Old Chapel used to stand was leased to the society for nine hundred years, the owner reserving the right to pasture sheep between the graves. The lot was subsequently deeded to the society.

The first parsonage was built on half an acre of ground deeded

on December 31, 1835, to the trustees of Otsego Circuit, by Buckingham Fitch, for \$5. The parsonage was not paid for until about 1854. The pastors resided in this house until the present property was bought, when it was sold. On June 17, 1901, Henry C. Babcock and wife Mary H. deeded the society the present property beside the church, which contains three quarters of an acre of ground, for \$2,000.

Fitch Hill class was organized about 1813. Its first members were Jonah and Esther Sprague; Reuben and Elsie Whipple, son and daughter; George and Alice Roberts and George, Jr.; S. R., Sophia, and Sally Roberts; Joseph and Alice Perkins; William Holavert; and Amos Babcock and wife.

On May 9, 1835, the society met at the house of B. Fletcher, in the town and county of Otsego, for incorporation. William T. Tanner presided and Eleazer Boiden acted as clerk. Eleazer Boiden, William T. Tanner, Zadock Fitch, David Marvin, and Buckingham Fitch were elected trustees of "The Third Methodist Episcopal Society in the town of Otsego, State of New York."

A church 24x30 feet was built in 1835, and was extensively repaired in 1881. It was dedicated on Thursday, February 2, 1882, Rev. F. L. Hiller preaching in the morning and Rev. J. C. Leacock in the evening.

No services are held here now, having been discontinued in 1902.

Fly Creek Valley is six miles north of Fly Creek and two miles from Fitch Hill.

On August 28, 1882, Leander Weldon and wife Mary, in consideration of \$1, deeded to Alonzo House, Menzo Bourne, Gorton Shaw, Fayette T. Shant, and Louis Hinds, trustees of "The Fly Creek Valley Methodist Episcopal Church," forty-one rods of land. The church, which cost \$2,000, was dedicated on Thursday, January 3, 1884, by Rev. A. J. Cook.

Toddsville formed a part of this charge until placed with Hartwick in 1898.

Pastorates

1853-54, A. R. Wells; 1855-56, George Parsons; 1857-58, D. L. Pendell; 1859, S. Comfort; 1860, S. Comfort, H. F. Rowe; 1861-62, William Watson; 1863-64, William C. McDonald; 1865-67, J. W. Rawlingson; 1868-69, H. V. Talbott; 1870-72, George Parsons; 1873-74, H. A. Blanchard; 1875, A. J. Cook; 1876-78, J. Ryder; 1879-80, H. G. Harned; 1881-83, B. P. Ripley; 1884,

P. R. Tower; 1885-87, A. Wrigley; 1888, H. E. Wheeler; 1889-90, J. S. Southworth; 1891, H. A. Williams; 1892-93, J. L. Thomas; 1894-96, A. M. Colegrove; 1897-1900, E. E. Pearce; 1901-02, E. L. Jeffrey; 1903, R. E. Wilson.

HARPURSVILLE AND NINEVEH, N. Y.

From 1842 to 1857 the territory in this charge formed a part of Page Brook Circuit, which contained the following preaching places: Page Brook, East Page Brook, New Ohio, Harpursville, Wakeman's, and Elliott. In 1844 three other appointments were added.

The first Quarterly Conference held in Harpursville was held at the schoolhouse on February 10, 1844. On March 12, 1844, the society met for incorporation, when Hartson Humaston, Darius W. Pearsall, and Albert Pratt were elected trustees of "The First Society of the Methodist Episcopal Church in Harpursville."

On July 5, 1845, land was purchased of Robert Harpur, and the church was built the same season, being dedicated on October 16. Rev. J. M. Snyder preached from James i, 17, and after the sermon raised \$50 to liquidate indebtedness. After an intermission Rev. T. H. Pearne preached from Gen. xlix, 22-24. The society at this time had fourteen members.

The parsonage was built in 1867.

When Harpursville charge was formed it contained the following preaching places: Harpursville, New Ohio, Nineveh, Coles Hill, Perch Pond, Schonton, Nurce Hollow, and Welton Street.

Nineveh class was organized in 1852. On March 21, 1853, the society met at the schoolhouse, the usual place of worship, for incorporation, when R. S. Run, John Padgett, H. W. Mahew, Jeremiah Pular, and Daniel Stone were elected trustees of "The First Methodist Episcopal Church of Nineveh."

The church was built in 1855. In 1892 \$380 was spent in improvements, and in 1900 Mr. Reuben Lovejoy presented the society with a bell costing \$240. In the same season the interior of the church was somewhat improved.

Nineveh became an appointment in 1873, and was served by the following pastors: 1873, T. C. Roskelly; 1874-75, A. Brown; 1876-77, S. Wood; 1878, L. Frutchman; 1879-80, F. L. Ketchum; 1881, E. Andrews; 1882-83, C. H. Marsh. In 1884 Nineveh returned to its former relation with Harpursville.

During the pastorate of L. F. Ketchum a contention arose. He insisted on preaching on territory belonging to Harpursville charge. This eventually caused a rupture and Ketchum left the Church, taking some members with him, and organized a Reformed Methodist society, only two miles from Harpursville, which society still continues.

Perch Pond is a schoolhouse appointment about four miles east of Harpursville. This has been a thrifty appointment for years.

Harpursville charge has been favored with a strong line of local preachers—Revs. S. Parsons, father of Rev. F. H. Parsons, of this Conference, John Moon, Adam Yeager, Billy Way. Revs. L. Alexander, E. H. Truesdell, and John Hurlburt went from this charge and did supply work. A. Estes was licensed in 1859 and entered the pastorate. M. D. Mattoon was licensed in 1861 and is now doing supply work. R. W. Van Schoick was licensed in 1866 and entered the Conference.

W. W. Cowdry served as recording steward from 1842 to January 10, 1863, being present seventy-two sessions out of eighty-four, and during ten successive years did not miss a session of the Quarterly Conference. S. B. Monroe served ten years, and C. W. Hare has been recording steward since 1880.

Pastorates

(Page Brook:) 1842-43, A. G. Burlingame; 1844-45, Philip Bartlett; 1846-47, Henry Ercanbrack; 1848-49, Levi Pitts; 1850, T. D. Wire; 1851, M. Ruger (Ruger died, E. Puffer filled out the year); 1852, E. Puffer; 1853, W. Round; 1854, W. Round, E. Puffer; 1855 (Harpursville alone), W. Roberts; 1856, A. C. Sperry, W. Roberts; 1857, A. C. Sperry, E. Puffer; (Harpursville:) 1858, P. G. Bridgeman; 1859-60, G. A. Severson; 1861-62, A. W. Loomis; 1863, P. Holbrook; 1864, L. Pitts; 1865-66, A. Brigham; 1867-69, S. Barner; 1870-71, C. D. Shepard, G. E. Hathaway; 1872, W. H. Gavitt, G. E. Hathaway; 1873, W. H. Gavitt; 1874-76, I. P. Towner; 1877-78, George Pritchett; 1879, A. F. Harding; 1880-81, C. H. Jewell; 1882-83, F. P. Doty; 1884-85, N. J. Hawley; 1886, J. G. Stephens; 1887, G. H. Prentice; 1888-89, J. H. Taylor; 1890-93, A. M. Colegrove; 1894-95, Joshua Brundle; 1896, James Bengé, A. W. Phillips (Bengé died, Phillips filled out the year); 1897-98, A. C. Olver; 1899-1900, H. E. Wheeler; 1901, William Mountenay; 1902-03, W. H. Horton.

HARTWICK, N. Y.

Very little has been gleaned concerning Hartwick. Lying, as it does, but a few miles up the valley from Mount Vision, it would be fair to presume that the itinerants of Otsego Circuit in reaching Mount Vision would not overlook this place nor pass it by. It formed a part of Exeter Circuit in 1843. There is a tradition that Methodist preachers held services in an old stone schoolhouse seventy-five years ago. It is also claimed that the church was raised on May 29, 1839.

On June 21, 1842, the society met for incorporation. E. R. Van Horne and Joshua Duly presided, and Caleb F. Smith, Lyman Green, Russell Benjamin, Frederick H. Bissell, and E. R. Van Horne were elected trustees. The corporate name of the society is "The Trustees of the First Methodist Episcopal Church of Hartwick."

Upon application of Rev. Nelson Rounds, D.D., the presiding elder of Chenango District, to the faculty of Cazenovia Seminary, E. G. Andrews, now bishop, went to Hartwick and taught a select school in the winter of 1843, in the basement of the Methodist Episcopal church. This winter he received an exhorter's license from Rev. Calvin Hawley, then preacher in charge of Exeter Circuit, which included Hartwick, and later a local preacher's license signed by Dr. Rounds. His first sermon was preached in a schoolhouse three or four miles south of Hartwick.

The building was repaired in 1866, at a cost of \$3,400. It was reopened on Wednesday, February 13, 1867, Rev. William Bixby preaching morning and evening. It was again repaired in 1880, at an expense of \$800, and again in 1902, at a cost of \$500.

Mount Vision and Hartwick formed a charge many years. There is a parsonage at each place. It was customary for years for the pastors to alternate in their place of residence. Should one pastor live at Hartwick, the next would live at Mount Vision. In 1898 the places were separated, each becoming an appointment.

Toddsville is five miles east from Hartwick. The class here was for many years a part of the Fly Creek charge, and worshiped in a union church. This class became a part of Hartwick charge in 1898. On June 20, 1902, in consideration of \$1, Leon D. Pope and wife Bertha, Frank Peck and wife Kate, and Nathaniel Finch and wife Adelia deeded a building lot to the Methodist Episcopal Church of Toddsville. The Church Extension Society made pos-

sible a church by donating \$250 to the society. The church has a fine basement, with furnace room, kitchen, and dining room, and the auditorium and League rooms can be thrown together. It has memorial windows and is neatly finished throughout. It cost \$2,200, and was dedicated on September 28, 1902, by Revs. T. F. Hall, D.D., and M. S. Hard, D.D.

Hyde Park is three miles below Cooperstown, and but a short distance from Toddsville. Some time before the church was built meetings were held in the schoolhouse at Hope Factory, in the stone schoolhouse across the river, below Phenix, and in the house of Cornelius Teachout (now occupied by his son-in-law, Henry C. Winsor). Students from Cooperstown Seminary used to preach here frequently. The class formed a part of Coopers-town charge from its origin until 1902, when it became a part of Hartwick charge.

The class was organized in 1858 by Rev. John T. Crippen. On February 26, 1859, the society met at the home of Cornelius Teachout for the purpose of incorporation. E. Swartwout and George Kirby presided, and Andrew Losee, George Kirby, and Cornelius Teachout were elected trustees. The corporate name of the society is "The Trustees of the Methodist Episcopal Church of Hyde Park." On October 10, 1859, Cornelius Teachout and wife Eliza deeded the society the lot on which the church was already built for \$1. The church cost about \$800. It is claimed that Mr. Teachout not only gave the lot, but drew the lumber, boarded the workmen, and contributed about \$500 toward the enterprise. The building was dedicated on October 13, 1859, Rev. J. Shank preaching in the morning, Rev. J. T. Crippen in the afternoon, and Rev. J. L. Wells in the evening.

Several gracious revivals have stirred the community and added strength to the society.

Pastorates

1848-49, William Bixby; 1850-51, J. T. Wright; 1852-53, W. Southworth; 1854-55, J. Shank; 1856-57, Lewis Hartsough; 1858, L. C. Queal, P. Hughston; 1859, L. C. Queal; 1860, W. C. McDonald; 1861, S. Comfort; 1862-63, L. H. Stanley; 1864-65, W. R. Lynch; 1866-68, Austin Griffin; 1869-70, L. Cole; 1871, J. L. Wells; 1872-74, J. V. Newell; 1875, J. C. Shelland; 1876-78, A. J. Cook; 1879-80, A. F. Brown; 1881-83, H. G. Harned; 1884-86, R. C. Gill; 1887, C. C. Vrooman; 1888-90, E. Kilpatrick; 1891-93, A. Wrigley; 1894-97, H. A. Greene; 1898-1903, A. D. Finch.

LANESBORO, PA.

Lanesboro Circuit was detached mainly from the Bainbridge Circuit in 1833, and held its last quarterly meeting June 14, 1851, supplemented by a meeting of the official board on July 19, 1851. The circuit included the eastern part of Broome County, N. Y., the northern part of Wayne County, Pa., and the northeastern part of Susquehanna County, Pa., and was about thirty miles in length, from north to south, and fifteen miles in width. It had eleven appointments at formation, each to be filled once in two weeks. Schoolhouses and private houses were used as places of worship. This necessitated five week-day appointments which were usually at 4 P. M. in summer and at "early candle light" in winter.

There being no church of any kind on the circuit, the first quarterly meeting was held outside of its limits, in the village of Windsor, N. Y., as was the case with the first quarterly meetings for the years 1834 and 1835.

Palmer Owen was a local deacon, and one of the stewards of the circuit for about ten years. He was a good and useful man. He, however, became dissatisfied, and subsequently he and several other members identified themselves with the Protestant Methodist Church. On June 17, 1842, he was expelled for disorderly conduct.

In 1833 Joseph Dow, Jr., was advanced from exhorter's to local preacher's rank. He was a good speaker and singer and a useful man, and became a local deacon. In 1845 he signed the following statement: "I, Joseph Dow, do firmly and sincerely disbelieve in the doctrine of the endless punishment of the human family, and also the existence of an evil and powerful spirit or personal being called the devil, as is generally supposed to exist, and that the above doctrines are taught in the Bible." Of course he was tried and expelled from the Church. He subsequently became an avowed infidel. However, in his old age, he returned to his former faith and "died in the Lord."

John Dickinson, an exhorter, became a Protestant Methodist preacher.

William Wooley was received from this charge into the Oneida Conference. He married injudiciously, and retired, went West, and labored under the elder a few years, returned, and sought admission to the Conference. Failing to be admitted, he united with the Presbyterians and preached for them.

Another official of these early days was John Comfort, Esq.,

of Lanesboro, father of Dr. Silas Comfort; grandfather of George Comfort, the educator, of Rev. George Comfort, for many years in Montana, and of Rev. James H. Cargill; father-in-law of Dr. Nelson Rounds and Dr. William Reddy; and grandfather of Rev. G. H. Blakeslee. He was a wise and incorruptible magistrate, and given to hospitality. He was accustomed to say on quarterly meeting occasions, "Send as many to my house as I have boards in my floor." He was the first recording steward of the circuit.

In 1840 three Sunday schools existed on the circuit, one of which was at Tallmansville (Lake Como), which had been in existence several seasons. In this year Nathaniel Lewis's name appears as a local preacher. He was an elder, ordained by Bishop



LANESBORO CHURCH AND PARSONAGE

Asbury, and the society with which he was connected was this year taken from the Brooklyn Circuit and connected with this circuit. In his younger days Lewis was known as an industrious and intelligent young man. He lived on that side of the Susquehanna River now embraced in Oakland, and near the Great Bend line. The place where he lived was called Susquehanna, and was three miles down the river from Lanesboro. Lewis was employed a great deal by John Holborn, who was led to admire his religious zeal. He accordingly advised Lewis to procure a license to preach in conformity with the rules of the Methodist Episcopal Church, Mr. Lewis being a firm believer in the doctrines of Methodism and fully competent to teach. He did so, and became a power in this territory. He was talented, laborious, and had much to do with the planting of Methodism in these parts.

The wealthiest member of the class to which Lewis belonged was Isaac Hale, whose daughter Emma married Joseph Smith, the founder of Mormonism.

In 1846 the circuit comprised "Lanesboro, a small place about three miles farther up the river, Starrucca in a ballroom, Thompson in a schoolhouse, Ararat, Tallmansville, Scott, Hale's Eddy, Woodmansee, Little York, etc., twelve places in all." This year the pastor sold \$1,000 worth of Book Concern publications on the circuit.

A short time before Rev. C. V. Arnold's death we asked him to give us the circuit as he served it. Here it is: Lanesboro Church, Susquehanna Schoolhouse, South Harmony Schoolhouse, Maple Grove Schoolhouse, South Windsor Schoolhouse, McKune Schoolhouse, Jenkins Schoolhouse, Ararat Schoolhouse, Hine's Corners Schoolhouse, Ira Cargill's house, Starrucca Church, Tallmansville Schoolhouse, Woodmansee Schoolhouse, Lake Como at Lakin's house, McClure Church, Gulf Summit Schoolhouse, Creek Settlement Schoolhouse, Bettsburg Springs Schoolhouse, Hill Lake Schoolhouse, and Starrucca Stone Quarry.

In 1851 Lanesboro and Susquehanna became a separate charge, and the Lanesboro Circuit went into history, Sanford Circuit becoming its successor. In 1855 the present Lanesboro charge appears.

The following charges have been formed from the old Lanesboro Circuit: Susquehanna, Thompson, Ouaquaga, Hale's Eddy, Lake Como, McClure, Sanford, and Lanesboro.

At Lanesboro meetings were held in barns in summer and private houses in winter until the log schoolhouse was built, when it was used for worship until the church was built.

The names of the original class, which was formed as early as 1812, cannot be given with certainty. However, it is known that John Comfort and wife, Nathaniel Lewis and wife, Isaac Hale and wife, Marmaduke Salisbury and wife, and James Newman and wife were members of it.

The church at Lanesboro was built in 1837, and first used for a quarterly meeting service on February 10 and 11, 1838. The building was erected by the community in general, but Mr. Lane, the largest contributor, advised deeding it to the Methodist church, because that was the only church organization in the vicinity. Until December, 1847, this was the only church within the bounds of the circuit.

In 1872 the building was repaired at a cost of \$700, and was

reopened on October 10, 1872, Dr. H. R. Clarke preaching in the morning and D. D. Lindsley in the evening. The sum of \$300 was raised during the day. In 1895 it was again repaired, this time at a cost of \$1,125. It was reopened on Thursday, December 5, 1895, Rev. J. O. Woodruff preaching in the morning and Rev. H. H. Wilbur in the evening.

In 1841 a parsonage was built about a half mile from the church. This became dilapidated and was sold about 1877 for \$600, at which time the present parsonage by the church was built, costing \$1,400.

Bethel Hill is one of the appointments of this charge and has a comparatively new church.

Stevens Point is another appointment of the charge. A new church was dedicated here on November 19, 1896, which cost \$1,900.

Pastorates

1833-34, D. Torrey; 1835-36, P. G. White; 1837, King Elwell; 1838, Alanson Benjamin; 1839, A. Benjamin, A. Calder; 1840-41, Philo Blackman; 1842-43, P. G. Bridgeman; 1844-45, David Davis; 1846, P. Bartlett; 1847, P. Bartlett, G. W. Leach; 1848, N. S. De Witt, G. W. Leach; 1849, N. S. De Witt; 1850, C. V. Arnold; 1851-54, with Susquehanna; 1855-56, S. G. Stevens; 1857, A. Brigham; 1858, W. Roberts; 1859, F. L. Hiller; 1860-61, G. R. Hair; 1862, F. Spencer; 1863-64, S. Barner; 1865-67, J. W. Hewitt; 1868-70, N. S. De Witt; 1871, R. J. Kellogg; 1872-73, A. F. Harding; 1874, S. W. Spencer; 1875, S. W. Cole; 1876-77, C. H. Jewell; 1878-79, J. W. Hewitt; 1880-82, J. R. Wagner; 1883-85, T. C. Roskelly; 1886-87, William Bixby; 1888, P. R. Tower; 1889-92, C. L. Rice; 1893-94, H. L. Hubbard; 1895-97, C. C. Vrooman; 1898-99, D. C. Barnes; 1900-03, D. L. Meeker.

LAURENS, N. Y.

Methodism sprang up here in the days of the Otsego Circuit, and when Otego Circuit was formed became a part of that circuit. In 1828 the Methodists and Presbyterians united in building a church in which the society worshiped until going into its own church, when it sold its interest in the union church to the Presbyterians.

On January 22, 1844, the society met in the schoolhouse for incorporation. John Phillips and Elkanah Johnson presided, and Elkanah Johnson, John Phillips, William Mosher, Samuel Patten-

gill, and George W. Powell were elected trustees of "The Laurens Methodist Episcopal Society." On February 23, 1844, Gideon Cornell deeded the society thirty-one rods of land, in consideration of \$100. The church was built on this lot the same season, costing \$1,500.

In 1868 the building was remodeled, galleries removed, and the pulpit put in the opposite end of the church, with some minor improvements. It was reopened on November 12, 1868, Rev. William Bixby preaching in the morning, Rev. J. L. Wells in the afternoon, and Rev. W. G. Queal in the evening. In 1884 \$1,350 was spent in building an alcove for the pulpit, reseating, and other improvements. It was reopened on December 11, 1884, Rev. H. M. Crydenwise preaching in the morning and Rev. J. N. Lee in the evening and conducting the dedicatory service. During the day \$300 was raised. In 1899 \$300 was spent in recarpeting, etc.

The parsonage is across the road from the church, and was built in 1871 on land purchased of William Strong for \$400.

On June 4, 1888, the society reincorporated. A. Davis and J. F. Newell presided at the meeting called for that purpose, and J. N. Mead, A. S. Allen, A. G. Davis, J. F. Newell, and L. A. Sergent were elected trustees of "The Methodist Episcopal Church of the Village of Laurens."

Stephen Strait and J. N. Mead have been members and officials here about fifty years.

Glorious revivals were experienced just after the church was built, and in 1850, 1882, 1889, and 1896.

John Phillips, Dexter Johnson, Jacob Richardson, George Brightman, and Philander Camp were among the members of the church when it was built.

Oneonta Plains is about seven miles south of Laurens and two miles west of Oneonta. We know nothing very definite about Methodism's early days here. The society is supposed to have been formed about 1820. The church was built in 1843 on a lot bought of Lyman Toles for \$150, and cost \$1,800. Prior to the erection of the church the society used barns in the summer and private houses in the winter.

In 1878 \$1,000 was expended in removing the galleries and other improvements. The reopening occurred on Thursday, December 12, 1878, Rev. G. W. Izer, of Cortland, preaching at 10.30 A. M.

The society met for incorporation on September 18, 1867. Sanford Shepherd and James C. Sheldon presided, and John M.

Packard, Sanford Shepherd, and James C. Sheldon were elected trustees. The corporate name of the society is "The Trustees of the Oneonta Plains Methodist Episcopal Church."

This class probably formed a part of Otsego Circuit, and subsequently a part of Otego Circuit.

From 1877 to 1882 it was a charge and served as follows: 1877-78, E. W. Lockwood; 1879, M. Dorr Sill; 1880, W. F. Albrecht; 1881, N. P. Ripley; 1882, E. B. Olmstead. In 1883 it was placed with Laurens.

Henry Shepherd and Aaron Richard have held official positions over thirty years.

Extensive revivals were experienced in 1870 and 1891.

Richardson Hill, now called Wilbur Lake, is about three miles from Laurens. The society is the result of a revival promoted by John Marble, a local preacher from Oneonta, assisted by his brother James, and Edward Shove, from the same place. The class was organized on November 10, 1854. Among the first members were Justus G. Richardson, Daniel Richardson, Sally Richardson, Elizabeth and Benjamin Richardson, Samuel, Amy A., and Edwin Peet, Benjamin and Mary Travis, Charlotte Peet, Charles T. Gifford, Mary Cooley, Henry R. Gifford, and Andrew Richardson.

On July 7, 1856, in consideration of \$50, William Richardson and wife Polly deeded to Simon Green, Justus G. Richardson, and Edwin Peet, trustees of "The Methodist Episcopal Society of Laurens, Oneonta, and Milford," a site for a church. The building 30x40, was dedicated the first Tuesday in January, 1857, and was erected mainly through the influence of Simon Green and Justus G. Richardson, and cost \$1,200. Justus G. Richardson was the first class leader.

In 1900 it was recarpeted and otherwise improved.

The class formed a part of the Laurens charge from its foundation until 1859, when it was placed with Oneonta, where it remained until 1863, and then returned to Laurens. Since 1883 it has held Quarterly Conference relations with Laurens, but its pulpit has been supplied by Rev. Henry Gifford, a local preacher who is now living at Oneonta, and who has been a member of the society many years.

In 1870 the society was visited by an extensive revival.

Pastorates

1848, G. C. Elliott; 1849, G. C. Elliott, E. Dennison; 1850-51, William Southworth; 1852-53, C. G. Robinson; 1854, D. C. Dutcher; 1855-56, H. S. Richardson; 1857, Samuel M. Stone;

1858-59, L. Bowdish; 1860-61, R. Townsend; 1862-63, A. Griffin; 1864, L. E. Marvin; 1865-66, B. B. Carruth; 1867-69, J. W. Mevis; 1870-72, H. N. Van Deusen; 1873-75, J. S. Southworth; 1876-77, B. P. Ripley; 1878, A. S. Clark; 1879-81, H. A. Blanchard; 1882, A. F. Chaffee; 1883-84, E. B. Olmstead; 1885-86, H. B. Benedict; 1887-89, D. Personeus; 1890, W. M. Shaw; 1891-93, W. H. Alger; 1894, M. S. Buckingham; 1895-96, E. E. Pearce; 1897-99, G. G. McChesney; 1900-02, W. S. Adams; 1903, J. R. Austin.

McCLURE, N. Y.

The information secured concerning this charge is very meager indeed. It is claimed that there was an appointment at Alexander Hill, not far from the McClure church, as early as 1830, perhaps earlier, and that the present society is the outgrowth of the class formed there. The territory formed a part of the Lanesboro Circuit until it became a charge in 1851, and was known as the Sanford charge until 1887, when it took the name of McClure.

A camp meeting was held at McClure Settlement in 1839 by Rev. George Peck, at that time presiding elder on Susquehanna District.

On September 11, 1843, at a meeting over which P. G. Bridgeman and Henry Bunker presided, the society became incorporated as "The First Methodist Episcopal Church in the Town of Sanford," and elected Henry Bunker, John W. Sheldon, Calvin Sheldon, Philip Underwood, and Peter Underwood trustees. On April 3, 1863, the society again incorporated, with Calvin Sheldon, Henry S. Gregory, John W. Sheldon, Stephen Post, and Jonas Underwood trustees. On March 15, 1873, the society again incorporated, electing James A. Johnson, Stephen B. Post, and Peter D. Underwood trustees, and taking the corporate name of "McClure Settlement Methodist Episcopal Church of Sanford."

The church was dedicated on October 27, 1849, Rev. D. A. Shepard preaching the dedicatory sermon at 11 A. M.

The parsonage is located at McClure.

Sanford is three miles north of McClure. The class was organized prior to 1850 and formed a part of Lanesboro Circuit. The church, which cost \$1,100, was dedicated on Saturday, August 6, 1859, at 2 P. M., Rev. William Wyatt preaching the sermon of the day. The site for the church was donated by Grover Pinney. The schoolhouse had been used by the society some years before the building of the church.

Danville is five miles southeast of McClure. The church is said to have been built thirty-five years ago, at a cost of about \$600.

Farnham is a schoolhouse appointment, three miles west of McClure. The class was organized in 1899 by the Rev. J. Humphrey, and contained eighteen members.

Pastorates

1851-52, R. S. Rose; 1853-54, G. W. Leach; 1855-56, F. Spencer; 1857, C. V. Arnold; 1858-59, W. Shelp; 1860-61, S. Barner; 1862, W. Smith; 1863-64, J. W. Hewitt; 1865, W. W. Welch; 1866-67, R. Varcoe; 1868-70, D. Williams; 1871-73, I. P. Towner; 1874-76, J. D. Bloodgood; 1877-78, S. W. Spencer; 1879-81, A. Wrigley; 1882-83, H. A. Blanchard; 1884-85, E. A. Baldwin; 1886, B. B. Carruth; 1887-89, R. C. Gill; 1890-92, C. C. Vrooman; 1893-96, J. H. Taylor; 1897-98, Jonathan Weston; 1899-1901, J. Humphrey; 1902-03, I. L. Bronson.

MASONVILLE, N. Y.

Since 1800 Masonville Corners has had Methodist services. At first the Methodist preachers came from the Susquehanna Valley. When Chenango Circuit was formed it became a part of that circuit, and at the organization of Bainbridge Circuit fell within its bounds. One writer claims that Masonville was with Bainbridge from 1822 to 1852. This cannot be, as it was one of the appointments on Deposit Circuit at its formation in 1833. It was not, however, in 1845. Just how long it was a part of Deposit Circuit we have been unable to ascertain. It is also claimed that Masonville was a part of Cannonsville Circuit for a while.

In 1852 "Masonville" was formed, which included Masonville, Groat Settlement (now Whitman), East Masonville, and Tacoma. The first appointment was from Bainbridge, and the last three from Cannonsville Circuit.

Groat Settlement and Tacoma are abandoned, the members having joined Masonville and Trout Creek. Work at Tacoma ceased about 1893. The Masonville charge now includes Masonville, East Masonville, and Bennettsville.

The Masonville church was built in 1851 at a cost of \$1,200, and was dedicated in the same year by the Rev. William Reddy. The trustees at the time were Harlow Bundy, Sanford Bundy, Festus Cleveland, Josiah Cleveland, Chandler Bartlett, and Mr. Foster, each of whom promised \$150 toward the enter-

prise—the balance of the \$1,200 being raised from the other members of the society. Festus Cleveland prophesied that the first service to be held in the new church would be his funeral service. The prophecy was fulfilled.

The building was remodeled and put into its present shape in 1872, at a cost of \$1,500. In 1879 a classroom was added to the church and some minor improvements made. One thousand dollars was spent in 1889 for stained-glass windows, tin roof, and other improvements, and in 1893 the audience room was recarpeted, relighted, and otherwise made attractive.

The society received \$2,500 from the estate of John Rifenbark in 1902, with the expectation of about \$700 more. He gave as the reason for his bequest that he owed all he was to the Masonville church, in which he was converted.

The first parsonage was about one half mile west of the village, and the lot contained two acres of land. This property was purchased in 1865 for \$1,500, and was exchanged in 1895 for the present parsonage property near the church, the society paying \$320 to effect the exchange.

Masonville has experienced a number of revivals. The revival of 1887-88, from which one hundred and forty-one probationers were received, was probably the largest revival in the history of the church.

East Masonville is a schoolhouse appointment four miles east of Masonville. Work began here at an early day, but we know nothing about its beginning. It was a part of Deposit Circuit in 1833, and subsequently a part of Cannonsville Circuit.

Bennettsville is four miles west of Masonville. The society here was organized on June 17, 1895, in a room of N. T. Morgan's residence, 14x18 feet, and had twenty-one members. Worship was continued in this room until July 1, 1896, when increased attendance made it necessary to hire the Bennett hall. A revival was soon held, which added to the strength of the class. In January, 1897, the society purchased the present property, a large house, originally a store, and one half acre of land, for \$330. By removing a partition a room was secured which will seat one hundred and thirty people. Some secondhand pews were purchased from the Methodist church of Nineveh, an organ and pulpit furniture bought, and some minor improvements made costing \$150. This gives the society a comfortable place for worship, a kitchen, and a room for prayer and social meetings.

Pastorates

1852-53, L. Hartsough; 1854-55, Joel Davis; 1856, R. O. Beebe; 1857, ———; 1858, A. Benjamin; 1859, ———; 1860, A. C. Smith; 1861, T. M. Williams; 1862, W. Southworth; 1863, Samuel Moore; 1864-66, Timothy Willis; 1867-68, G. M. Mead; 1869-71, R. S. Southworth; 1872-73, L. A. Wild; 1874-75, G. E. Hathaway; 1876, A. Brown; F. P. Taylor; 1877, A. Brown; 1878, A. F. Harding; 1879-81, C. W. Todd; 1882-83, H. H. Wilbur; 1884-86, C. H. Marsh; 1887-89, C. B. Personeus; 1890-92, J. H. Taylor; 1893-94, G. B. Stone; 1895, L. V. Wood; 1896-98, Joshua Brundle; 1899-1900, W. S. Wilcox; 1901-02, G. G. McChesney; 1903, A. A. Callendar.

MIDDLEFIELD, N. Y.

One of the earliest centers of Methodism in central New York was at Middlefield Center, which we will first notice. Here was the Peck homestead. We quote from Rev. J. K. Peck: "As the traveler takes his way from the village of Cherry Valley toward Cooperstown he will soon pass the birthplace [of George Peck], a little to the left of the turnpike, two miles east of Middlefield Center. . . . The family is a movable family, and the children are all itinerants. Their first move was one hundred miles toward the northwest in a straight line, but a good many more miles than that by any road they could then travel. Their next move was to be only two miles. So, selling their land, house, and shop, they packed up their goods and chattels and went to Middlefield Center. The house had already been built on the knoll at the right of the turnpike and several rods from it. The plot was a triangle, with its eastern corner at the place where the schoolhouse now stands, and where it has stood for nearly ninety years. The northern corner was where the great elm tree now stands, and has stood since the family moved there. The south corner is where the present line fence makes a corner with the road line, a hundred feet or so from the foot of the little hill which is descended as soon as one passes the schoolhouse on the way to Cooperstown. Eight years ago, or in the summer of 1886, I walked over and around that triangular farm and stood under the spreading arms of that ancient elm and walked around the schoolhouse. I approached the ancient well almost breathlessly, and asked my friend, 'Is this really the Luther Peck well?' And he responded promptly, 'It certainly is.' I looked down into its depths for several seconds and grasped an apple that

hung on a limb that reached out over the well, so that the apple would have fallen into the water if it had been shaken from the tree. There had hung the old oaken bucket, the ironbound bucket that had made its hourly trips into the deep shaft and as often returned laden with the cool beverage, and I knew that the ironbound bucket was bound by the bands that Grandfather Peck made, and I knew further that all the sons and daughters of Luther Peck had seen their faces reflected from the surface of that natural mirror in its stone frame and that they all had slaked their thirst from its healthful waters; and I knew further that every itinerant minister that had traveled along that old turnpike for seventeen years had drank from that well. There Freeborn Garrettson, Jonathan Newman, David Dunham, Matthew Van Dusen, Benoni Harris, the odd and strange, short and loud-voiced; Benjamin Bidlack, the warrior; Asa Cummings, Seth Mattison, and a great many others, had drank from that well and gone. The silent face of the water could not speak to me, and it told no story. Rachel had met her lover often at this well, and so had Martha. Father White and Loren Grant had drank there, the former the spiritual father of nearly all the family, and the latter a very near friend of all the children. On this little three-cornered farm, in the home where love reigned supreme, were born Andrew Peck, William Peck, and Jesse Truesdell Peck—Andrew, April 29, 1800, the firstborn in the nineteenth century;* William, December 7, 1802, and Jesse T., April 4, 1811; Mary, Anna, and Susan were also born here."

In October, 1802, William Colbert was presiding elder of Albany District, and visited Otsego, stopping at Daniel McCollum's, at whose house he preached. McCullom's house was the regular preaching place. Prayer meetings were also held there on Sundays when there was no preaching service. It was in this man's house that George Peck made a public profession of religion.

Alexander McCollum settled on Red Creek, and his farm is now called the White farm. Daniel McCollum, his son, was stolen by the Indians when he was but two years of age, in 1778. After a number of years he was discovered by his parents and brought home. He married, and his father gave him a farm. His long captivity incapacitated him for successful business, and he lost his property. He subsequently published a narrative of his life among the Indians. McCollum's home was not a great distance from the Pecks.

* Mr. Peck held that the nineteenth century began in 1800.

Isaac Green, who was born in Greenwich, Mass., in 1757, purchased land about three quarters of a mile north of Middlefield Center. He had ten girls and two boys. His home was an itinerant's home. Gardner Blair was from Massachusetts, and settled on the Bowers patent in 1787. His home, and that of his son Joseph, was about four miles southeast of Middlefield Center. Meetings were held at Green's and Blair's occasionally, and in later years at Mr. Peck's, after he built his frame house.

On September 21, 1803, Mr. Colbert rode to Joseph Blair's, and on the 22d went to Middlefield Center, "and at night Samuel Budd preached, and I spoke after him. In this place there appears to be a very happy society."

On November 12, 1803, the quarterly meeting for Otsego Circuit was held in Middlefield, and on this day Mr. Colbert records his arrival "at Joseph Blair's, cold and weary, about two o'clock, and found that the quarterly meeting, for convenience' sake, was held at our friend Isaac Green's, in the neighborhood; but as we supposed the meeting would be ended before we could get there, we kept the house. At night we had a tedious Conference. May the Lord restore peace to the societies!"

"Monday, 14th, spent at Joseph Blair's, and in the evening a few assembled to hold a prayer meeting. Several of our sisters were carried away with ecstasies of joy. I cannot but make mention of the sorrows of Sister Green, on account of her hardened daughter, Sally. Never did I see a mother in such agony for the salvation of a daughter. She prayed for her until she fell four or five times; and all this, with the awful warnings and loving entreaties of others, brought not this stubborn mortal on her knees." Sally afterward came into the kingdom of Christ.

When Benjamin Bidlack served Otsego Circuit he moved his family to Middlefield. He "occupied a parsonage which was built, perhaps, for his special account. But such a parsonage as it was! The location was in a field, at a distance from the road, in a most isolated and unfrequented locality. At the east were stretched out fields, and a few farmhouses were visible at the distance of one or two miles. At the west lay a deep gorge in a steep slope of the hill, across which was the old graveyard. At the south a deep dell, covered with a growth of large white pine and hemlock trees, through which murmurs Red Creek, and at the north and west two houses within a quarter of a mile. The parsonage was built of large pine logs, slightly hewed on the inside, with the openings between them chinked and plastered with mud. It was roofed with boards and slabs, and was

about 14x16 feet in size. Here remained the preacher's family alone during his long absence upon his circuit." Rev. J. K. Peck locates this house thus: "The Bidlack parsonage would be several rods from the schoolhouse. A straight line drawn from the schoolhouse to the left of the hotel, crossing the road and creek, and on twenty rods from the creek, would be about the spot."

All of this concerns a class, once thrifty, which has passed out of existence. There is now no Methodist society at Middlefield Center.

Middlefield, for many years called Clarksville, is over the hill, and in a valley about six miles from Middlefield Center. It with Westville constituted a charge a while. Subsequently Gailor Hill and Middlefield formed a charge. During Rev. Mr. Talbott's pastorate a revival on the charge added twenty-five to Gailor Hill and fifty-eight at Middlefield.

In 1831 Middlefield was a part of the Cherry Valley Circuit, and in 1835 was separated from that circuit and became an appointment, with outlying preaching places. In 1851 Middlefield, Pleasant Brook, Gailor Hill, and South Valley constituted the charge. In 1852 Middlefield, Westville, and Pleasant Brook formed the charge, and now Middlefield has Pleasant Brook and Roseboom as out-appointments.

On February 5, 1828, the society met at the home of Benjamin D. North, in the village of Clarksville, and incorporated as "The Trustees of the First Methodist Episcopal Society in the Town of Middlefield," electing Daniel Gilbert, Daniel North, Nathan Baley, Daniel Munroe, Benjamin D. North, and Marcus Gilbert trustees. On November 10, 1828, George Clark deeded the society two acres of land in consideration of \$1, with this proviso in the deed: should the Episcopalians establish themselves in Clarksville and demand it, one half of the lot is to be given to them.

We have no record of the building of the church, but on Thursday, November 15, 1860, after being enlarged and improved, it was reopened. Rev. John Shank preached in the morning, Rev. William McDonald in the afternoon, and Rev. J. T. Crippen in the evening.

The first parsonage was on the opposite side of Cherry Valley Creek from the church, and nearly a half mile away. That was exchanged for a property near the church. In 1892 the house was moved off, the foundation enlarged, and the present house built, costing \$1,200.

Roseboom is about five miles north of Middlefield. This society was formerly a part of Cherry Valley charge. On February 13, 1861, the society met in the schoolhouse for incorporation. William Marks and Harmon Howland presided at the meeting. Michael Gates, Gilbert A. Fox, William Rury, Harmon Howland, and Richard Frink were elected trustees of "The Methodist Episcopal Church of Roseboom." The church, which cost \$1,000, was erected in 1861, and dedicated on January 10, 1862, Rev. J. T. Wright preaching in the morning, Rev. G. Bridge in the afternoon, and Rev. J. T. Crippen in the evening.

Pleasant Brook, or Hallsville, class is of long standing. On March 29, 1847, the Episcopal and Protestant Methodists met at the schoolhouse and incorporated "The First Methodist Union Church of Hallsville," electing Daniel Eldred, James Brown, Lewis Gillett, Israel Snyder, and Sumner Pearson trustees. The Union Church was built that year.

In 1866, the two societies failing to agree, the Methodist Episcopal society sold its interest in the church to the Protestants, and on August 6, 1866, secured by deed half an acre of ground from Fayette Gardner for \$125. A church was built which cost \$3,000, and was dedicated on November 8, 1866, Rev. Messrs. Bixby and Wells preaching the sermons of the occasion. This church was burned on May 15, 1901.

On September 11, 1902, the society met at the Methodist Protestant church for incorporation. Rev. T. J. Vaughn presided, and Oziar Winne, Othello Low, Oziar Eckerson, John G. Eldred, Irving Brown, and Riley J. Warren were elected trustees of "The Methodist Episcopal Church of Pleasant Brook, N. Y."

Pastorates

1835-36, J. P. Backus; 1837, Isaac Grant; 1838, L. Salisbury; 1839, L. C. Weaver; 1840-41, J. Soule; 1842-43, H. Halstead; 1844, Jacob Brooker; 1845, A. Brown; 1846-47, William Southworth; 1848-49, D. T. Elliott; 1850, Wesley Fox, Amos R. Wells; 1851-52, A. E. Daniels; 1853, D. Davies; 1854, J. Dwelle; 1855, W. Burnside; 1856-57, W. C. McDonald; 1858, H. F. Rowe; 1859-60, D. Potter; 1861, L. E. Marvin; 1862-63, J. Davies; 1864, S. H. Hill; 1865-67, H. V. Talbott; 1868, D. R. Carrier; 1869-70, H. M. Crydenwise; 1871, W. B. Thomas; 1872, John Pilkington; 1873-74, George Parsons; 1875-76, J. H. Boyce; 1877-78, S. Homan; 1879-80, T. F. Hall; 1881, J. S. Southworth; 1882-84, A. Wrigley; 1885, J. K. Peck; 1886-87,

W. R. Turner; 1888, R. P. Christopher; 1889-90, H. A. Williams; 1891-94, C. W. Babcock; 1895-97, P. G. Ruckman; 1898-1900, E. B. Singer; 1901-03, T. J. Vaughn.

MILFORD, N. Y.

The introduction of Methodism into Milford is romantic. Major Badger, who held the chief office in the town, was a deist and an opposer of the Christian religion. His influence was great. In the winter of 1817-18, while he was in Albany on business, his wife came under the influence of Methodism by attending services in an adjoining town. Fearing her husband, she withheld this from him. On Mr. Badger's return he was persuaded by Mr. Marvin to attend a Methodist service in an adjoining town. He was favorably impressed and, to the surprise of his wife, invited the preacher to make an appointment at Milford, and put up with him. The appointment was made, and the service was held in the schoolhouse. The people were so favorably impressed that Mr. Chase was invited to make Milford a regular appointment on Otsego Circuit, which was done. A revival ensued, in which Major Eddy, father of Rev. L. A. Eddy, of Oneida Conference, and Major Badger were converted, among others. Major Badger became a consistent and ardent Methodist. A society was organized at once.

This was not the first attempt to plant Methodism here. In 1812 Rev. Ebenezer White attempted to open work here, but was so abused and illtreated by a mob that he had to desert the town. (See Otsego Circuit.)

Preaching services were held in the schoolhouse until the society built a church. Quarterly meetings were frequently held in barns during the summer time, and were seasons of great spiritual power.

The society met at the schoolhouse in Milford on January 8, 1839, for incorporation. Rev. Isaac Grant and Albert Westcott presided, and Asa Eddy, Daniel Barney, Andrew Shute, Jonas Perry, and Richard Swartwout were elected trustees of "The First Methodist Episcopal Church of the Town of Milford."

On February 22, 1839, Lawrence McNamee deeded the society the lot upon which the church stands for \$350. The church cost \$1,500, the society contributing material, work, and money as needed, and was dedicated in December, 1839. The building was 36x50 feet, with a dome covering the bell, and the typical inside furnishings—gallery, high pulpit, and pews with doors.

The trustees and their families constituted the majority of the members at the time the church was built.

The first general repairs to the church were made in 1869, at which time the church was enlarged by an addition of eighteen feet to the rear, the building was raised and a basement constructed for prayer and Sunday school work, and the auditorium refurnished, the whole costing \$3,899.28. The church was re-opened on Thursday, December 23, 1869. Rev. R. Nelson, D.D.,



MILFORD CHURCH

preached at 11 A. M., from 2 Cor. iii, 18. Rev. William Searls followed the sermon with a financial statement and solicited funds, and \$1,500 was raised in a little while. In the evening he preached from Rom. viii, 3.

In 1877-78 the building was again repaired at a cost of \$3,000. A new foundation, alcove for the choir, steeple made taller, basement fitted up, audience room repapered and kalsomined, and memorial stained-glass windows inserted to the memory of Alexander H. Cooper, John and Olive Shute, George Van Dyke, Daniel Barney, Asa and Sibyl Eddy, James Shute, Levi and Laura Stewart, Martin and Sarah Marvin, Our Fathers and

Mothers; and three windows were the gifts of Mr. and Mrs. W. D. Stickney, Mr. and Mrs. A. Cronkite, Mr. and Mrs. William Temple. The expense was fully provided for before the reopening, which was on January 3, 1878. Dr. H. R. Clarke preached the reopening sermon, Revs. A. Griffin and W. G. Queal being present and assisting in the service.

During the fall and winter of 1880 some repairs and changes were made to accommodate a new pipe organ, which cost \$1,600, the gift of Mrs. Mary S. Brooks. The church was painted, new sidewalks laid, iron fence built, and some smaller improvements made, costing \$400. The organ recital occurred on January 4, 1881.

In 1892 \$600 was spent in repainting, repapering, recarpeting, and reroofing the church.

In November, 1897, new furnaces were purchased and the basement painted and papered at a cost of \$375, and the following year the church was painted by the Ladies' Aid Society at an expense of \$180.

On April 1, 1858, Delos Bartlett and wife Jane, in consideration of \$1,000, deeded the society the parsonage property, which contains seventy-eight perches of land. The house was very much improved in 1895 by an outlay of \$600, and in 1898 \$100 was spent in interior improvements.

Milford formed a part of Otsego Circuit until made an appointment in 1849.

The Sunday school was organized several years before the church was built, Peter Bromfield being the first superintendent. He was succeeded by Albert Westcott, and he by John Eddy, brother of Rev. Lyman Eddy, who was superintendent many years, and was so devoted to his work that he would return from New York or Philadelphia, when away on business, in order to be present at the Sunday school. Since his work closed Marvin Clark, George Marvin, Andrew McLean, Andrew Spencer, S. N. Saxton, and S. H. Sherman have filled the office.

Jesse Eddy was the first class leader. He was followed in office by Levi Stewart, a county judge of ability, Daniel Barney, and Erastus Soule. The last-named served over sixty years, and was greatly loved. Nathan Youmans is his successor.

A great revival occurred here in the spring of 1836. The converts of this meeting formed the mass of the membership who were instrumental in building the church in 1839. Judge Levi Stewart, Albert Westcott, Mrs. Reuben Nelson, Mrs. Eliza Sayer, and Julia Shute were among the number. Another work

of grace of great power occurred in 1846-47. The revival of 1857 added considerable strength to the society, Walter Stickney and wife and David Wilbur and wife being among the converts.

An eight-weeks' meeting began in January, 1877, in which one hundred professed conversion, seventy were received at one time, and fifty-one were baptized at one service.

Several revivals have been successfully promoted before and since, but none so extensive in results.

Portlandville was a part of this charge many years.

Several camp meetings have been held at this place.

Westville Methodism began in 1828 in a log schoolhouse situated upon the Jared Sibley farm, on the west side of Cherry Valley Creek. Prayer meetings were first held and continued to be held for some years with occasional preaching services. The class when organized consisted of Orin Sibley, Charles Sibley, Mary Ann Jewell, Esther Jewell, Theron Denton and wife Mary, Homer Denton, Anna Howland, James Van Valkenburg and wife Angelica. Theron and Homer Denton were converted at a camp meeting on Elk Creek, and were prominent in church work many years.

In 1835 Rev. James P. Backus conducted a revival here, the meeting beginning in the red schoolhouse that had taken the place of the log schoolhouse, and situated about a half mile farther down the creek. The congregations soon became so large that the schoolhouse would not contain the people. The Baptists opened the doors of their church, and the meetings were taken there, the Baptist pastor cooperating in the work. Rev. Joel Denton, an honored local deacon, was converted at this time. James and Harvey Eggleston, Delia and Louise Northrup, and S. N. Saxton were among the converts. Following this revival regular preaching services were established, and supplied from Middlefield. In summer quarterly meetings were held in Elijah A. Newton's barn, across the road from the old schoolhouse, and were attended by large numbers and great spiritual fervor.

On January 29, 1849, the society met for incorporation. Raymond Saxton and James Hooker presided, and Raymond Saxton, Hiram Baldwin, Simeon N. Saxton, John S. Garlock, Rodolphus Newton, and Andrew Bice were chosen trustees of "The First Methodist Episcopal Society of Westville." The lot for the church was donated by Elbert Coats and deeded to the so-

ciety on March 19, 1850. The church was built by contract for \$1,000 by John S. Garlock in the summer of 1849, and dedicated on January 17, 1850, by Rev. Lyman Sperry. On the day of dedication \$300 was raised to pay the balance of cost. The dedication was followed by a revival which continued one hundred nights. The whole community was thoroughly awakened and many added to the church, among whom were Aaron, Theron, and Henry Baldwin, James Cossart, Benjamin Osborn and wife, William Nellis and wife, and Samuel Bates and wife.

During the summer of 1870 the building was enlarged by an addition of twenty feet on the rear, the interior remodeled, a new organ purchased, and other improvements made, at an expense of \$2,700. The church was reopened on October 27, 1870, Rev. B. I. Ives preaching in the morning and Rev. W. N. Cobb in the evening. Rev. Joel Denton fell from the church during these repairs, and has been unable to work since, having been a great sufferer. Some minor repairs have since been made, among which was its repainting in 1898.

The parsonage lot was bought of George J. and Anna Maria Phillips for \$100, and the parsonage built in 1854, at a cost of \$800. It has been kept in good repair, and is now rented and the income used in church work.

Besides the two great revivals mentioned, the revivals of 1857 and 1886 ought to be named as more than ordinary. Several successful ingatherings have since been enjoyed.

Theron and Joel Denton were early class leaders. S. N. Saxton was leader nearly forty years, when he was succeeded by his son James.

The Sunday school was organized in 1830.

Westville was an appointment on the Middlefield Circuit until 1853, when it became a charge. It had been the residence of one of the pastors of the circuit several years prior to this.

We give the pastorates from 1853 to 1886 when it became a part of Milford charge: 1853, M. Marvin; 1854 (with Westville this year), J. Dwelle; 1855-56, W. R. Lynch; 1857-58, George Parsons; 1859-60, S. Hill; 1861-62, H. F. Rowe; 1863, L. E. Marvin; 1864-65, C. D. Mead; 1866-67, James N. Platt; 1868-69, H. A. Blanchard; 1870, J. C. Shelland; 1871, A. W. Thompson; 1872, J. L. Wells; 1873-74, S. H. Hill; 1875, A. F. Harding; 1876-77, W. B. Thomas; 1878, T. F. Hall; 1879, E. W. Lockwood; 1880-81, H. H. Wilbur; 1882-83, N. B. Ripley; 1884-85, W. Bixby.

Metcalf Hill was a preaching place on Westville charge a number of years, and for a short time Portlandville, Coopers-town Junction, and Westville formed a charge.

Crumhorn Valley, or Platt Hollow Church, was an afternoon appointment of Westville from 1854 to 1887. Prior to forming a part of Westville charge it was supplied from Schenevus Valley. The home of Rev. Nathan Bangs was by the side of this church, and his widow lived here some years after his death. The society was organized in 1840, and the church was built in 1841. It was remodeled in 1867, and rededicated on Wednesday, February 12, 1868, by Rev. W. Bixby. The building was destroyed on September 7, 1887, by a cyclone. It is said that not a stick was left of it.

Pastorates

1849, J. T. Wright; 1850-51, Robert Fox; 1852-53, George C. Elliott; 1854-55, William Southworth; 1856-57, L. C. Queal; 1858-59, W. G. Queal; 1860-61, J. W. Mitchell; 1862, L. Hart-sough; 1863-64, William Watson; 1865-66, C. T. Moss; 1867-68, J. L. Wells; 1869, A. Griffin; 1870-72, W. G. Queal; 1873-75, H. N. Van Deusen; 1876-78, A. B. Richardson; 1879-81, D. C. Olmstead; 1882-83, J. B. Sumner; 1884, F. L. Hiller; 1885-87, S. Jay; 1888-89, G. T. Price; 1890-91, J. W. Mevis; 1892-96, N. B. Ripley; 1897-1901, F. H. Parsons; 1902-03, W. H. Alger.

MOUNT VISION, N. Y.

A class was formed on Bowe Hill, east of Mount Vision, about 1800. Among its members were the Bowes, Bissells, Lanes, and others, and it was a flourishing society.

About 1802 or 1803 a society was formed west of Mount Vision and was known as the Methodist Hill society. The location is now known as the Fall Brook neighborhood. This society figured prominently in the building of the church at Mount Vision. For some time the society used the schoolhouse. On November 29, 1837, the society met at Jacksonville (the name the village carried for years), in the town of Laurens, for the purpose of incorporating. Rev. Calvin Hawley presided, and Henry Mosher acted as secretary, and Orin Wilcox, Caleb Armstrong, Dennis Barnard, Henry Mosher, and Harvey Keyes were elected trustees. The corporate name of the society is "The Trustees of the First Methodist Episcopal Church in Laurens." The church, which was 31x44 feet and without cornice or

steeple, was built in 1838, at a cost of \$950. It had a gallery for the choir.

The following were members of the class at the time the church was built: Orin Wilcox, Thompson Keyes, Henry Mosher, Caleb Armstrong, Elisha Armstrong, Benjamin Green, James Eaton, Erastus Gardner, Willis E. Gardner, Daniel Bowe, Asahel Brooks, Joshua Duley, Adam G. Bratt, John L. Keyes, Betsy Wilcox, Mary Keyes, Diantha Mosher, Betsy Armstrong, Ponnind Armstrong, Marian Bowe, Mary Brooks, Sally L. Eaton, Betsy Green, Misses Duley and Bratt, and Catharine Kenyon.

Daniel Bowe, from Bowe Hill, was the first class leader, and



MOUNT VISION CHURCH

Henry Mosher was the first Sunday school superintendent. He was succeeded by Daniel Wilbor.

It is claimed that this society had the best choir in that section. It was led by Elihu Lane, who sang tenor and played the bass viol, this being the only instrument used. People came from a distance to hear this choir of fifteen voices sing.

The church was rebuilt in 1846. Ten feet were added to its length, a cornice and belfry added to the building, the inside greatly improved, and a bell put in, at a total cost of \$1,200.

In 1860 the building was painted and papered.

In 1867 the building was raised and a basement constructed, and the auditorium improved. N. G. Hall was the builder. The repairs cost \$1,400. The reopening occurred on Thursday, August 8, 1867, Rev. William Bixby preaching in the morning and Rev. J. L. Wells in the evening. During the time the repairs were in progress the society worshiped in the Baptist church by invitation.

In 1882 the building was again remodeled. The repairs consisted in new pulpit and furniture, new pews, carpets, cushions, chandeliers, and an alcove for the choir. The pulpit Bible was presented by H. C. Cunningham, of Port Jervis, who attended Sunday school here when a boy. The improvements cost \$1,100, \$200 of which was raised on the day of reopening, December 28, 1882. Revs. F. L. Hiller and William Bixby preached the sermons of the occasion. A village camp meeting followed the reopening. The trustees at this time were T. M. Green, Seth Gardner, Landin King, H. Van Buren, and Harvey Gardner.

In November, 1866, the trustees met to consider the securing of a parsonage. It was decided to buy a house already built. On March 1, 1867, Arnold Carr and wife Elizabeth, in consideration of \$1,300, deeded to Silas Marlett, Cornelius Lane, David Wilbur, Seth M. Bissell, and Brice Shove, the trustees, the present parsonage property, which contains half an acre of ground. In 1889 the parsonage was thoroughly rebuilt, and in 1894 a new barn was built, costing \$240.

In the winter of 1867 the society experienced the greatest revival of its history.

This place formed a part of Otsego Circuit until the formation of Hartwick charge in 1848, when it constituted a part of that charge. It remained with Hartwick until 1898, when it became an appointment. For a long time the pastors of Hartwick charge alternated in place of residence between Mount Vision and Hartwick.

Gardnertown is a schoolhouse appointment about four miles northwest of Mount Vision. Work was opened here in the spring of 1898 by the Mount Vision pastor. A preaching service is held biweekly.

Pastorates

1898-99, T. B. Miller; 1900-01, W. L. Linnaberry; 1902-03, E. Colwell.

NORTH SANFORD, N. Y.

North Sanford was first on Bainbridge Circuit, then with Masonville, afterward with McClure, and in 1884 appeared as an appointment. The society met at the Anthony schoolhouse on February 9, 1873. Charles S. Martin and Francis M. Bixby acted as judges. Francis M. Bixby, Andrew Williams, and Hiram Blowers were chosen trustees, and the society became incorporated as "The Methodist Episcopal Church of North Sanford."

The lot for the church was donated to the society by the Cummings sisters, and was valued at \$100. The church was built in 1873, and dedicated in June, 1873, by Rev. H. R. Clarke. The building was improved in 1889 at an expense of \$263, and in 1900 \$660 was spent in purchasing new pews, pulpit and chairs, carpets, stoves, papering, painting, Bible, and communion table. The church was reopened on January 6, 1901. Rev. E. N. Sabin preached the sermon, and Rev. T. F. Hall conducted the dedicatory service. No money was raised on the occasion, as all had been previously secured.

Prior to the building of the church, services were held in the Wheeler schoolhouse, one mile south of North Sanford.

The parsonage property was purchased in 1886, at a cost of \$850.

The Ladies' Aid Society has been very helpful in raising funds.

The present trustees are B. A. Colwell, George Bilby, Lafayette Bilby, Oscar Broad, Martin J. Swart, Barton Springer, D. Baker, and Herbert Peck.

This church has been a revival church, almost every pastor having an ingathering.

East Afton is four miles north of Sanford. The class was formed by Rev. L. V. Ismond, who was on the Bainbridge Circuit in 1867-68. Meetings were held in private houses and the schoolhouse some time. The lot for the church was donated by a Mr. Hyatt, and was valued at \$100. The church cost \$2,600, and was dedicated by Rev. W. N. Cobb. Within a few years it has been quite thoroughly repaired.

This class was with Bainbridge a while, subsequently with Masonville, and finally put with North Sanford.

Russell Hill is a schoolhouse appointment about four miles from Afton and three from North Sanford. It was supplied with

preaching from Afton for a few years. A Sunday school has been in successful operation for many years. Le Grand Russell, Esq., and his family have been a prominent factor in the work at this point.

Pastorates

1884-85, B. N. Butts; 1886-87, T. C. Roskelly; 1888-90, T. Burgess; 1891, C. H. Reynolds; 1892-93, W. F. Boyce; 1894, J. J. Henry; 1895-97, B. F. Larabee; 1898, E. N. Sabin; 1899, William Mountenay; 1900-01, A. H. Whitaker; 1902-03, W. H. Crawford.

OAKLAND, PA.

The Oakland class was formed in 1872, and in 1873 a chapel was built on State Street, in the north end of the borough. In 1884 thirty members took their letters from Susquehanna and legally organized the Oakland church. The first trustees were S. P. Moore, J. L. Councilman, Joel D. Brown, William Frank, Gilbert Hawkins, George Badgley, and William Eastwood. In 1896 the society purchased the present church on Westfall Street, in the south end of the borough, of the Evangelical Association, paying \$800 for the same—\$25 in cash and a mortgage of \$775. It was built in 1881. Nothing further was paid on the contract until October, 1900, when the church was dedicated, and \$1,135 was raised, enough to pay the principal, accumulated interest, and about \$300 for repairs. The repairs consisted in finishing the basement for Sunday school and social purposes and introducing city water.

The Willing Helpers and Young Ladies' Auxiliary are valuable helpers in financial work, and the Leagues strong helpers in their sphere.

In 1900 a revival added about thirty to the society.

The purchase of the present property caused a split in the society, about one third of the society remaining at the old church and holding the property.

It is claimed by some that there was a class here earlier than 1872, which belonged to the Lanesboro Circuit, called McKune's. (See Susquehanna.)

Preaching services were conducted by the Susquehanna pastors until 1881, when Oakland became an appointment.

Pastorates

1881, W. B. Kinney; 1882, C. S. Alexander; 1883, G. C. Jacobs; 1884-85, G. W. Leach; 1886, T. M. Furey; 1887-88, A. C. Sperry;

1889-93, A. Eastman; 1894-95, B. R. Hanton; 1896-97, W. R. Cochrane; 1898, F. N. Smith; 1899, W. L. Linnaberry; 1900-03, W. M. Bouton.

ONEONTA, N. Y.

The class at Oneonta is believed to have been formed in 1830 by Rev. George Harmon, who was the presiding elder of Chenango District. He came to Oneonta upon the solicitation of David T. Evans. The class consisted of about fifteen members, among whom were Elias Brewer, D. T. Evans and wife, D. T. Clark and wife, Jacob Deitz, Esq., and wife, and Caleb Potter and wife. Meetings were held in the village schoolhouse, and D. T. Clark and D. T. Evans were the first class leaders.

Its preachers were from the Otsego Circuit until 1833, when the Otego Circuit was formed. It then became a part of the Otego Circuit, where it remained until 1848, when it became an appointment.

On July 25, 1836, the society met for incorporation. Rev. Alvin Torry presided, Calvin Maples was clerk, and Jacob P. Van Woert and Samuel N. Richards were judges of election. Abraham Ward, Ira Shepherd, Jacob P. Van Woert, Jehiel Lamb, and Philip Lobdell were elected trustees of "The Emory Chapel of the Methodist Episcopal Church in Oneonta." On June 10, 1851, the society reincorporated at a meeting held in the church, over which Edward B. Shove and Jacob P. Van Woert presided. Elias F. Brewer, Jacob P. Van Woert, Elisha Shepherd, Tromer McCall, and David Bennett were chosen trustees, and the corporate name of the society changed to "Trustees of the Methodist Episcopal Society of Oneonta Village."

In 1840 a revival was held in the schoolhouse, in which many were converted. In the fall and winter of 1843 another revival service was held in the schoolhouse. Many young people were converted, some of them among the best and brightest of the village. This greatly strengthened the society. During the years in which the society worshiped in the schoolhouse Timothy Potter, a local preacher, was class leader for a while. He was succeeded by Caleb Potter, of whom Rev. Benjamin Shove said that in all of his wide and varied knowledge of class leaders he never knew his superior.

In 1848 the pastor raised funds with which to buy the site for the church, which was deeded to the society on March 31, 1849, by Robert W. Hopkins and wife Catharine for \$80. The trustees at this time were Jacob P. Van Woert, Noah W. Ripley,

Ebenezer Soule, and Elias F. Brewer. The church, costing \$1,500, was built in 1849 and dedicated on November 29 of that year. Rev. L. Sperry preached in the morning from Psa. xcv, 5, Rev. D. W. Bristol in the afternoon from Matt. vi, 33, and Rev. J. T. Wright in the evening from Rev. vi, 17. The sum of \$300 was raised during the day to liquidate the indebtedness.

This year is noted as the year of the great revival. A union meeting was conducted by Rev. A. B. Earle. The results greatly



ONEONTA CHURCH

strengthened all the churches of the town. This was the revival in which W. H. Olin was converted.

In 1868 and 1869 a new church was built, 44x88 feet, containing a bell weighing sixteen hundred pounds. On May 12, 1868, W. H. Hopkins deeded the society a house and lot adjoining the church for \$3,200. The parsonage and church enterprise cost \$14,000, \$5,500 of which was raised on the day of dedication, Thursday, June 3, 1869. The church was dedicated by Rev. W. N. Cobb, assisted by Rev. B. I. Ives.

In 1886 the church was enlarged and put into its present shape at a cost of \$12,751. The dedication occurred on January 12, 1887. Bishop E. G. Andrews preached at 2 P. M. from John iv, 24. After the sermon \$1,926 was raised to completely provide for the repairs. Hon. David Wilbur presided at the evening service, and Rev. W. H. Olin, D.D., gave the address of the evening, in which

he said that in 1851 Otego Circuit was composed of Otego, Clipknockie (Oneonta), and Crafttown. Brief addresses were made by Revs. Y. C. Smith, D. C. Olmstead, A. Griffin, and H. N. Van Deusen. Dr. Olin was mistaken in the date.

In 1894 \$1,000 was spent in recarpeting the auditorium and refurnishing the basement.

In 1881 a new parsonage costing \$2,000 replaced the old one.

Mr. George I. Wilbur donated the society four shares of the Oneonta Water Company stock, and in 1891 the house which is used by the presiding elder.



ONEONTA PRESIDING ELDER'S HOUSE

Mrs. David Wilbur presented the church with a pipe organ costing \$3,500 in 1895. In order to install it \$1,800 was expended in enlarging the building.

Oneonta entertained the Conference in 1875, 1888, and 1897.

For the purpose of establishing a mission church the society purchased a lot on Valley View Street of Reuben Reynolds and Fred Wilcox, paying \$700 for the same. The society still holds the lot.

Pastorates

1848, W. C. McDonald, E. Dennison; 1849 (with Laurens this year), G. C. Elliott, E. Dennison; 1850, Joseph Shank; 1851, J. M. Searles; 1852-53, Justus Soule; 1854-55, C. G. Robinson; 1856-57, W. G. Queal; 1858, S. M. Stone; 1859, D. L. Pendell, S. M. Stone; 1860, D. L. Pendell; 1861-62, George Parsons; 1863-64, Platt T. Hughston; 1865-66, H. N. Van Deusen; 1867-69, R. W.

Peebles; 1870-71, A. Griffin; 1872-74, I. N. Pardee; 1875-77, W. B. Westlake; 1878, Y. C. Smith; 1879-81, A. B. Richardson; 1882-84, D. C. Olmstead; 1885-87, A. B. Richardson; 1888-92, O. H. McAnulty; 1893-97, J. E. Bone; 1898-1900, H. C. McDermott; 1901, J. B. Sweet; 1902-03, H. Tuckley.

OTEGO, N. Y.

This territory was originally in the Otsego Circuit, where it remained until the Otego Circuit was formed in 1833. One writer claims that the Otego Circuit "comprised the towns of Sidney, in Delaware County, and Unadilla, Otego, Oneonta, Laurens, Mil-



OTEGO CHURCH

ford, and Maryland, in Otsego County, a distance along the Susquehanna River of about thirty-six miles in length and an average of about twelve miles in width."

We quote from a letter received from Rev. Joseph Hartwell: "In 1839 Otego Circuit included the following appointments: Laurens, Schenevus, Portlandville, Oneonta, Sidney Plains, Unadilla Center, Sand Hill, Cunningham, Otsdawa, and Lane Hill. There were two plain churches on the circuit at that time. At Oneonta we preached in a small wood-colored, dirty school-house, not pleasantly located at that. At Portlandville was the Soule family of brothers and sisters. They were all given to song. We sang China, North Salem, and Buckfield. O, what songs! The people listening sometimes laughed, sometimes cried, and anon they shouted aloud for joy. If I could step into Portlandville, in the absence of human beings who used to be there, I

should feel inclined to step out and ask any old trees I might find there if they heard old Buckfield sung by the Soule family."

The Otego Circuit was divided in 1848, Laurens and Oneonta becoming charges, and Otego Circuit continued, including Otego, Unadilla, Unadilla Center, Sidney Center, and Center Creek within its bounds. This Otego Circuit was again divided in 1852. Unadilla, Center Creek, and Sidney Center were made a charge, and Otego and Otsdawa a charge, having remained such to the present date.

We are unable to give the facts concerning the organization of the class. William T. Broadfoot was one of the early class leaders, and Morgan Lewis an early steward.

On June 13, 1853, the society met for incorporation. Oreb A. Thorp and Sherman Hine presided, and Ira Parish, William T. Broadfoot, and John J. Baldwin were elected trustees. The corporate name of the society is "The Trustees of the First Methodist Episcopal Church of Otego."

The society held meetings in a schoolhouse on Main Street, which now forms a part of the residence of A. H. Adams, and about a year and a half services were held in the Protestant Episcopal church. In 1851 Rev. W. Burnside circulated a subscription to secure funds with which to build a church. The church was built at a cost of \$1,125, and dedicated on Thursday, July 22, 1852, by Rev. Isaac Parks. The building was repaired in 1880 at a cost of \$1,200, again in 1883 at a cost of \$200, and in 1891 \$3,700 was expended in constructing a basement, building a tower, and otherwise improving the building. The bell was purchased about 1854.

Two parsonages were built during the old Otego Circuit days, both at Oneonta Plains. The location of the first one is unknown; the second stood near the Plains church, and at present is owned by Henry Shepherd. On September 1, 1856, Delos W. Stoddard and wife Harriet deeded the society a house and lot adjoining the church, the lot containing sixty-four rods of land, for \$413. In 1870 the house was made practically new, at a cost of \$2,000.

Mr. Berosus Cook, for many years superintendent of the Sidney camp ground, and a stanch supporter of the church, bequeathed in 1899, among a number of benevolent gifts, a house and lot to the church worth \$1,000.

The pipe organ was purchased in 1894.

From this church six men have entered the ministry—W. L. Thorpe, George L. Williams, and W. S. Adams, members of this Conference; Platt Hughston and E. A. Baldwin, of Central New

York Conference; and Charles Talmadge, a Congregational minister in Massachusetts.

The church has been a revival church. While almost every pastorate has witnessed accessions by revival work, the years 1849, 1850, 1851, 1864, 1868, 1873, 1875, and 1900 were notable.

Otsdawa, or Green Street, is a schoolhouse appointment four miles north of Otego.

Pastorates

(Otego Circuit:) 1833, M. Marvin, T. Plato; 1834, Edwin Dennison, A. E. Daniels; 1835, A. Torry; 1836, D. Davis; 1837, D. Davis, L. G. Weaver; 1838, M. Marvin, J. C. Ransom; 1839, Isaac Grant, Joseph Hartwell, M. Marvin; 1840, Isaac Grant, P. Bartlett; 1841, J. C. Ransom, Ira D. Warren; 1842, I. D. Warren, Joseph Shank; 1843-44, A. E. Daniels, David T. Elliott; 1845, F. D. Higgins, S. C. Phinney; 1846, H. Halstead; 1847, E. Dennison; 1848, —; 1849, A. R. Wells; 1850-51, W. Burnside; (Otego:) 1852-53, A. Queal; 1854-55, W. C. McDonald; 1856-57, W. Southworth; 1858-59, A. E. Daniels; 1860-61, W. R. Lynch; 1862-63, S. H. Hill; 1864-65, A. Griffin; 1866-67, John Pilkington; 1868-69, W. G. Queal; 1870, R. W. Peebles; 1871-73, J. W. Mevis; 1874-76, W. M. Hiller; 1877, E. C. Herdman; 1878-79, J. N. Lee; 1880-81, G. A. Severson; 1882-84, S. Jay; 1885-87, T. F. Hall; 1888-91, C. H. Hayes; 1892-93, H. B. Benedict; 1894-96, J. H. Littell; 1897-98, E. Kilpatrick; 1899-1903, N. B. Ripley.

OUAQUAGA, N. Y.

The following is a quotation from the church record of the charge: "Methodism was first introduced into Windsor township in 1799, then being a part of the old Tioga Circuit. Dunham and Leach were the preachers in charge. In 1812 Broome Circuit was organized, and Windsor became a part of said circuit. In 1829 Binghamton Circuit was organized, including Windsor and the vicinity around. B. Shipman and D. Torry were appointed to travel the circuit. In this year a class was organized at Ouaquaga of twenty-seven members. William Davenport was appointed their leader."

Dr. Peck says there was preaching here as early as 1807. In 1850 this place was a part of Lanesboro Circuit, and at the time the church was built it was with Windsor. Ouaquaga appeared as an appointment in 1878.

The society became incorporated as "The Ouaquaga Society of

the Methodist Episcopal Church" on November 28, 1865. Robert Frances deeded the society the church lot on December 28, 1867, for \$25. The church was built during the summer and fall of 1867 by Hezekiah Stilson for \$2,500, which with the furnishings made the total cost about \$3,000. It was dedicated on January 31, 1868, by Rev. Jesse T. Peck, D.D. Rev. W. H. Sawtelle, pastor of the Nineveh Presbyterian Church, participated in the services and preached in the evening. The building has been repaired several times at an expense of from \$200 to \$400.

The parsonage was purchased of Jane Rose and her husband John Rose for \$900, the deed being executed on April 1, 1884. The house has been somewhat improved since the purchase.

With very few exceptions revival work has been held on some part of the charge each winter, and with good results.

Edgar Doolittle has been a member of this society since 1864, and, with the exception of two years, a steward since 1868, and recording steward from 1878 until the present.

Cole's Hill is three miles west of Ouaquaga. The society here has a church.

Doraville is four miles east of Ouaquaga. In 1899 the society bought a church here of an orthodox society, nearly extinct. The church burned in June, 1901. After paying all obligations the society had \$750 with which to begin a new church. The new church was dedicated on January 15, 1902.

Pastorates

1878-80, C. H. Hayes; 1881, G. E. Gerowe; 1882, Elisha Hughes; 1883, E. A. Baldwin; 1884, J. A. Transue; 1885-87, F. A. Dony; 1888, W. R. Turner; 1889-90, A. W. Loomis; 1891 (with Windsor), E. Kilpatrick; 1892-93, C. H. Reynolds; 1894-96, W. F. Boyce; 1897, T. B. Miller; 1898, B. F. Larabee; 1899-1903, F. A. Mattison.

SANITARIA SPRINGS, N. Y.

Sanitaria Springs was known as Osborne Hollow until 1893, when it received its present name. We can glean but meager information concerning its early days. In 1848 it was a part of Windsor charge and had a church. On November 18, 1844, the society met for incorporation and chose Nathaniel Evarts, Roswell Higley, Ezekiel Andrus, Samuel Andrews, and John Witham trustees. It is very probable that the church was built between 1844 and 1848.

On September 8, 1871, the church was reopened after repairs, Rev. D. W. Bristol preaching at 2 P. M.

The corner stone for the present church was laid on Saturday, September 16, 1893, at 2 P. M., by Rev. A. J. Van Cleft, assisted by Revs. S. G. Snowden and H. A. Green. The corner stone was presented by I. Lander and son, of Binghamton. The building cost \$3,500, and was dedicated on February 2, 1894. Rev. C. V. Arnold conducted a love feast at 10 A. M., which was fol-



SANITARIA SPRINGS CHURCH

lowed by a sermon on Zech. xiv, 7, by Rev. P. R. Tower. Dinner was served by the ladies in the old church. At 2 P. M. Rev. J. E. C. Sawyer, D.D., preached from Heb. xiii, 8, and in the evening Rev. A. Griffin preached from Acts i, 11. Rev. A. J. Van Cleft managed the finances during the day, securing the needed \$800, and conducted the dedicatory services at the close of the evening service. The bell was purchased by the King's Daughters, aided by a Baptist lady, Mrs. E. E. Dye, in 1894.

The parsonage is beside the church.

Brookvale. When Port Crane was taken from the charge in 1893 the pastor began work at this place. The society was incorporated as "The First Methodist Episcopal Church of Brookvale" on January 11, 1894, with Stephen Ackert, Thomas Car-

roll, Ely O. Evarts, A. Albert Hoadley, and George Craver trustees. The church, which cost \$1,000, was dedicated on Wednesday, September 5, 1894, Rev. J. E. Bone preaching at 10:30 A. M., and Rev. A. J. Van Cleft at 2 P. M. The class has become so depleted that preaching services have been discontinued.

Port Crane. A gazetteer is our authority for the statement that the class was formed here in 1841. It was a part of Windsor Circuit in 1848.

On March 28, 1854, "The Port Crane Methodist Episcopal Society" was incorporated, with Daniel Hickox, Hermon V.



PORT CRANE CHURCH

Waite, Eli Prentiss, Timothy Cross, and F. H. Holmes as trustees. The society met at the schoolhouse on March 16, 1868, and again incorporated, retaining the corporate name of the first incorporation, and elected E. P. Hickox, Daniel Hickox, George Garrison, and J. M. Edsol trustees.

The church, which cost \$4,700, was dedicated on Friday, February 17, 1871, Rev. B. I. Ives preaching at 11 A. M. and Rev. D. W. Bristol at 7 P. M.

The building was thoroughly renovated in 1897 and 1898. The old vestibule, gallery, and stoves were taken out, and the old windows discarded. A new vestibule was built in front, the ceiling was lowered in the auditorium, and an Epworth League and prayer room, 18x34 feet, made in the rear of the auditorium, with parlors overhead. New furnace, pews, paint, and paper

contributed to the improvements. The whole cost \$1,100, \$600 of which was raised on the day of reopening, March 24, 1898. Rev. H. C. McDermott preached in the morning, Rev. E. B. Olmstead, D.D., in the afternoon. In the evening a platform meeting was addressed by Revs. B. B. Carruth and G. L. Williams. Letters were read from several former pastors.

From 1849 to 1892 this society was with Osborne Hollow. In 1893 it "was set off," and was served as follows: 1893-94, S. G. Snowden; 1895-96, D. L. McDonald; during 1897 and 1898 it was with Chenango Bridge; 1899, A. R. Burke; 1900, Bert Rines; in 1901 it went back to Sanitaria Springs.

Pastorates

1849, T. D. Wire; 1850, L. Pitts; 1851, E. B. Tenny; 1852, William Roberts; 1853-54, J. A. Wood; 1855-56, A. Brigham; 1857-58, G. A. Severson; 1859-60, W. Silsbee; 1861, S. E. Walworth; 1862, George Comfort; 1863, L. Pitts; 1864-66, E. W. Breckinridge; 1867-68, Enos Puffer; 1869, S. W. Lindsley; 1870-71, G. L. Williams; 1872, —; 1873, L. Pitts; 1874, A. C. Sperry; 1875, G. C. Andrews; 1876-78, Fred Taylor; 1879, E. A. Baldwin; 1880-81, B. B. Carruth; 1882-83, W. B. Kinney; 1884, A. Brooks; 1885-87, P. R. Tower; 1888-90, C. V. Arnold; 1891-93, H. A. Greene; 1894-95, J. L. Thomas; 1896-1900, C. B. Personeus; 1901-02, C. H. Reynolds; 1903, E. A. Quimby.

SCHENEVUS, N. Y.

Hotchkin's *History of the Town of Maryland* states that Rev. John Catlin formed a class here of thirteen members in 1810. From that time until Schenevus became an appointment in 1851 the society formed a part of Westford Circuit. Services were held alternately in a schoolhouse in Smoky Hollow, about three miles east of the village, in a schoolhouse near what is now the eastern boundary of the village corporation, and in a schoolhouse located in what is now known as Chaseville, about two miles west of the village.

The society met for incorporation in the schoolhouse on April 25, 1842. Rev. A. E. Daniels presided at the meeting, and Warren C. Smith, Gideon E. S. Fellows, George W. Chase, and Silas and Jacob Follett were elected trustees. The site for the church was deeded to the trustees of the society on July 26, 1842, by Isaac Slingerland, in consideration of \$50. The church, which was 32x52, was erected the same season, but it was not

dedicated free from debt. The Quarterly Conference held on October 21, 1843, passed a resolution authorizing a committee to be appointed which should make some provision for relieving the Jacksonboro (now Schenevus) church from debt. The Quarterly Conference held November 2, 1844, authorized the preacher in charge to organize sewing societies on the circuit and to use such other means as he thought best to liquidate the debt on the Jacksonboro church. This introduces the picture of



SCHENEVUS CHURCH

a struggling church, and it would be interesting to know how the schemes matured and when the debt was paid.

On the Quarterly Conference record of September 18, 1848, occurs the name Schenevus, which would indicate about the time the name of the village was changed.

On May 17, 1851, the Quarterly Conference resolved "That the bishop be requested to supply Schenevus, Crumhorn, and East Maryland with the services of one man." Schenevus accordingly appears among the appointments in 1851.

The pipe organ was purchased in 1869, largely through the efforts of the choir.

After an expenditure of \$3,000 in remodeling the church it

was reopened on Wednesday, January 20, 1875, Rev. Henry Wheeler preaching in the morning and Rev. Hubbard Fox in the evening.

The building underwent its last transformation in 1902 and 1903, when \$2,678 was spent in building a corner tower which serves as a vestibule on the first floor and a kitchen on the second, and has an open oak stairway leading to the kitchen and dining room above. In the front of the building is the League room, occupying the space formerly used as a vestibule, which may be opened into the auditorium when extra seating is demanded. The windows are stained glass. Memorial windows commemorate Mr. and Mrs. Nelson Lane, Mr. and Mrs. Daniel Brownell, R. C. Wilson, Paul Crippen, Thomas Page, Bennett Bulson, Ruth Chamberlain, I. Slingerland and family, and S. Slingerland and family. Other windows were given by Rev. H. B. Benedict, Mr. and Mrs. A. Tompkins, George Hall, George Hall and Charles Gibson, of Albany; and S. Hubbard's friends put in a window on which his name is inscribed in recognition of his having been chorister more than forty years. Other minor changes were necessitated by this general renovation. The building was reopened on Thursday and Friday, April 2 and 3, 1903. On Thursday evening addresses were made by Revs. J. H. Littell and C. A. Benjamin, and Rev. E. A. Rogers, of the Schenevus Baptist Church. On Friday morning Rev. H. Tuckley, D.D., preached from Mark vi, 3, and in the afternoon Rev. C. A. Benjamin preached from 2 Cor. xi, 3. The dedicatory service was conducted by Rev. T. F. Hall, D.D. The sum of \$900 was raised during the day, the balance having been previously raised.

Until 1867 parsonages were rented. One pastor lived two miles from the church. When Rev. H. N. Van Deusen moved to the charge the only available house was one half mile from the church, "and nearly that from the road." A parsonage and barn were built adjoining the church and were ready for occupancy in the spring of 1868, costing \$1,800. The parsonage lot was deeded to the society on March 8, 1868, by Nelson Lane in consideration of \$75. The parsonage was improved in 1887, at a cost of about \$300, the Ladies' Aid Society defraying the expense.

In 1881 a debt of \$1,200, the balance of debt on the parsonage and a debt arising from shrinkage in subscriptions made in 1875, was paid.

Dr. H. W. Bourne was elected Sunday school superintendent in 1877 and served until 1894. He was succeeded by Carey

Chester and Burdette Gay, who each served two years, when he was again made superintendent, and continues.

The Ladies' Aid Society since 1872 has raised about \$2,400 for church work.

D. Kelley, W. C. Smith, for many years recording steward, E. E. S. Fellows, D. D. Houghton, Jacob and Silas Follett, D. Wright, G. W. Chase, and S. Tuthill are among the laymen who have been prominent in the work here.

Crumhorn Church was on this charge some time. (See Westville, on Milford charge.)

South Hill. A class was organized here, and a church built. For a long time it was considered a promising field. It was supplied with preaching from Schenevus largely, though for a while from Fergusonville. Owing to a decline of interest and local dissensions this appointment was permanently abandoned. Rev. A. F. Brown attempted to revive the class. His faithful work was appreciated, but the work did not revive sufficiently to warrant its continuance. The society finally disbanded, the members joining either Schenevus or Fergusonville.

The church building is now dilapidated and is used by the Patrons of Husbandry.

At this writing an attempt is being made to establish a work at Maryland.

Revivals have characterized the history of the church. In 1851 a revival at East Hill resulted in fifty conversions. A great work was witnessed in 1858 and 1859. In 1880, 25; from 1883 to 1885, 41; from 1886 to 1889, 45; from 1890 to 1892, 37; and from 1893 to 1896, 58 probationers were received from revival work.

Pastorates

1851-52, M. Marvin; 1853, Joseph Shank; 1854-55, L. C. Queal; 1856, Anthony Smith; 1857, Ozias Ellerson; 1858-59, E. Orwen; 1860, A. E. Daniels; 1861, S. H. Hill, H. V. Talbott; 1862, J. W. Diefendorf; 1863-64, George Parsons; 1865, W. C. McDonald; 1866, ———; 1867-69, H. N. Van Deusen; 1870, H. Fox; 1871, J. V. Newell; 1872-73, A. M. Colegrove; 1874-75, J. L. Wells; 1876, Joseph Hartwell; 1877, A. S. Clarke; 1878-80, E. C. Herdman; 1881-82, A. F. Brown; 1883-85, J. F. Williams; 1886-89, C. A. Benjamin; 1890-92, F. Gendall; 1893-96, C. H. Sackett; 1897-98, N. B. Ripley; 1899-1900, J. C. Johnson; 1901-03, G. E. Van Woert.

SIDNEY, N. Y.

The appointments in the town of Sidney were in the Chenango Circuit from 1798 to 1821, with Bainbridge from 1822 to 1833, with Otego from 1834 to 1850, from 1851 until the formation of Sidney charge in 1862 with Unadilla. In 1880 Sidney had Rockdale and East Guilford as out-appointments.

We cannot give information concerning the origin of the class here. It was probably before 1830. Rev. E. White, who wrote the *Annals of Methodism in Delaware County*, claimed that the



SIDNEY CHURCH

church was built in 1831, at a cost of \$2,000. A *Church Manual* for the Sidney church in 1890 states that: "The church edifice, a picture of which is now in possession of William A. Fry, was erected in 1833, on the site now occupied by the McCallum marble works." Still another statement: "The lot on Main Street, on which the Methodist Episcopal church originally stood, was purchased of Moses Holvenstott March 1, 1851, and in all probability the building was erected about that date." Two conjectures: The church might have been built at the earlier date, on ground leased and finally bought in 1851; or there may

be a mistake in the date 1851, the year 1831 being the correct date.

On August 29, 1870, the lot on Liberty Street, where the church now stands, was bought of Charles S. Bradford for \$300. The old church was moved to the present site and remodeled, the whole costing \$2,500. It was rededicated on Wednesday, March 22, 1871, Rev. William Searls preaching in the morning and Rev. W. N. Cobb in the evening. In 1884 \$3,000 was spent in extensive repairs. On Monday, June 1, 1891, \$1,950 was raised in a short time to liquidate the church debt. In 1892 the building was again improved. An addition was built on the west side of the church for a lecture room, which connects with the auditorium by sliding doors. Modern pews, a new carpet, and stained-glass windows were among the improvements. Memorial windows were put in to the "Memory of Alvine and Eliza H. Clark, founders of the First Methodist Episcopal Church in Sidney;" Harriet G. Isham, Grace Benedict, Linn Sage Angell. Other windows were given by Mr. and Mrs. H. W. Herrick, Epworth League, and the Sunday school. The church was reopened on Sunday, September 18, 1892. Rev. W. H. Pearce, D.D., preached in the morning. After the sermon \$2,600 was raised to pay for the improvements. A platform meeting was held in the afternoon addressed by Revs. William Burnside, G. A. Severson, H. B. Benedict, and Hon. John Eddy, of Milford. In the evening addresses were made by the pastor, Dr. Pearce and Rev. Mr. Dodge, of the local Congregational church, after which Rev. A. J. Van Cleft conducted the dedicatory service. In 1900 \$683 was spent in covering the ceiling and side walls with metal ceiling, buying a new carpet, introducing electricity, and making minor repairs.

On November 22, 1887, the lot adjoining the church was purchased of Chauncey Coe, on contract, for \$400, Mr. Coe giving as his subscription one half its value, \$200. The parsonage was built in 1888, at a cost, exclusive of lot, of \$1,065. Of this amount the Ladies' Aid Society paid \$200.

In 1897 the parsonage was thoroughly renovated at an expense of \$300.

The church bell was given the society by Martha E. Lloyd, and was put in the belfry on April 13, 1889, and on August 11, 1889, it rang its first funeral knell at the funeral of its departed donor.

The town was called Sidney Plains many years.

The society was incorporated on February 10, 1885.

Pastorates

1862, L. V. Ismond; 1863-64, Anthony C. Smith; 1865, L. Sperry; 1866, G. Colegrove; 1867, A. M. Colegrove; 1868, W. R. Cochrane; 1869, L. C. Hayes; 1870-71, A. S. Clark; 1872, S. H. Hill; 1873-74, J. C. Shelland; 1875, N. S. Reynolds; 1876, J. S. Southworth; 1877-78, H. G. Harned; 1879-81, C. G. Wood; 1882-83, G. A. Severson; 1884-86, D. Personeus; 1887-90, H. B. Benedict; 1891-93, J. B. Cook; 1894-96, A. D. Decker; 1897-98, W. J. Hill; 1899-1902, W. Frisby; 1903, C. Callendar.

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SIDNEY CENTER, N. Y.

The appointments in the town of Sidney were in the Chenango Circuit from 1798 to 1821, with Bainbridge from 1822 to 1833, with Otego from 1833 to 1850, from 1851 with Unadilla until the formation of Sidney charge in 1862. Sidney Center was with Sidney from 1862 to 1868, and appears among the appoint-



SIDNEY CENTER CHURCH

ments in 1869. In 1880 Sidney Center had Sidney Valley, Merriekville, and Union Valley as out-appointments.

A Methodist class was formed in this neighborhood as early as 1825, and preaching services held near what is now known as Youngs' Station, and later in the old schoolhouse that stood on what is now known as the Sagendorf farm.

The church was built in 1852, costing \$3,000, and was dedicated on December 30, 1852, Rev. William Reddy preaching from 1 Chron. xvi, 29. Abraham Gilbert, Lewis Baldwin, James

Patrick, Samuel Cook, and William Baker were the trustees at that time. The building was remodeled in 1873, and again in the eighties.

The present church was dedicated on February 2, 1897. The site cost \$600 and the building \$5,500. The auditorium seats three hundred, and the lecture room, which may be opened into the auditorium, one hundred. The basement is fitted up for social purposes. The dedicatory services were as follows: a pastors' reunion was held in the forenoon, addressed by Revs. C. D. Shepard and E. A. Baldwin; Rev. T. F. Hall preached in the afternoon, and Rev. J. E. C. Sawyer, D.D., in the evening. Rev. A. J. Van Cleft conducted the dedicatory service. During the day \$2,843 was raised.

The parsonage is located at Sidney Center.

Youngs' Station. The church here was dedicated on August 25, 1897, Rev. C. H. Hayes preaching in the afternoon and Rev. A. Griffin, D.D., in the evening and conducting the dedicatory service. Mr. J. W. Youngs gave the site and \$300 to start the enterprise. The building cost \$1,500, \$425 of which was raised on this day. The auditorium seats one hundred and thirty, and the lecture room fifty people.

Pastorates

1869-70, G. M. Mead; 1871-72, H. A. Blanchard; 1873-74, A. W. Thompson; 1875-76, George Parsons; 1877-78, A. G. Bartholomew; 1879-81, S. Homan; 1882-84, C. H. Hayes; 1885, H. A. Blanchard; 1886-88, E. A. Baldwin; 1889, W. R. Turner; 1890-92, C. B. Personeus; 1893-95, C. D. Shepard; 1896-98, C. H. Reynolds; 1899-1901, J. L. Thomas; 1902-03, S. A. Terry.

UNADILLA, N. Y.

The beginnings of Methodism in Unadilla are veiled in obscurity. It was a part of Otego Circuit, and before that of Otsego Circuit. On April 26, 1832, Moses B. Maxwell leased to Parks Fletcher, John White, Samuel Lamb, Ephraim Robbins, Almon Emmons, John Russell, Levi Samson, Levi Bartholomew, and Samuel Smith, trustees of the Unadilla Central Society of the Methodist Episcopal Church, seventy-six and one half rods of land. The yearly rental of this piece of property was one peppercorn. This is evidence that a class existed and that a church was planned for. Evidently nothing came from this lease.

Some time prior to the building of the church the class worshiped in the east end of the dwelling house now occupied by Mr. G. W. Hardy on Main Street. It was erected by Judge Paige and used at the time as a store. Slab benches were constructed for seating the people. At that time the street ran between the elm trees and the house.

On December 6, 1854, the society met for incorporation. Solon P. Hubbel and Samuel G. Cleveland presided, and Solon P.



UNADILLA CHURCH

Hubbel, David Lee, Samuel G. Cleveland, David Bullock, and W. H. Emory were elected trustees, and the society chose the following corporate name: "The Trustees of the First Methodist Episcopal Church of Unadilla Village."

On December 29, 1856, Christopher D. Fellows and wife Caroline deeded the society the site for the church, receiving \$350 for the same. The church was in process of erection at the time.

The church cost \$2,700, and was dedicated by Bishop Janes on January 27, 1857.

On February 15, 1885, after an expenditure of \$6,000 in remodeling the building, the church was rededicated, and a feast

of dedication continued through the week. During the services \$2,000 was raised.

On May 1, 1867, a parsonage property was bought of Orlando Delevan and wife Jane L. for \$2,500. In 1896 the old parsonage was replaced by a new one costing \$1,385. At the same time \$440 was spent in repairs on the church. On Tuesday, December 8, 1896, an anniversary service was held, Rev. W. H. Pearce, D.D., preaching in the afternoon and Rev. J. E. C. Sawyer, D.D., in the evening. During the day \$659.50 was raised, the balance having been previously raised.

The bell, costing \$500, was purchased in 1881, and the pipe organ, which cost \$600, in 1900.

On September 22, 1901, a memorial tablet in honor of Hiram Hubbel was unveiled, placed there by his sons. Hiram Hubbel was brother to Solon, and both were enthusiastic supporters of the church in its early days.

Union Church at East Sidney is five miles east of Unadilla. Preaching services were begun here before 1840. The class worshiped many years in a building originally built for a school-house. In 1870 the church, 28x42 feet, was built, costing \$3,000, \$1,100 of which was raised on the day of dedication, Wednesday, December 14, 1870. Rev. B. I. Ives, D.D., preached in the morning and Rev. W. N. Cobb in the evening. Several hundred dollars were spent on repairs in 1896. This appointment was with Sidney Center until after 1880.

Pastorates

1851, with Otego; 1852, A. R. Wells; 1853, H. Halstead, L. E. Marvin; 1854, L. Sperry, H. Halstead; 1855-57, L. Sperry; 1858-59, R. Townsend; 1860-61, L. Bowdish; 1862, W. G. Queal; 1863-64, L. V. Ismond; 1865-67, T. P. Halstead; 1868, James N. Platt; 1869-70, G. M. Peck; 1871-72, W. A. Wadsworth; 1873, W. L. Thorpe; 1874, S. C. Fulton; 1875-76, E. C. Herdman (the last half of the Conference year of 1876 was filled by C. D. Mead); 1877-79, J. W. Mevis; 1880-81, J. N. Lee; 1882-84, J. Ryder; 1885-87, C. H. Hayes; 1888-90, H. N. Van Deusen; 1891-93, B. P. Ripley; 1894-95, H. A. Williams; 1896-97, H. B. Benedict; 1898-1900, J. S. Crompton; 1901-03, E. R. Briggs.

WELLS BRIDGE, N. Y.

The society at Wells Bridge grew out of a union revival meeting conducted by Rev. Mr. Reynolds, a Baptist clergyman. The

class was organized by the Sidney Center pastor a few years before the building of the church, and meetings were held in a schoolhouse across the river, directly opposite the church. In 1877 Rev. C. G. Wood went out into the high weeds, and on a spot not far from the pulpit of the church knelt and asked God's help in building a church. The site for the church was given by Le Grand Stone. The church is 32x50 feet, cost \$1,625, and was dedicated on January 31, 1878, by Rev. H. R. Clarke, D.D. The sum of \$700 was raised on the day of dedication.

The parsonage was purchased in 1895, and is valued at \$1,200.

From 1874 to 1877 the charge was called Unadilla Circuit, and in 1878 took the name of Wells Bridge.

Sand Hill is one and one half miles northwest of Wells Bridge. The class was organized about 1826, Captain Seth Rowley and wife, Joseph Benedict and wife, Hiram Fowler, Abel C. and Cynthia Rowley, and Lucy Saunders being the original members.

The society met on March 25, 1856, for incorporation. George W. Daggett and Uri Chapman presided, and Uri Chapman, Abijah Wait, George W. Daggett, Henry Palmer, and William P. York were chosen trustees. The corporate name of the society is "Trustees of the Methodist Episcopal Church of Sand Hill."

On April 2, 1856, Samuel Wait and wife Amy deeded the society one half acre of land for a church in consideration of \$50. The church, which cost \$1,000, was dedicated in January, 1856. It was thoroughly repaired in 1880.

This society was first on Otsego Circuit; following this it was a part of Otego Circuit, and was with Unadilla from its organization as a charge until 1874, when the present charge was formed.

Camp meetings were held on Briar Creek, about two miles from here, before 1826.

A revival followed the building of the church some weeks.

Unadilla Center is four miles northwest of Wells Bridge. The class here was organized some time before the class at Sand Hill. The church was built about 1830, costing \$500, and was located above the cemetery, on the hill. It was so cold and bleak there that it was moved to its present site. It was remodeled in 1880, and in 1891 \$300 was expended in improvements. A revival in 1888 resulted in twenty-nine accessions to the church. This society was with Sand Hill in its circuit relations.

Pastorates

1874-75, B. P. Ripley; 1876, J. Hulburt; 1877-78, C. G. Wood; 1879, F. P. Taylor; 1880-81, W. Burnside; 1882, G. E. Gerowe; 1883, W. R. Turner; 1884-85, G. H. Prentice; 1886-87, J. Benge; 1888-89, C. C. Vrooman; 1890, A. S. Holland; 1891-92, H. A. Blanchard; 1893-94, Robert Homan; 1895-96, C. W. Babcock; 1897-99, A. M. Colegrove; 1900-01, I. L. Bronson; 1902-03, A. H. Whitaker.

WESTFORD, N. Y.

Methodism began here about 1790. We have been unable to find anything definite prior to 1823. On December 24, 1823, the society met in the schoolhouse of district No. 3 in the town of Westford for incorporation. Warren Fellows and Paul Groff presided, and Edward Mills, Warren Fellows, Jonathan Perry, John North, and Andrew Van Dusen were chosen trustees, and the corporate name of the society was "First Methodist Episcopal Society in Westford." At the same meeting it was resolved "That the common seal of this society shall be engraved with the initial letters of the name of the venerable founder of this society, John Wesley—viz., J. W." On the following week, December 29, Jonathan Perry was excused from acting as trustee and Sylvester Bently elected to fill the vacancy. At this meeting it was resolved "That it is expedient to erect a suitable house for public worship, and that the trustees be directed to adopt measures without delay to raise funds for the erection of a convenient meetinghouse, to be 35x45 feet on the ground; and that in order to secure harmony and a zealous cooperation among the brethren in every part of the society two subscription papers be circulated, one recognizing as a suitable site for the erection of the meetinghouse the spot of ground offered by Artemas Howe, at the corner of the road south of said Howe's dwelling, and the other the site offered by Edward Mills. When the said subscriptions shall have been generally and fully circulated, the one having the greatest amount subscribed thereon shall be considered as a decision with regard to the choice of a site for the said meetinghouse; and the other subscription paper shall be rejected, as well as the site therein contemplated, and the said rejected subscription paper destroyed in the presence of a majority of the trustees." The following tells its own story: On June 1, 1825, Artemas Howe and wife Anna deeded the society thirty-eight rods of ground in consideration of \$1.

The first church was erected in 1825 or 1826, costing \$1,300, and was 40x60. The present church is 36x52, and cost \$2,500. It was dedicated on December 17, 1862, Rev. J. T. Wright preaching in the morning and Rev. J. Shank in the evening. In 1882 \$1,300 was spent in remodeling the church, which was re-dedicated on Tuesday, October 17, 1882, Rev. F. L. Hiller preaching in the morning and Rev. A. J. Cook in the evening.

The parsonage property was bought in 1842, the money for the same being raised from the whole circuit. A new house was built in 1880, costing \$900.

The Westford society was reincorporated on December 28, 1896. Rev. S. Guy Snowden, G. N. Roberts, and James Roberts presided at the meeting called for that purpose, and James Eckler, C. L. Holmes, Waldo Skinner, W. H. Tyler, W. E. Wales, and Charles R. Pank were elected trustees of "The First Methodist Episcopal Church of Westford, N. Y."

This territory was probably a part of the Otsego Circuit until the formation of Westford Circuit in 1828. We have no record of Westford Circuit earlier than 1836, at which time it comprised Worcester, Jacksonville (Jacksonboro, Schenevus), Elk Creek, Decatur, East Worcester, Brooker Hollow, Richmondville, Westford, Low's Schoolhouse, Elliott Hill, Boardman's, Crumhorn, Foster Schoolhouse. At this time Decatur was the strongest point on the circuit. The apportionment for pastors was \$717, and to be used as follows: M. Marvin, \$232; A. E. Daniels, \$200; house rent for both, \$40; wood, \$15 and \$30 respectively; table expenses, \$200.

In 1838 we find Westford Hill, Red Schoolhouse, Quaker Hill, and Butler's Corners among the appointments, and no others are mentioned in the apportionment.

In 1839 Westford and Crumhorn are the strongest appointments on the circuit, and in the order named.

In 1841 Decatur, Elliott Hill, and Red Schoolhouse again appear as part of the circuit, and in addition Stone Schoolhouse and Spencer Schoolhouse are part of the circuit.

In July, 1841, Decatur Hollow, Elliott Hill, and West Worcester are set off as a charge, by motion, and in the same year Dutch Hill and South Valley appear as appointments on the circuit.

The Quarterly Conference of July 27, 1844, by motion set off East Worcester, Foster Schoolhouse, Richmondville, and Brooker Hollow, and they became an appointment at the ensuing Conference known as Richmondville. The Westford Circuit then comprised Westford, Jacksonboro, Stone Schoolhouse, South

Valley, Crumhorn, West Maryland, Dutch Hill, and East Hill. Salary, \$400.

In 1850 Westford, Red Schoolhouse, Schenevus, Crumhorn, and East Maryland comprised the circuit, and in 1851 Schenevus became a charge. All of the above will reveal the fact that the circuit boundaries were ever changing. From 1851 until now Westford and Red Schoolhouse have comprised the charge, Red Schoolhouse becoming Elk Creek.

We have before us the recording steward's book of Westford Circuit covering the years from 1836 to 1870. Some interesting facts are found in it. It was customary for the Quarterly Conference to determine when the different benevolent collections were to be taken, and frequently some steward would be appointed to superintend the taking. The officials, in estimating the amount to be paid the preacher, would allow a certain amount for salary, another sum for table expenses, another for house rent, and still another for traveling expenses. A collection for missions was frequently taken at the Saturday service of quarterly meetings. Not until 1863 did the good men of this Quarterly Conference have the temerity to concertedly ask for the appointment of a certain preacher to their circuit. Perhaps the fashion was just becoming known. In this book is a tabulated list of parsonage furniture, and the value of each stated, making a total of \$67.01. This was duly charged to the pastor of 1857 and 1858, and of course credited when he removed. This is a business way of caring for things, not common in these later days.

In 1842 there were over two hundred conversions on the circuit.

Elk Creek is four miles south of Westford. By reading the above one may get about as definite an idea of the beginning of Methodism at Elk Creek as we have.

The society met on January 22, 1855, for the purpose of incorporating. The meeting was adjourned to February 7, at which time Myron Webster, David Perry, Barley Patrick, John Thompson, and Samuel Thompkins were chosen trustees, and the society became incorporate. On February 4, 1857, the last three named were out by expiration of term, and Samuel Thompkins, William Nellis, and F. W. Perry were elected to fill their places.

On March 10, 1857, the trustees made a contract with James Bloomfield to build a church 30x40 with eighteen-foot posts,

for \$850. The lot for the church was bought of Hannah, Free-love, and Rachel Perry for \$75, the deed for the same being executed on December 2, 1857. The building was dedicated on Wednesday, December 9, 1857, by Rev. Joseph Shank, who preached the sermon of the day. Three hundred dollars was spent in repairs in 1865. On March 22, 1876, forty-four and one third rods of land were purchased of the Perrys, upon which sheds were built.

The church was reopened Thursday, December 7, 1876. Rev. H. R. Clarke preached in the morning from Prov. xviii, 10, and Rev. J. N. Lee in the evening. During the day the total cost of the repairs, \$825, was raised. The building was reseated and otherwise improved in 1892.

Pastorates

1828, J. Arnold, J. M. Brooks; 1829, Isaac Grant, William S. Bowdish; 1830, I. Grant, E. Hall, M. Baker; 1831, Calvin Hawley; 1832, Milton French, Junia Warner; 1833, I. Grant, P. Ferris; 1834, Calvin Hawley, A. Fish; 1835, M. Marvin, A. Fish, I. D. Warren; 1836, M. Marvin, A. E. Daniels; 1837, A. E. Daniels, J. Crawford; 1838, M. French (sd.), D. Davis, P. Bartlett; 1839, E. L. North, P. Bartlett; 1840, A. E. Daniels, A. Brown; 1841, M. Marvin, A. Brown, R. Nelson; 1842, A. E. Daniels, M. Marvin; 1843, Francis D. Higgins, Richard Stockley; 1844, F. D. Higgins; 1845, Joseph Shank, E. D. Thurston; 1846, Joseph Shank; 1847, G. Parsons, W. C. McDonald; 1848, G. Parsons; 1849, A. Queal, W. C. McDonald; 1850, E. L. North, M. Marvin; 1851-52, D. L. Pendell; 1853-54, J. M. Searles; 1855-56, A. E. Daniels; 1857-58, L. E. Marvin; 1859-60, B. B. Carruth; 1861, S. H. Hill, H. V. Talbott; 1862-63, R. W. Peebles; 1864-65, J. W. Mevis; 1866-67, Joel Davis; 1868-69, H. Fox; 1870-71, John Pilkington; 1872-74, A. J. Cook; 1875-77, A. F. Brown; 1878, H. A. Blanchard; 1879-80, J. S. Southworth; 1881-83, T. F. Hall; 1884-86, B. P. Ripley; 1887, J. G. Stephens; 1888-90, A. Wrigley; 1891-92, C. V. Arnold; 1893-94, C. C. Vrooman; 1895-96, S. G. Snowdon; 1897, L. A. Wild; 1898-1901, G. N. Underwood; 1902-03, A. R. Clarke.

WINDSOR, N. Y.

Methodism was introduced into Windsor township in 1799, and the territory was part of Tioga Circuit, and continued there until the formation of Broome Circuit, when it became a part

of that circuit. "Windsor was an old battleground of Methodism long before there was a Methodist in Binghamton, although it does not appear in the Minutes until 1832."

A quarterly meeting was held in Windsor in the spring of 1803. Part of the services were held in the new Presbyterian church, which was in an unfinished state, and the love feast was held in the barroom of the house of David Hotchkiss, Esq. This was the first Methodist preaching service in the village. In 1810 a class was formed at the house of Roswell Higley, with the following members: Mrs. Molly Andrews, Reuben



WINDSOR CHURCH

Stevens and wife, Frederick Goodell and wife Rhoda and their son William. Mr. Goodell had been raised a Congregationalist, while his wife was a Baptist from Dutchess County, N. Y. Reuben Stevens was appointed leader. He and his wife had been Methodists in Connecticut. This class, however, was not in the village. In 1824 Horace Agard formed a class in an old schoolhouse in Windsor village. This was the beginning of Methodism in the village. The members were Judge Harper (who was converted in 1816), Timothy Rose, and B. Marvin. Meetings were now transferred from Higley's house to the village.

The following are noted as members of the first Quarterly Conference in the recording steward's book: Timothy Rose,

recording steward, Edwin Walter, circuit steward, Daniel Blatchley, exhorter, William Conklin, L. Dyer, Ely Osborn, John Whitham, Frederick Judd, S. S. Stevenson, Chester Hicox, J. Cornish, and a Mr. Way.

In a letter to us, some years ago, Rev. C. V. Arnold gave us a list of the preaching places on the circuit when he served it in 1848. Windsor Village Church, Higley Hollow, Stilson Hollow (in a Baptist church), Osborne Hollow Church, State Road, Port Crane, Kirkwood, Bound, Trowbridge, Loderville (now Great Bend), Dutch Hill, Locust Hill, Conklin Church (now Riverside), Hazzard, Randolph, South Hollow, Andrews' Hill, Young's, Coles' Hill, Ouaquaga, Andrus, Sherwood's, Pickering's Corners, all being schoolhouse appointments except when otherwise stated. It was a four-weeks' circuit, the preacher preaching every day or evening three weeks and resting the fourth week.

The society met in the schoolhouse on Monday evening, December 27, 1830. Rev. M. R. Cushman and Gideon Hotchkiss were judges of election, and Isaac G. Higley, George Harper, Esq., Elmore Russell, Jr., Timothy Rose, Gideon Hotchkiss, Philo Woodruff, and Barzillai Marvin were elected trustees.

The first church was erected about this time.

The society met at the chapel on November 22, 1845. Benjamin H. Russell and Jeremiah Hull were judges of election, and B. H. Russell, William Pardee, James C. Chapel, Isaac G. Higley, Jeremiah Hull, and Chauncey Garney were elected trustees. The society became incorporated the third time on June 3, 1861, when James C. Chapel, Darwin C. Doolittle, and Lucian Woodruff were elected trustees of "The Windsor Methodist Episcopal Church."

On Wednesday, February 10, 1875, after extensive repairs, the church was reopened. Rev. J. G. Eckman preached in the morning from Hag. ii, 9, and after his sermon asked for \$1,000, receiving \$1,128. In the evening Rev. L. C. Floyd preached from 1 Tim. iii, 15, and at the close of the sermon \$40 was raised with which to fit up the grounds. A. W. Coburn gave the cushions, which cost \$270, and the Ladies' Aid Society carpeted the church at a cost of \$230.

In 1899 an extension 21x26 feet was built on the church, with a tower over the entrance. This addition includes a hall, with open stairway and Epworth League room on the first floor, and a parlor and kitchen above. The auditorium was reseated, recarpeted, and new windows put in. The total expense was

\$1,650. The church was reopened on Friday, April 13, 1900, Rev. A. W. Hayes, D.D., preaching in the afternoon and Rev. T. F. Hall in the evening. During the day \$754 was raised to fully provide for the improvements.

Among the many revivals which have blessed this congregation the one of the fall of 1900 will long be remembered.

The parsonage property was originally given to the society by Father Higley on condition that the society pay him \$20 annually during his life. In 1897 one half the original lot, with the old parsonage, was sold for \$575 and the present house built, costing \$2,000.

East Windsor church is four miles north of Windsor. The class was organized in 1812 and incorporated in 1852. The church originally stood about one mile north of its present site, and was built in 1852, at a cost of \$600. In 1881 \$450 was spent in repairs, and in 1893 the building was moved to its present site.

This class formed a part of Ouaquaga charge some years.

Very gracious revivals visited this society in 1875, 1894, and 1901.

Silas and Roxie Cresson, now past eighty years of age, have been strong pillars in this society many years.

The Free Methodist society, now occupying a church nearly across the road from the old site, arose as a result of a revival conducted by Rev. Mr. Southworth, of the Free Methodist Church. The meetings were held in the old Methodist Episcopal church at a time when no regular Methodist Episcopal pastor occupied the pulpit.

Pastorates

1832, M. Ruger, Robert Fox; 1833, R. Fox; 1834, Adam Yawger, R. Ingalls; 1835, A. Johnson, W. Wyatt; 1836, S. Stocking, L. Salisbury; 1837, A. Calder, E. G. Bush; 1838, A. Calder, J. R. Boswell; 1839, Selah Stocking, L. S. Bennett, L. Pitts; 1840, A. Burlingame, W. Crandall; 1841, Ira Wilcox, W. Crandall; 1842, George Evans, L. C. Woodford; 1843, George Evans, Asa Brooks; 1844, Asa Brooks, Wesley H. Miller; 1845, R. S. Rose, H. Pilbeam; 1846, D. Davies, Alpheus Hamilton; 1847, D. Davies, T. R. Tuck; 1848, H. Ercanbrack, C. V. Arnold; 1849-50, L. D. Tryon; 1851-52, William Round; 1853-54, William Roberts; 1855, J. A. Wood; 1856-57, A. F. Harding; 1858-59, G. R. Hair; 1860, D. C. Olmstead; 1861-62, William Round; 1863-64, L. C. Floyd; 1865-66, D. C. Olmstead; 1867, William

Round, C. A. Ward; 1868-69, W. B. Thomas; 1870-71, W. W. Andrews; 1872-73, C. D. Shepard; 1874-76, A. M. Colegrove; 1877, I. P. Towner, E. B. Aldrich; 1878-79, L. A. Wild; 1880-81, W. G. Queal; 1882-83, S. Homan; 1884-86, G. A. Severson; 1887-90, B. P. Ripley; 1891-94, E. Kilpatrick; 1895-96, F. N. Smith; 1897-98, M. S. Godshall; 1899-1901, D. L. McDonald; 1902-03, R. W. Lowry.

WORCESTER, N. Y.

Worcester Methodism began at a very early day, at least as early as 1837, for a Quarterly Conference of the Westford Circuit in 1837 appointed a committee "to sell or rent the Methodist Meetinghouse in Worcester." On February 15, 1840, the trustees of the Emory society of the Methodist Episcopal Church in



WORCESTER CHURCH

Worcester sold to the Baptist church in Worcester one half of lot, church, and sheds for \$300. We are unable to locate this church.

The society in the village of Worcester had its origin in the class organized in the Red Schoolhouse, February 1, 1857. At that time East Worcester was the principal point on the charge. The village now known as Worcester, formerly known as West Worcester, had scarcely begun to grow at that time. The Red Schoolhouse was situated near the little settlement known as Tuscon, about one mile west of Worcester, on the road to Schenvus. Preaching was first in the schoolhouse, subsequently in a

building which was originally built for an academy and which had been fitted up so as to accommodate the society. It was uninviting and out-of-the-way. In 1871 the present site was secured and a church 36x56 feet, with tower and bell, was erected at a total cost of \$3,600. This was made possible by several large gifts, the principal one of which was a gift of \$700 from the Queal brothers. The church was dedicated on Thursday, November 9, 1871. Rev. J. T. Peck, D.D., preached in the morning and Rev. W. G. Queal in the afternoon. Rev. W. N. Cobb conducted the dedicatory service.

In 1895 the church was remodeled at a cost of \$4,100. The building was put into its present attractive shape. Two thousand dollars had been raised, \$2,100 was needed, \$1,900 of which was raised on the day of dedication. It was dedicated on Thursday, October 10, 1895. Rev. J. B. Hamilton preached in the morning, in the afternoon addresses were made by Revs. J. H. Littell and William Edgar, and Bishop E. G. Andrews preached in the evening.

The society met for incorporation on January 10, 1884. Julius T. Hadwell and Eli Denny presided, and James Pickett, George Slam, and Edgar Prindle were elected trustees.

The parsonage property was bought on March 24, 1884, of Giles C. Goodenough and wife Alida for \$1,300. In 1901 a new parsonage was built costing \$2,100. This was made possible by a bequest of Ann Smith of \$1,000, which was used toward the enterprise.

Worcester and East Worcester were separated in 1883.

Pastorates

1855-56, B. B. Carruth; 1857-58, Delos Potter; 1859, P. Hughston; 1860-61, J. W. Mevis; 1862, W. L. Thorpe; 1863-64, I. D. Peaslee; 1865, H. F. Rowe; 1866, W. E. Hyde; 1867, C. D. Mead; 1868-69, George Parsons; 1870-72, H. V. Talbot; 1873-74, S. Moore; 1875-77, J. N. Lee; 1878-79, N. S. Reynolds; 1880-82, T. P. Halstead; 1883, J. D. Belknap; 1884-86, W. Edgar; 1887-88, A. J. Cook; 1889, T. P. Halstead; 1890, G. F. Ace; 1891-93, J. H. Littell; 1894-95, H. B. Benedict; 1896, H. A. Williams; 1897, F. N. Smith; 1898-99, H. A. Greene; 1900, T. B. Miller; 1901, T. B. Miller, Joseph Baird; 1902-03, Joseph Baird.

CHAPTER XV
OWEGO DISTRICT

APALACHIN, N. Y.

APALACHIN appears among the preaching places on Vestal Circuit as early as 1845. The class met at the schoolhouse about one mile above the village.

On June 21, 1852, a meeting was held in the schoolhouse at Apalachin, over which Peter W. Cochran and Samuel Sparks presided. "The First Society of the Methodist Episcopal Church in



APALACHIN CHURCH

Apalachin" was incorporated, with Nathaniel Catlin, Peter W. Cochran, H. S. Warner, Charles Buffum, and Samuel Sparks trustees. Nothing seems to have been accomplished by this incorporation.

During the summer of 1874, Rev. T. F. Moore, a local preacher from Owego, who was appointed to the place in the spring, held meetings in the Apalachin schoolhouse, and in the fall held a three-days' grove meeting which was followed by a series of re-

vival meetings. The congregations became too large for the capacity of the schoolhouse, and the Presbyterian church was secured. The meetings continued five weeks, and at their close a society was organized with about forty-five members. A class from Mutton Hill became a part of this society at this time. The class became a part of Campville charge in 1876, having been served by T. F. Moore in 1874 and J. C. Calnon in 1875. In 1883 Apalachin, South Owego, and Campville were constituted a charge bearing the name of Apalachin.

On October 25, 1875, the society met at the Wesleyan house of worship in Apalachin and elected Ira T. Hayes, Walter Notewire. John Dingman, Lansing Goodenow, and George Like trustees.

On March 27, 1885, Laura A. Jennings, in consideration of \$750, deeded the society a house and lot, the lot containing about one acre of land. The church enterprise was begun in 1886, and on November 2, 1887, the church, which cost \$2,500, was dedicated, Rev. H. M. Crydenwise preaching the dedicatory sermon at 11 A. M., and Rev. W. M. Hiller preaching in the evening. One thousand dollars was raised during the day. A gracious revival occurred in the following winter.

South Owego is about midway between Apalachin and Little Meadows. The class was organized in 1830, and became a part of Vestal Circuit in 1831. The schoolhouse was used as a place of worship until the church was built.

On May 20, 1856, the society became incorporated, with Ezra Tallmadge, Caleb Lamb, Clark Beecher, Russell D. Gifford, Smith Gould, H. B. Gifford, and William G. Knight as trustees.

On June 24, 1856, Charles Beecher and wife Mary deeded the society three quarters of an acre of land as a gift. The church, which cost \$1,200, was dedicated in July, 1857. The building has been improved since.

The class was with Little Meadows some time before becoming a part of Apalachin charge.

Pastorates

1855, Joseph Whitham; 1856, I. P. Towner; 1857-73, —; 1874, T. F. Moore; 1875, J. C. Calnon; 1876-82, with Campville; 1883-84, C. H. Basford; 1885-86, L. W. Peck; 1887-89, N. W. Barnes; 1890-91, M. R. Kerr; 1892-93, R. W. Lowry; 1894, S. E. Hunt; 1895, J. R. Allen; 1896-97, S. H. Flory; 1898, A. C. Brackenbury; 1899-1901, E. A. Martin; 1902-03, G. D. Fisher.

ATHENS, PA.

John Saltmarsh moved from Connecticut to Athens (then called Tioga Point) in 1801, and built a hotel on Main Street, near the corner of the street which crosses the Chemung bridge. He interested himself in the Lord's work, being a Christian, and gave the use of his house to the Methodist itinerants for public services. It is claimed that Lorenzo Dow preached in his house in 1810. About 1815 a blacksmith by the name of Shippey settled near Mr. Saltmarsh, and is supposed by some to have formed a class, but the statement cannot be verified.

In 1832 a class was formed, and preaching and other services have been maintained until the present. The first class must have had but few members; for when Chester Park moved into the place from Sheshequin in 1834, and united with the class, there were but two members in the class besides himself and wife—C. Harsh and Esther Saltmarsh. Mr. and Mrs. Park were earnest Christians, and were a valuable help to the feeble society. Mr. Park was local preacher, class leader, steward, trustee, and very efficient in each. After the organization of the class in 1832 Sunday services were held in the academy until it was burned in 1842. The destruction of the school building prompted the society to build a church. It stood about a block below the present Presbyterian church, a little off from Main Street, and was dedicated in 1844, Rev. Jonas Dodge, of Elmira, preaching the dedicatory sermon. The board of trustees at that time included C. Park, William Norton, Elisha Matthewson, C. M. Harsh, James H. Scott, and John E. Smith. During the session of the Oneida Conference at Ithaca, N. Y., from July 23 to August 1, 1851, the church was destroyed by fire. The society was greatly discouraged. By the help of many friends on Newark District and of some charges on Susquehanna District a new church was built of brick, costing \$1,300, and was dedicated on Thursday, February 26, 1852, Rev. W. H. Pearne preaching the dedicatory sermon.

Prior to 1843 the society was a part of the Barton Circuit. From 1843 to 1845 it was with Factoryville, and served in 1843-44 by P. S. Worden, in 1845 by A. G. Burlingame. From 1846 to 1850 it was with Barton Circuit again, and during 1851-52 it was with Waverly again. In 1853 Athens appeared as a charge among the appointments. The society was not strong enough to stand the demands of independent existence, and in a few years sought an advantageous alliance. Accordingly, in 1858 the society became a part of the Ulster charge in the East Genesee Conference, eight

miles down the Susquehanna, and was served in 1858 by Rev. Messrs. Armstrong and Coolbaugh. In 1859 Rev. H. T. Avery served the society, and abandoned this class before the end of the year because of discouragements. At this juncture Rev. G. P. Porter, the pastor at Waverly, went to the rescue, united discordant elements, and supplied the class with preaching services. The class came back to Wyoming Conference, and in 1860 became a part of Waverly charge, where it remained until 1867. At this time the class had but sixteen members. A revival during the winter of 1861-62, in which there were one hundred and seventy-five conversions, added much strength to the class. In 1867



ATHENS CHURCH

Athens and Litchfield formed a charge, and so remained until 1870, when Litchfield was detached, and Athens was again an independent charge. In 1874 the Athens pastor organized a class at Sayre, which continued a part of Athens charge until 1883.

The present church, which cost \$13,618, was erected in 1884 and dedicated on Sunday, December 7, 1884, Chaplain McCabe preaching morning and evening. Over \$5,500 was secured on a four years' subscription. A shrinkage in subscriptions caused the society some embarrassment. In 1888 \$1,600 was paid on debt, and in 1889 \$250 was received from Mrs. Priscilla Bennett and enough money raised on the charge to pay its interest and \$1,000 on principal. In 1890 the debt was reduced another \$1,000. In 1892 the parsonage was built, costing \$2,500, and the church im-

proved at an expense of \$520. A part of the total cost was raised at the time. In the spring of 1894 the society found itself \$8,000 in debt. During the year \$3,000 was paid on the debt and the balance refunded at four per cent. Since this time the debt has been reduced until it is now but \$500.

In 1890 one hundred and fifty conversions were reported, and in 1896 one hundred and eleven probationers were received. These were among the more extensive revivals in the history of the charge.

The church has a pipe organ secured by the aid of Andrew Carnegie.

Pastorates

Athens and Litchfield, 1867-68, W. M. Hiller; 1869, D. Personeus; Athens alone, 1870-71, D. Personeus; 1872, C. O. Hanmer; 1873, supplied by Rev. Mr. Armstrong, from the Genesee Conference; 1874, S. W. Lindsley; 1875-77, W. N. Cobb; 1878-79, G. M. Chamberlain; 1880-82, A. W. Hood; 1883-84, G. T. Price; 1885, J. Ryder; 1886-87, H. H. Dresser; 1888, T. P. Halstead; 1889-93, G. A. Place; 1894-98, G. A. Cure; 1899-1901, C. A. Benjamin; 1902-03, W. G. Simpson.

BARTON, N. Y.

The territory in this charge was a part of Tioga Circuit until the Spencer Circuit was formed in 1821, when it became a part of that circuit and remained there until the formation of the Barton Circuit in 1829. It was taken from Spencer Circuit and is said to have been formed for the special accommodation of Rev. John Griffing. "Advancing age, with its infirmities, and the purchase of a farm a little below Owego, made it desirable that he should have a more circumscribed field than usual, and one nearer home. Barton Circuit was therefore made for him. It embraced all the territory on the west bank of the Susquehanna from Owego to Athens, thence up the Chemung Valley to Elmira." In 1837 the circuit included Barton, Smithboro, Ross Hill, Barton Hill, Tioga Center, Ellistown, Factoryville, and the Burhyte neighborhood. In 1840 the following were the apportionments on the circuit for pastor's salary: Smithboro, \$110; Tioga, \$75; Factoryville, \$125; Ellistown, \$80; Barton, \$80; Athens, \$75; Talmadge Hill, \$25; Shipman's, \$25; Ross Hill, \$25; West Hill, \$20; Burhyte's, \$15.

The Barton class was formed in 1805, though preaching services were held here as early as 1800. Services were held in the schoolhouse until the church was built. Ground for a church was

secured in 1832 and a subscription started for the building of a church. The church was built in 1835 and 1836, and dedicated in the summer of 1836. This church stood on the hill above the site of the present church.

On August 18, 1892, in consideration of \$201.50, Elliott L. Bensley and others deeded to the society its present church lot. The present church and furnishings cost \$2,400, and was dedicated on Thursday, March 14, 1893, Rev. A. Griffin preaching in the morning and Rev. J. F. Warner in the evening. Rev. W. Treible conducted the dedicatory service. The sum of \$580 was raised at the morning service.

The first parsonage was bought and repaired in the spring of 1849, and the present parsonage was bought of Alonzo Davenport on October 10, 1894, for \$600.

Smithboro was a preaching place for the Methodist itinerant about the days when the work in Barton began. The class worshiped in the house of Mr. S. Light many years. This Mr. Light entertained Bishop Asbury in July, 1807. We quote from his journal:

"*Saturday, 11.* [July 11, 1807.] Brought us to the camp meeting on Squire Light's ground; we found it had been in operation two days. God is in the camp and with us. I preached on the camp ground from Matt. xviii, 2. Some sots were a little disorderly, but the greater part of the congregation were very attentive. Weak as I was, I did not spare myself, my subject, or my hearers. It may be, I spoke to one thousand people. Since the last Sabbath we have traveled a hundred and twenty miles, and with good roads and with even ground we might have made three hundred miles in the same time. The heights of the Susquehanna are stupendous; the bottom lands very fertile; but this river runs through a country of unpleasing aspect, morally and physically—rude, irregular, uncultivated is the ground; wild, ignorant, and wicked are the people. They have not been wearied by my labors; except in the neighborhood of Lancaster, and by what I may once have done in a visit to Wyoming, they are strangers to them. I am now on my first journey of toil and suffering through Genesee and Tioga.

"*Sunday, 12.* My subject was 2 Cor. v, 20. My congregation may have doubled in numbers to-day; and there were no troublesome drunkards. I feel as if God would own this meeting now, and continue to own it many days, in various families and places. I ordained five worthy men local preachers, namely, Daniel Wilcox,

John B. Hudson, Samuel Emmit, John McCaine, and Nathaniel Lewis, to the office of deacon. Had I not made this visit, these men might have waited a long time, or taken a long ride to find me. In the afternoon (*Sabbath*) there was an uproar amongst the people. Some intoxicated young men seated themselves by the women, and refused to move until compelled; they fought those men who came to take them away, and when the presiding elder interfered they struck at him, and one of the guards also, who was helping by order of the constables. There were magistrates (such as they were) to cry peace. The Owego gentry fled away cackling falsehood like wild geese. One Kemp, chief bully, arrested A. Owen, on *Monday morning*, for the *Sabbath breaking*, drunkenness, and fighting of this Kemp and his crew. The presiding elder was charged with having struck Kemp, and then running away; nor was the poor bishop spared—he too had been fighting: it was well for him that he was not on the ground at the time—I was quiet in my room.”—*Journal*, vol. iii, 259, 260.

A meeting was held at the schoolhouse in district No. 4, town of Tioga, on November 19, 1832, at which time “The Methodist Episcopal Society of Smithboro” was incorporated, and John Light, Andrew Bonham, and Benjamin V. Brooks elected trustees. The society decided that its seal should be a triangle, and a committee was appointed to superintend the building of a church. The committee entered into a contract with C. C. Youtz and Willard Cratsley to build a church for \$1,500. The church was erected in 1833-34, and dedicated in the fall of 1834. On January 7, 1855, “it was resolved that all *orthodox* societies of any denomination shall have the privilege of preaching at any time in the Smithboro church, when unoccupied, but *none other*, at *any time*.” After expending \$1,100 in remodeling the church it was reopened on Thursday, January 25, 1866. Rev. William Searls preached in the morning from 2 Cor. ix, 15, and Rev. G. P. Porter in the evening from Psa. xc, 17. Four hundred dollars was raised during the day to fully provide for the improvements.

The building was destroyed by fire on the 24th of May, 1887. The fire is believed to have been caused by sparks from an engine on the Erie Railroad. A building committee was appointed on May 31, 1887, and the present site purchased soon after for \$150. It was deeded to the society on September 12, 1887, by Michael Smith and wife Celinda. The church, which cost \$2,700, was dedicated in June, 1888.

At a meeting of the society held on January 5, 1841, at which Rev. H. Agard and S. Knapp presided, the society reincorporated

with the corporate name of "Trustees of the First Society of the Methodist Episcopal Church in Smithboro," and elected S. N. White, A. Bonham, B. Brooks, B. Smith, and James Waterman trustees.

Ross Hill class is said to have been formed about 1850. Many from this place had belonged to a class at Oak Hill. At a meeting of the society held on February 13, 1860, at the house of Jacob Smith, at which Peter Ross acted as chairman and James Loveless secretary, the society became incorporated as "The Hedding Society of the Methodist Episcopal Church on Barton Circuit," and elected Michael Smith, John S. Johnson, John G. Smith, Thomas Atcherson, John W. Meeker, Ellis H. Ross, and Jacob Smith trustees. The seal of the society is diamond in form. On March 10, 1860, in consideration of \$1, John S. Johnson and wife Maria deeded the society a lot on condition that a church should be erected in one year. The church cost \$1,000, and was dedicated on Thursday, November 1, 1860. The Owego Ministerial Association met in the church the two days preceding dedication.

Pastorates

1829, John Griffing, Palmer Roberts, John Parker; 1830, S. H. Stocking; 1831, Miles H. Gaylord; 1832, J. Griffing, S. B. Yarrington; 1833, J. Griffing, M. Sherman, C. W. Giddings; 1834, C. W. Harris, E. B. Tenney; 1835, S. H. Stocking, A. Warren; 1836, S. H. Stocking, J. O. Boswell, W. H. Pearne; 1837, J. O. Boswell, W. Wyatt; 1838, B. D. Sniffin, H. Benjamin; 1839, B. D. Sniffin, J. R. Boswell; 1840, H. Agard, J. R. Boswell; 1841, Darius Simons, John Mulkey; 1842, D. Simons, B. Ellis; 1843, George Harmon; 1844-45, Erastus Smith; 1846, M. Ruger; A. G. Burlingame; 1847, W. Round, E. Owen, B. Ellis; 1848, W. Round, E. Owen; 1849, V. M. Coryell, O. L. Torry; 1850, V. M. Coryell, A. P. Mead; 1851, King Elwell; 1852-53, J. W. Hewitt; 1854, P. Bartlett; 1855-57, N. S. De Witt; 1858-59, Welcome Smith; 1860-61, C. E. Taylor; 1862-63, F. S. Chubbuck; 1864, C. W. Todd; 1865-66, J. Madison; 1867-68, W. Keatley; 1869, R. Hiorns; 1870-71, A. F. Harding; 1872, J. B. Santee; 1873, J. B. Davis; 1874-76, J. C. Brainard; 1877-79, L. Peck; 1880-82, J. B. Chynoweth; 1883-85, S. B. Keeney; 1886-87, L. Peck; 1888-89, S. F. Wright; 1890-91, A. F. Brown; 1892-96, S. A. Terry; 1897-99, S. E. Hunt; 1900, C. D. Skinner; 1901-02, Thomas Livingstone; 1903, J. B. Davis.

BERKSHIRE, N. Y.

The first Methodist sermon preached in Berkshire was delivered in 1808 by a Rev. Mr. Winslow. During the next nineteen years this place was a part of adjoining charges. In 1828 Berkshire appeared among the appointments.

The town was settled by New Englanders who were largely Congregationalists, and, considering the Methodists intruders, antagonized them, assailed their doctrine and methods of worship, and treated them with ridicule and sarcasm. The Congregation-



BERKSHIRE CHURCH

alists had a pastor named Osborn in the early days (1808-12), who, it is said, saddled his horse and rode some miles to meet the Methodist itinerant that he might accompany him into town and abuse him on the way. "He asked such questions as this: 'Are you not ashamed to be going about the country living on the people, teaching such and such doctrines?' He afterward became convinced of his being wrong in his abusive treatment and confessed it. His example, however, had its influence upon members of his flock, who rather enjoyed persecuting the Methodists."

A church was commenced in 1823, but was not finished until 1829, in which year it was dedicated on July 4. It cost \$1,500.

Rev. R. S. Rose attended a quarterly meeting in this place in 1824 which was held in the schoolhouse.

When Gaylord Judd reorganized the class in 1828 it included Elisha Scott, William Whitney and wife, Eleazer Valentine and wife, Joseph Gleason and wife, Samuel Smith and wife, Herman Smith, Susan Gleason, W. Belcher, and Bernice, Sallie, and Betsy Whitney.

On April 22, 1829, the society met for incorporation. Rev. Gaylord Judd presided, and Elisha Scott acted as secretary. Samuel Smith, Joseph Belcher, Elisha Scott, Ezekiel Dewey, and Owen Olney were chosen trustees of "The First Society of the Methodist Episcopal Church in Berkshire."

In 1848 ten new horse sheds were built and the old bell in the church exchanged for a new one costing \$100 and the old bell.

After expending \$1,000 in repairs the church was reopened on June 12, 1862. Rev. G. P. Porter preached in the morning and Rev. D. A. Shepard in the evening.

On May 17, 1889, in consideration of \$350, Harper Howland and wife Rosetta deeded to John R. Ford, E. H. Dewey, Peter Rockwell, Edwin Young, E. F. Jewett, James Shepard, Michael Dermady, A. C. Buffington, and H. M. Hubbard, trustees of the Methodist Episcopal church, seventy rods of land. Upon this lot the present church was built. The old church property was sold, and the church was torn down and the materials used in building two dwelling houses on the lot. The corner stone was laid on July 4, 1889, at 11 A. M., at which service addresses were made by Revs. P. R. Hawxhurst and W. Treible. The church cost \$5,500, and was dedicated on Friday, February 21, 1890, at 1 P. M. Rev. C. N. Sims, D.D., preached the sermon, and Rev. W. Treible conducted the dedicatory service. The sum of \$1,500 was raised to fully provide for the cost of the building.

In 1851 Berkshire charge comprised Berkshire, East Berkshire, Richford, and Padlock.

A parsonage property was bought by Rev. P. S. Worden in 1851, and in 1870 the house gave place to the present parsonage, which cost \$1,500.

East Berkshire class was formed prior to 1851, and worshiped in the schoolhouse many years. On February 22, 1888, the society met for incorporation. Rev. G. O. Beers presided, and G. L. Japhet acted as secretary. Orin Hutchinson, C. E. Whitaker, and

Edgar Winship were elected trustees, and "Trustees of the East Berkshire Methodist Episcopal Church Society" chosen as its corporate name. At the same meeting it was decided to build a church at once. On April 8, 1888, in consideration of \$50, James



BERKSHIRE PARSONAGE

A. Warle and wife Sarah deeded the society three eighths of an acre of ground. The corner stone was laid on July 11, and on November 14, 1888, the church, which cost \$1,700, was dedicated free from debt.

Pastorates

1828-29, Gaylord Judd; 1830-31, D. A. Shepard; 1832, S. Comfort; 1833, M. Westcott; 1834, J. B. Benham; 1835, D. Holmes; 1836, Gaylord Judd; 1837, Selah Stocking; 1838, I. D. Warren; 1839, A. Hamilton; 1840, E. G. Bush; 1841-42, P. S. Worden; 1843, Walter Hare; 1844, Alpheus Hamilton; 1845 (Newark and Berkshire), D. Simons, W. S. Titus; 1846, S. Mineer; 1847, (Berkshire alone again), E. A. Young; 1848-49, P. S. Worden; 1850, A. C. Sperry; 1851-52, Asa Brooks; 1853, E. W. Breckinridge; 1854, W. B. Thomas; 1855, George Jones; 1856, T. D. Walker; 1857-58, C. W. Judd; 1859-60, R. S. Rose; 1861-62, W. W. Welch; 1863, R. Van Valkenburg; 1864-66, N. Rounds; 1867-68, J. Madison; 1869-70, C. A. Ward; 1871, G. M. Peck; 1872, N. S. Reynolds; 1873, E. M. High; 1874-76, W. B. Kinney; 1877-78, R. Varcoe; 1879-81, R. Hiorns; 1882-84, E. R. D. Briggs; 1885, S. F. Wright; 1886-88, G. O. Beers; 1889-91, I. J. Smith; 1892-96, A. J. Cook; 1897-98, R. M. Pascoe; 1899-1903, H. N. Van Deusen.

CAMPTOWN, PA.

Camptown Circuit comprises Camptown, Herrick, East Herrick, Standing Stone, Herrickville, and Keen Summit. These formerly belonged to the Wyalusing, Le Raysville, and Rome Circuits. The charge was known as Herrick from 1870 to 1879 and took its present name in 1880. "Herrick charge was formed in April, 1870, by setting off the following appointments from the Wyalusing charge: Herrick, East Herrick, Grove Schoolhouse, Standing Stone, Lime Hill, and Camptown. The undersigned [Rev. P. R. Tower] was left in charge, having already served Standing Stone two years and the other portions of the charge one. It will be remembered that East Herrick and Grove Schoolhouse appointments were set off from the Le Raysville charge, and Standing Stone from Rome, in 1869." Subsequently Grove Schoolhouse appointment was changed to Herrickville, and Lime Hill appointment abandoned.

Camptown. About 1861, when the Wyalusing Circuit embraced the entire section hereabouts, the necessity of having a parsonage prompted the purchase of the property in Camptown, which is still in use. The class here was small at the time, and its services were held in the old red schoolhouse. After the erection of the Baptist church the society secured its use.

The site for the church was purchased of Almon Tuller for \$200, one half of which he donated to the society. C. S. Lafferty, R. D. Cleveland, E. S. Fuller, G. L. Lewis, M. H. Rockefeller, A. C. Hammerly, D. D. Chaffee, R. J. Fuller, and George H. Landon constituted the first board of trustees. The church and furnishings cost \$2,300, \$369 of which was raised on the day of dedication, Thursday, January 19, 1882. Rev. A. Griffin preached in the morning, and Rev. S. F. Brown in the evening. Rev. Y. C. Smith conducted the dedicatory service. Rev. J. B. Sumner was present and sang several solos. The society gives the use of the church to the Presbyterians for a biweekly service.

Several gracious revivals have strengthened the society, but the work during the winter of 1901-02 was the most extensive in the history of the place. It was a union effort, conducted by Rev. J. B. Davis, in which there were over one hundred conversions. The Methodist church received its due proportion of increase. Samuel Billings was class leader in 1870. He was succeeded by C. S. Lafferty. Orlando English is now serving in that capacity. The Sunday school and young people's society are union organizations.

The society became incorporate on April 8, 1901, as "The First

Methodist Episcopal Church of Camptown." The present trustees are C. S. Lafferty, W. S. Lafferty, J. W. Hurst, O. English, M. H. Rockefeller, J. H. Stevens, R. J. Fleming, C. S. Cronk, and W. T. Morrow.

From this society two young men have entered the ministry—C. L. Lewis and G. V. McAllister.

East Herrick. A class existed here as early as 1841, called the State Road class, which belonged to the Orwell Circuit, and consisted of thirteen members, with John Barnes as leader. Two years later the class had twenty members and thirteen probationers, with Ezekiel B. Mintz leader. Ezra M. Payne was appointed leader in 1848. In 1852 the class became a part of Le Raysville Circuit, and William Bowker was leader. There had been some agitation, covering a number of years, relative to building a church, which aroused not a little opposition, as some objected to the domination of our form of episcopal government. On November 11, 1852, Zophar Platt deeded a piece of ground from his farm to the "trustees in trust for the use of the Methodist Episcopal Church at East Herrick." The trustees named in the deed were J. C. Barnes, William Bowker, and Orillany Stevens. Should the property cease to be used for religious purposes by the Methodist church the land reverts to the grantor. A comfortable church was soon erected, which was thoroughly repaired in 1878, and reopened on Tuesday, October 15, of that year. Rev. S. F. Brown preached in the morning and Rev. D. C. Barnes in the evening.

J. C. Barnes and William Bowker and their families have been very important factors in the history of the class. Among others which might be mentioned are the Warners, Platts, and Pratts. D. C. Barnes, N. W. Barnes, and G. O. Beers have gone from this church into the ministry. Julius A. Bowker was an official here many years, having served as trustee, steward, class leader, and Sunday school superintendent.

Herrick. The introduction of Methodism to this place was largely through the efforts of Hon. George Landon. He was a member of New England Conference, and while serving the church in Springfield, Mass., did considerable work in the lecture field. Overwork superinduced throat trouble, which led him to abandon the work of the ministry. In 1849 he came to this place and bought a farm, which he has very materially improved. He secured Methodist preachers who conducted services in this place, preaching in barns, private houses, and schoolhouses. At one time he was a

member of this Conference and presiding elder of the Wyalusing District. The majority of his neighbors were members of the Presbyterian Church, and, not many years after he settled there, proposed to build a church near his home. The church was built, and dedicated by the Presbyterians, but with the understanding that the Methodists were to have the use of it. With the exception of a few years, when the Methodists were excluded, the services have alternated between the two denominations, and perfect harmony prevails. David Armstrong has been identified with the class from its earliest history, and has served it as leader and steward. He is now over ninety-one years of age.

Standing Stone. The church, which is the oldest on the charge except the one at East Herrick, is located midway between Rummerfield and Standing Stone. The society is incorporated as "The First Methodist Episcopal Church of Standing Stone." The charter was granted on August 1, 1859, and George Van Nest, Alanson Taylor, William A. Benedict, I. W. Van Nest, Addison Taylor, William McCabe, and John G. Towner were the trustees named. The petitioners for a charter were George Van Nest, David King, Henry Fisher, C. S. Lafferty, Levi Whipple, Bartley Dunn, Isaac H. Van Nest, I. M. Van Nest, Ira Thetga, George E. Van Nest, Myron Van Nest, J. J. Van Nest, Isaac Huff, Isaac W. Van Nest, Moses Canfield, John Bishop, Thomas Vought, Alanson Taylor, Albert Lentz, A. W. Taylor, and C. F. Roberts. The church was dedicated on Saturday, August 23, 1856, Rev. George Landon preaching in the morning and Rev. J. L. Staples in the evening. Mr. Landon was an ardent abolitionist, and so freely voiced his sentiments in his sermon as to thoroughly stir the community.

The class belonged to the Rome Circuit until the formation of Herrick charge in 1870, when it became a part of that charge. Alanson Taylor was class leader about 1870. After a few years he was succeeded by David S. Van Nest, who still holds that position. The church has struggled against antagonistic elements, and at times seemed discouraged. In February, 1903, a revival trebled the membership, and gave courage to all.

Lime Hill was an appointment of the circuit at the formation of the charge. At that time it was a thrifty class, led by Charles Sumner. Mr. Sumner was from Methodist stock, and his family early united with the Church of their fathers. Camp meetings were held several seasons in a grove upon his farm. In 1882 a church was built. Some of the class favored the enterprise, while others opposed it. "It was dedicated as a union church, which

was very unfortunate for the peace and unity of all concerned." Such serious dissension arose that the pastor dropped the appointment in 1883, and transferred the members to the Camp-town class.

Herrickville. During the pastorate of 1887-90 biweekly Sunday evening services were conducted in the Wesleyan Methodist church. A small class was organized, composed largely of the members of the Grove Schoolhouse appointment, which had been discontinued. The use of the church was not pleasantly accorded, and the society was urged to build a chapel of its own. After some years the work started. Judson J. Barnes deeded the society a lot in 1892. "A charter was obtained according to the plan of the Church Extension Society, which had granted a donation of \$250." Judson J. Barnes, A. H. Struppler, and E. N. Brown were the first trustees, who, with John C. Beardsley constituted the building committee. The church cost \$1,900, \$400 of which was raised on the day of dedication, January 26, 1893. Rev. W. Treible preached the dedicatory sermon and conducted the dedicatory service. It has always been an evening appointment; consequently the society has usually joined the Wesleyans in a union Sunday school.

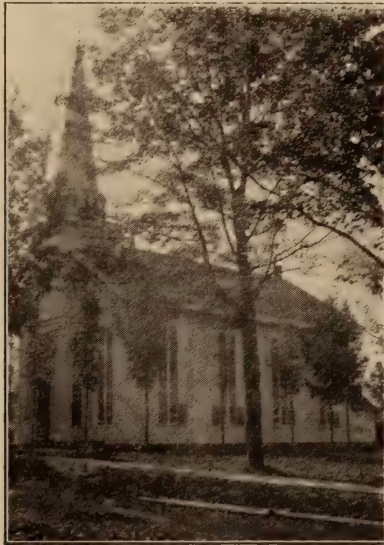
Keen Summit was a part of Rome Circuit until it came to this circuit in 1902. The church is situated about three and a half miles north of the Standing Stone church upon high ground, and its spire can be seen many miles. It was built in 1874. Mr. John A. Keen offered the society a lot and \$1,000 toward the erection of a church. Mr. Keen, though not a member of the church, took an active part in directing the building of the church. It cost about \$2,000, and was dedicated on November 15, 1884, by Rev. H. M. Crydenwise. In 1891 Keen Summit was constituted a charge, with Rev. S. F. Wright as pastor. During the next year or two there were no services held there, but finally the society was attached to Rome Circuit. The class has fifteen members and four probationers.

Pastorates

1870, P. R. Tower; 1871, King Elwell; 1872-73, T. F. Johnson; 1874-76, G. L. Williams; 1877-79, W. Keatley; 1880-82, J. R. Angell; 1883, E. N. Sabin; 1884-86, W. R. Netherton; 1887-90, J. C. Johnson; 1891-95, J. B. Davis; 1896-98, I. B. Wilson; 1899, James Schofield; 1900-01, Isaac Jenkins; 1902-03, Carl Councilman.

CANDOR, N. Y.

Revs. John Griffing and George Densmore and other ministers held services in this section some years before the meeting was held at the house of Jared Smith in 1827, at which time the class was formally organized. The following were constituent members: Judge Samuel Barager, James Smith, Thomas Hewitt, George Hubbard, A. Hubbard, Jared Smith, and their wives, Mrs. Hannah Gilbert, and Mrs. Asaph Colburn. Thomas Hewitt was the leader. Hiram Grant and wife either joined at that time or soon after.



CANDOR CHURCH

The following quotation is somewhat explanatory of the above: "In the fall of 1826, when Hiram G. Warner and William D. Overfield were on the Spencer Circuit, a series of meetings was held at the Red Schoolhouse, about two miles below Candor village. Rev. Thomas Hewitt, a well-known local preacher, did much in promoting the work. Overfield preached and Hewitt exhorted; a blessed revival resulted. A class was formed, of which Moses Darling was made the leader. From this point the work of revival extended northward to Candor village, and it was deemed advisable to form a new class in or near the village. This was done by Brother Hewitt, at the house of Brother Jared Smith, where

the Methodist preachers have found a 'prophet's chamber' and a hearty welcome ever since."

The first services were held in a schoolhouse which stood where the residence of Chester Johnson afterward stood. The society was incorporated in 1831, in the schoolhouse named above. The first church was built on the site of the present one, on land which was given to the society by Daniel Hart, the land reverting should it at any time cease to be used for church purposes. There is a tradition that the church was dedicated by Bishop McKendree, and therefore is called the McKendree Methodist Episcopal Church. The church cost \$2,000 and was built about 1832. Methodism thrived amid opposition, and in 1834 Candor appeared among the appointments, having been a part of Spencer Circuit prior to this time.

In 1840 Rev. William Wyatt was sent to Candor. Here is his description of the charge: "There was plenty of sea room, all that could be desired for healthy exercise in the pastoral work. The eastern hills, along whose skirts we found work to do, are now in Berkshire and Newark appointments. The south, along the eastern branch of the Owego Creek, is now embraced in Flemingville. The southwest, along the valley of the Irish settlement, where we preached once in two weeks, and sometimes much oftener, now belongs to Tioga Center and West Barton. The extreme western boundary of the town, visited by us fortnightly, now belongs to Spencer. The northern line of appointments is now in South and West Danby. Fairfield and Shindagon have been merged into Caroline and Slaterville stations. I preached twice every Sabbath at Candor Corners, and then spread myself out thin enough to cover all this territory that now goes to make up, in whole or in part, ten distinct charges."

At a place over the mountain called Honeypot, or Fairfield, Rev. Mr. Wyatt's labors were blessed by an extensive revival, about one hundred being converted. He also held a series of meetings in the Red Schoolhouse about two miles below Candor village, which was very successful. William J. and Charles Judd were among the converts. About two hundred found Christ during the meetings. He also preached at the White Schoolhouse regularly, and at Wilseyville.

In January and February, 1845, one hundred and thirteen were received on probation, and in 1848 from sixty to seventy were received. Extraordinary seasons of refreshing were enjoyed in 1851-52, 1865, 1871-72, 1893-94, and 1898.

In 1852 the church was extensively repaired, toward which Mr.

Jerome Thompson gave \$500. The present church cost \$10,000, and was dedicated on February 27, 1867. Rev. B. I. Ives preached morning and evening. During the day \$3,600 was raised to fully provide for the cost of the building. In 1880 \$750 was spent in repairs and decorating the interior of the church. In 1883 a debt of \$1,500, which had stood some time, was canceled. The bell, costing \$190, was purchased in 1892. In 1902 \$800 was expended in building a place for an organ and making other needed repairs. During the year a two-manual pipe organ, costing \$2,000, the gift of E. A. Wands, H. D. Heath, and J. P. Fiebig, was put in the church. In 1903 Mr. Fiebig installed pipes and fixtures for gas at a cost of \$450.

For many years the parsonage was two doors south of the church. It was sold, and a house and lot adjoining the church property on the north was bought.

Candor now has no out-appointment. The following had been preaching places until they were dropped or set off to other charges: Gridleyville, Irish Settlement (Straits Corners), Perryville (Prospect Valley), Wilseyville, Hoyt Settlement (Pleasant Valley), South Candor, Hubbardtown, and Catatonk, the last-named having been dropped quite recently.

A Sunday noon class has been in existence since the organization of the charge. James Smith led this class a long time prior to 1861, since which time Stephen Herrick has been the leader. A Tuesday night class was sustained many years, of which Hiram Ward was the leader about twenty-five years.

Harry Ward served as choir leader twenty-five years without remuneration, and Charles Fiebig led the choir thirteen years just prior to 1902.

In the early years of the Sunday school Hiram Ward was longest in service as superintendent. Later William Hubbard served twenty-one years, since which time several efficient parties have served shorter terms.

Candor has been called "Saints' Rest" because a number of our superannuated preachers settled there for the sunset of their lives. Gaylord Judd, Asa Brooks, Jasper Hewitt, Rodney S. Rose, and David Personeus went to their reward from this place, and their bodies lie in the village cemetery. Rev. S. E. Walworth is living there now, also Rev. A. G. Bloomfield, and Rev. Mr. Manns, of the Central New York Conference.

Long before the organization of the Epworth League Rev. L. Peck had a flourishing young people's society here.

The Candor auxiliary of the Woman's Foreign Missionary

Society was the first one formed on the district, and was organized by Rev. C. W. Judd in 1869, his wife being the first president. It has contributed \$931 to the work, besides boxes sent to India, China, and Japan.

Pastorates

1834-35, Gaylord Judd; 1836, L. Mumford; 1837-38, J. B. Benham; 1839, Isaac Parks; 1840-41, W. Wyatt; 1842, Abel Barker; 1843-44, Darius Simons; 1845, L. G. Weaver; 1846, H. F. Rowe; 1847-48, V. M. Coryell; 1849-50, William Round; 1851-52, E. Owen; 1853-54, A. Brooks; 1855-56, D. C. Olmstead; 1857-58, J. K. Peck; 1859, F. S. Chubbuck, W. B. Kinney; 1860-61, C. V. Arnold; 1862, E. F. Roberts; 1863-64, J. Miller; 1865, W. P. Abbott; 1866-68, L. C. Floyd; 1869-70, J. L. Wells; 1871-72, G. H. Blakeslee; 1873-74, N. S. Reynolds; 1875-76, L. Peck; 1877-79, J. C. Brainard; 1880-81, O. M. Martin; 1882-84, M. E. Bramhall; 1885, J. D. Belknap; 1886-88, H. Williston; 1889-92, W. W. Smith; 1893-95, G. O. Beers; 1896-99, T. R. Warnock; 1900-03, C. P. Tiffany.

DANBY, N. Y.

Nathaniel Wyatt was the pioneer of Methodism in this section of country. We quote from his son, Rev. William Wyatt: "When my father returned to the States [from Canada], and settled in Danby, as in Fostertown on the Hudson, and in Canada, so here he found no Methodism, no society, no church, no religious meetings. His first work was to see what could be done for the Lord and Methodism. He mounted a horse and rode forty miles down the Cayuga Lake, in the bounds of the New York Conference, which then embraced the whole of New York State, Pennsylvania, New England, and Canada, and found Peter Van Est, presiding elder of Cayuga District. He sent him Asa Cummings and Thomas Wright, who were on the Scipio Circuit, and he, Asa Cummings, organized the class in my father's house, consisting of six members—Nathaniel Wyatt, leader; Amy Wyatt, Rachel Barnum, whose husband was killed in the War of the Revolution; Fanny and Clarissa Everest, two maiden ladies, sisters, who lived about a mile and a half south of my father's house (these women used to walk six and a half miles to Ithaca, ten or fifteen years later, with a pail of butter, and sell it for six and a quarter cents a pound); and Mrs. Anna Mead, who lived three miles west, over on the Inlet. These were the six members in the first class formed in Tompkins County. [This must have been in 1809, as that is the year Mr. Cummings was on Scipio Circuit.] This was some

time before there was any Methodist organization in Ithaca, and for twenty years thereafter there was preaching in his house. This was the great center of Methodism in all that section of country. Here they came for their quarterly meetings thirty and forty miles around, which were held in the woods, and, when too cold, in my father's old log barn, warmed with large kettles filled with charcoal, such as were used in boiling sap."

Nathaniel Wyatt was converted in 1784, under the labors of Freeborn Garrettson. At first the meetings in his house were thinly attended, but later his house was packed. At the organization of Spencer Circuit Danby became a part of it, and remained so until 1831, when Danby became a charge. "The ark was now taken from Mr. Wyatt's house to the schoolhouse at Danby Four Corners. Before the end of this Conference year a church was built." In 1832 a great revival swept through the community, as a result of which the pastor baptized and received into the church seventy converts in one day.

The building was quite thoroughly repaired in 1856, and again in 1885, at which time \$1,226 was expended. The church was reopened on October 27, 1885. Rev. R. W. Van Schoick preached from John v, 2-4. Rev. H. M. Crydenwise managed the finances and conducted the dedicatory service. At this service \$600 was raised to fully provide for the repairs.

In 1855 the charge had four preaching places—Danby, Jersey Hill, Morris Chapel, and a schoolhouse four miles below Morris Chapel, near Wilseyville. The last is discontinued.

J. Wise has served about fifty years as steward, class leader, and Sunday school superintendent.

A camp meeting was held in Rev. Moses King's woods about seventy years ago. At that time Moses King, Simeon Coon, Daniel Atwell, Mr. Fuller, and Henry France were local preachers on the charge.

Revs. William Wyatt, Levi Pitts, O. P. Legg, Stephen Elwell, F. A. King, C. Sweet, and E. N. Sabin have gone from this church into the ministry.

Mr. Franklin Grant led the choir of this church forty years, and his wife was organist thirty-five years.

The society celebrated its semicentennial in 1882, at which time Rev. Asa Brooks preached an historical sermon.

The parsonage was purchased about sixty-five years ago.

Morris Chapel is four miles east of Danby. We have failed to secure anything concerning its history.

Jersey Hill is a schoolhouse appointment two and a half miles west of Danby. The class was formed in a log schoolhouse by Levi Pitts and Rev. A. Johnson about sixty-five years ago. Preaching services are held biweekly, and the Sunday school operates during the warm months only.

Pastorates

1831, Morgan Sherman; 1832-33, H. Colburn; 1834, G. W. Densmore; 1835-36, J. B. Benham; 1837-38, Ahira Johnson; 1839, D. H. Kingsley, G. Judd, sd.; 1840, Robert Everdell, G. Judd, sd.; 1841-42, James Atwell; 1843, B. D. Sniffen, Peter Compton; 1844, B. D. Sniffen; 1845, S. Mineer; 1846, Moses Adams; 1847-48, King Elwell; 1849-50, B. Ellis; 1851, O. M. McDowall, B. Ellis; 1852, O. M. McDowall; 1853, L. Pitts, B. Ellis; 1854, R. Van Valkenburg; 1855, A. Brooks; 1856, A. Brooks, B. Ellis; 1857-58, D. C. Olmstead; 1859-60, J. M. Snyder; 1861-62, W. B. Kinney; 1863-64, W. W. Welch; 1865-66, W. Keatley; 1867, King Elwell; 1868-69, P. Holbrook; 1870, A. D. Alexander; 1871, E. F. Roberts; 1872-73, R. Hiorns; 1874-76, S. B. Keeney; 1877-78, E. Sibley; 1879-81, G. L. Williams; 1882-83, E. P. Eldridge; 1884-85, F. A. Chapman; 1886, N. S. De Witt; 1887-88, I. J. Smith; 1889-91, S. B. Keeney; 1892-94, J. R. Allen; 1895-98, L. P. Howard; 1899-1900, A. F. Brown; 1901-03, S. D. Galpin.

FLEMINGVILLE, N. Y.

The first preaching service held on this charge was at the home of Daniel Ferguson, situated near the creek at North Owego. Subsequently there was an appointment at a schoolhouse in Park's Settlement, and another at a schoolhouse located on Ezekiel Mead's farm. Some time after this the appointment was moved to the Flemingville schoolhouse, which was situated on the opposite side of the road from the present church, where services were held many years. This territory was a part of Tioga Circuit, and at the organization of Speedsville Circuit in 1831 became a part of it and remained there until the Flemingville charge was formed in 1837.

The Flemingville class was organized about 1811, with David Fleming and Thomas Stockey as leaders, and Mrs. David Fleming, David Darling and wife, Richard Searles and wife, Walter Herrick, Minerva Herrick, Patty Brink, Elisha and Frelove Forsythe, and Mrs. Parks were members of the class. Captain David Fleming was leader more than thirty years.

During the summers of 1823 and 1824 camp meetings were held in the woods belonging to David Fleming which resulted in many additions to the class. In 1833 a camp meeting was held about one half mile north of the church. Rev. Marmaduke Pearce conducted the meeting, which was one of great power. The influence of the meeting was felt in all that section. As a result two series of revival services were held during the following winter, one in the Flemingville schoolhouse, and the other in the schoolhouse at McLain Settlement. A great many were brought into the kingdom of our Lord.

One result of this wonderful revival was a church enterprise. At a meeting of the society held on March 4, 1834, at which Rev. A. Wood presided and Walter Herrick acted as clerk, "The First Society of the Methodist Episcopal Church in Flemingville" was incorporated, and George Mead, Peter Joslin, Robert Cole, Robert Fleming, Johnson Anderson, James Ireland, Asa Phelps, John Grimes, and Luther Stone were elected trustees. During the following winter Walter Herrick was elected trustee in place of Peter Joslin, and Captain David Fleming in place of Luther Stone. The church was built in the summer of 1834, costing \$1,559.75, and was dedicated by Rev. H. Agard, the presiding elder. The lot upon which the church was built was deeded to the society on March 11, 1836, by David Fleming, in consideration of \$100. It is understood, however, that Mr. Fleming gave one half and John D. Weed the other half of the purchase price of the lot. On Thursday, June 30, 1870, after an expenditure of \$3,000, by which the church was moved nearer the road and virtually made over, the church was reopened, Revs. H. R. Clarke and B. I. Ives being the preachers of the day. In 1895 \$200 was expended in improving the church, and in 1897 \$260.

On October 28, 1856, Larnard Legg and wife Esther deeded the society a quarter of an acre of land upon which there was a store building. The society paid \$225 for this property, and without monetary expense, as the pastor and people did the work, the building was converted into a parsonage. In 1862 the house was enlarged and repaired. The barn was built in 1858 or 1859. In 1891 this property was sold for \$425, and on May 16, 1891, Mrs. Margaret Barrett deeded the society its present parsonage lot as a gift, upon which the house was built, costing \$1,576.

When the charge was formed it included Flemingville, South Fairfield, Anderson Hill, McLain Settlement, and West Newark. The appointments now are the first three named, with Wade Hollow and the County Poorhouse. The McLain Settlement

class was formed in 1834, with Robert Cole leader. A class was formed at West Newark in 1831, with Isaac Bunnell leader, and in February, 1876, another class was formed at the same place, with George H. Bothwith leader. A class was formed at Lisle Road, in April, 1866, with John Brougham leader.

This charge gave local preacher's license to J. M. Grimes, Edward Mory, J. R. Allen, S. B. Mead, and L. P. Howard, and recommended J. M. Grimes, Andrew Burhyte, L. P. Howard, Levi Jennison, E. A. Quimby, and Carl Councilman to the Conference for admission.

In the sixties the charge received an allowance from the Missionary Society.

The years 1843, 1850-51, 1857, 1869-71, 1872-73, 1874, and 1881 were good revival seasons.

Anderson Hill class was formed in 1830, with David Darling leader. The society became incorporated as "The Trustees of the Methodist Episcopal Church of Anderson Hill," on January 30, 1860, and elected Levi Andrews, Stephen Anderson, Theron D. Kyle, Augustus J. Eaton, and Charles C. Howard trustees. On March 17, 1860, in consideration of \$10, Stephen Anderson deeded the society one third of an acre of land. The church, which cost about \$1,200, was dedicated on August 9, 1860, Rev. J. J. Pearce preaching in the morning and Rev. N. Rounds, D.D., in the afternoon.

Fairfield class was organized in 1830, with Augustus Lake leader. On May 16, 1900, the society became incorporate as "The Methodist Episcopal Church of Lower Fairfield," and elected J. L. Downing, W. Daggett, J. C. Larcom, Theodore Henderson, D. W. Daly, and L. A. Law trustees. On June 2, 1900, Alfred Dennis and wife Mary E. deeded the society half an acre of land as a gift. The church, which cost \$2,000, was dedicated on April 5, 1901.

Pastorates

1837-38, G. Judd; 1839, W. Wyatt; 1840, E. P. Beecher; 1841-42, John Griffing; 1843, B. Ellis; 1844-45, Peter Compton; 1846, L. Pitts; (1847-48, with Speedsville;) 1847, J. Jamison, O. L. Torry; 1848, J. Whitham, H. Pilbeam; 1849, J. Whitham; 1850-51, J. W. Hewitt; 1852, Seth Curtis; 1853, John Mulkey; 1854, H. T. Avery; 1855, W. Smith; 1856-57, J. W. Hewitt; 1858-59, A. W. Loomis; 1860-61, T. Burgess; 1862-63, S. G. Stevens; 1864-65, R. S. Rose; 1866, R. Hiorns; 1867, George Pritchett;

1868, W. L. Fessenden; 1869-71, S. B. Keeney; 1872-73, J. K. Peck; 1874, J. H. Boyce; 1875-77, S. W. Lindsley; 1878-79, N. S. De Witt; 1880, H. G. Blair; 1881-83, O. P. Legg; 1884, C. Sweet; 1885-87, C. D. Shepard; 1888-90, I. B. Wilson; 1891-92, N. W. Barnes; 1893, S. H. Flory; 1894-95, E. A. Quimby; 1896-98, C. Councilman; 1899-1900, S. D. Galpin; 1901-02, A. F. Brown; 1903, supply.

HARFORD, N. Y.

There are four preaching places on this charge—Harford, Harford Mills, Hunt's Corners, and Michigan Hill. We have been able to secure but meager information concerning the various points on the charge.

In 1856 land was purchased of Messrs. Burlingame and Tyler, upon which the church was erected. In the summer of 1882 the church was raised, a basement constructed, tower erected, auditorium newly lathed, plastered, and tinted, building painted, new windows, pews, platform, pulpit, and other furniture put in, at a total cost of \$1,400. The Ladies' Aid Society contributed \$200 in cushions, carpet, matting, etc. The total cost was provided for on the day of reopening.

The parsonage is located at Harford, and was built in 1874, costing \$1,000.

Harford Mills. The church here was built in 1893, at a cost of \$1,600. The building has memorial windows, among them one to Alfred Davis, who led the choir more than twenty-five years. The church was dedicated on Thursday, January 11, 1894, Rev. G. M. Colville preaching at 10:30 A. M. and 2 P. M. Rev. Wilson Treible conducted the dedicatory service at the close of the afternoon sermon.

Hunt's Corners society worships in a union church.

Michigan Hill is a schoolhouse appointment.

Pastorates

1869, A. J. Lent; 1870, J. H. Taylor; 1871, J. M. Grimes; 1872-73, A. B. Eckert; 1874-76, Z. Evans; 1877-79, H. G. Blair; 1880, C. H. Basford; 1881-83, L. P. Howard; 1884-86, O. P. Legg; 1887, L. W. Peck; 1888, Z. Evans; 1889, J. W. Lyon; 1890-92, S. D. Galpin; 1893-97, I. C. Estes; 1898-99, S. H. Flory; 1900-02, S. B. Keeney; 1903, A. F. Brown.

HORN BROOK AND GHENT, PA.

The class at Hornbrook was organized in 1857 by Rev. J. Whitham, and the church, costing \$2,500, was built in 1862, on ground donated by W. K. Hill. It was repaired in 1871, again in 1893 at a cost of \$850, and again in 1900 at a cost of \$800. The Epworth League furnished the organ and pulpit furniture, and the Ladies' Aid Society bought the carpet and also gave \$100 toward the repairs.

In 1894 the present parsonage was built, costing \$1,800. The lot was bought of J. Chaffee for \$75.

At the time the class was organized Lewis Gillette was made the leader.

Ghent. A Sunday school was organized here in 1850, with D. Gillette superintendent, and it is very probable that preaching services were established some years before. The church was built in 1871, costing \$2,100. It was built on land donated by Daniel Bidlack, and was dedicated on Thursday, December 14, 1871, by Rev. D. D. Lindsley. In 1847 this place was a part of Orwell charge.

Union Corners class was organized in 1851 by Isaac Towner, and the Sunday school was organized the same year, with J. B. Smith superintendent. The site for the church was purchased of Jeremiah Kilmer for \$75, and the church built in 1895, costing \$2,000. The bell is the gift of H. L. Horton, of New York city. The Ladies' Aid Society contributed \$300 toward the enterprise. The church was dedicated by Rev. A. Griffin.

North Ghent class was formed in 1880 by Rev. S. F. Wright, and the Sunday school was organized at the same time, with A. Dingman superintendent. The site was donated by Henry Manold, and the church, which cost \$2,000, was built in 1880, and dedicated on Thanksgiving Day of that year by Rev. Y. C. Smith, D.D.

During the winter before the church was built an extensive revival was held, led by a praying band and the Athens pastor. In 1900 another revival greatly strengthened the society.

Pastorates

1868-69, W. H. Gavitt; 1870-71, J. B. Santee; 1872-73, G. L. Williams; 1874-75, J. B. Davis; 1876-78, S. Barner; 1879-81, S. F. Wright; 1882, H. G. Blair; 1883-85, L. Peck; 1886-88, S. B.

Keeney; 1889-92, P. M. Mott; 1893-95, N. W. Barnes; 1896-98, G. O. Beers; 1899-1903, L. P. Howard.

LE RAYSVILLE, PA.

This charge is the remnant of the Pike Circuit, which was formed in 1828 from the eastern portion of the Wyalusing Circuit. The first parsonage in all this country was built in 1815 or 1816 about a half mile above Stevensville.

Le Raysville charge has three preaching places—Le Raysville, Prattville, and South Warren. The site for the Le Raysville church was donated by Rev. Mr. Hodge, a local preacher living in the place at the time the church was built. After extensive repairs the church was reopened on Wednesday, December 29, 1871, by Rev. B. I. Ives.

The parsonage was built in 1888, costing \$1,700.

Prattville church was reopened on Wednesday, March 21, 1866, after an expenditure of \$1,200 in repairs. Rev. William Wyatt preached the sermon, and \$500 was raised during the day to fully provide for repairs.

South Warren church was reopened on Wednesday, October 24, 1877, after extensive repairs. Rev. I. T. Walker preached at 11 A. M., and Rev. S. W. Weiss at 7 P. M.

Pastorates

(Pike Circuit 1828-49, Le Raysville 1850 to date:) 1828-29, supply; 1830, James Hodge; 1831, J. Towner; 1832, E. Bibbins; 1833-34, S. H. Stocking; 1835-36, G. Evans; 1837-38, B. Ellis; 1839-40, D. Torry; 1841, W. Dean; 1842, King Elwell; 1843, M. Ruger; 1844, S. B. Yarrington, N. S. De Witt; 1845, J. R. Boswell; 1846, Peter Compton, S. L. Brown; 1847, P. Compton; 1848-49, G. H. Blakeslee; 1850, P. Bartlett; 1851, P. Bartlett, R. Van Valkenburg; 1852, John Mulkey; 1853, J. Towner, Charles White; 1854, I. D. Warren; 1855, I. D. Warren, D. Thomson; 1856, F. S. Chubbuck, J. Whitham; 1857, T. J. W. Sullivan; 1858, A. Jones; 1859, A. R. Jones; 1860-61, E. F. Roberts; 1862-63, E. W. Breckinridge; 1864-66, G. R. Hair; 1867-68, A. Brigham; 1869-71, S. E. Walworth; 1872-74, S. Elwell; 1875-76, P. Holbrook; 1877-79, J. R. Angell; 1880-82, L. Peck; 1883-85, H. B. Cook; 1886-87, S. F. Wright; 1888, D. D. King; 1889-91, R. M. Pascoe; 1892, B. B. Keefer; 1893, J. B. Santee; 1894-95, T. R. Warnock; 1896-98, E. A. Quimby; 1899-1903, G. O. Beers.

LITCHFIELD, PA.

The early days of this charge are lost in the obscurity of the annals of Tioga Circuit. Subsequently it formed a part of Barton Circuit. It is claimed that it was with Nichols and Hornbrook in later times. Litchfield appeared among the appointments in 1851. In 1853 the church at Litchfield, costing about \$2,000 was built on land which was given from the McKinney farm, and was dedicated on November 3, Rev. O. M. McDowall preaching in the afternoon and Rev. J. Towner in the evening. On October 20, 1886, after an outlay of \$2,500, by which the church was practically made anew, it was reopened, Rev. R. W. Van Schoick preaching in the morning and Rev. H. M. Crydenwise in the evening.

About 1858 the society bought the Henry Goble house for a parsonage. In 1894 the old property was sold and the present house built, at a cost of \$1,500.

Athens was with Litchfield in 1867.

Windham Summit is three miles east of Litchfield, and the class was formed about 1858. A union church was built about this time, costing \$1,800. The church was modernized and improved in 1902, at a cost of \$600, and rededicated on August 28, by Rev. H. H. Dresser.

Brink Hill Schoolhouse is three miles southwest of Litchfield and the society here was organized about 1858.

Mount Pleasant Schoolhouse is three miles north of Litchfield, and the class was formed about 1860.

Varwter Schoolhouse is three miles southeast of Litchfield, and the class became a part of this charge in 1890 or 1891.

Pastorates

1851, J. Towner; 1852, —; 1853, S. Barner; 1854-55, W. B. Kinney; 1856, —; 1857, J. Whitham; 1858, I. P. Towner; 1859-60, J. W. Hewitt; 1861, N. B. Marcy; 1862-63, P. G. Bridgeman; 1864-65, F. S. Chubbuck; 1866, P. Krohn; 1867-68, W. M. Hiller; 1869, D. Personeus; 1870-71, T. J. Johnson; 1872, James Mullen; 1873, C. F. Olmstead; 1874-75, R. Southworth; 1876-77, E. N. Sabin; 1878-80, L. P. Howard; 1881, H. G. Blair; 1882-83, F. A. Chapman; 1884-86, C. H. Jewell; 1887-89, S. D. Galpin; 1890-91, J. W. Lyon; 1892, B. B. Carruth; 1893-94, C. Sweet; 1895-96, S. E. Hunt; 1897-98, A. F. Brown; 1899-1900, P. F. Mead; 1901-02, E. N. Kline; 1903, supply.

LITTLE MEADOWS, PA.

It is claimed that Methodist itinerants visited this locality as early as 1809. John Griffing is said to have organized the class. As he was on Tioga Circuit in 1814 and again in 1818-19 it might have been in either of these years. The first class consisted of John Brown, Winthrop Collins, Charles Nichols, Benjamin Buffum, and their wives. John Clifford and wife joined soon after organization, and he became leader of the class, remaining in the office many years. The ordinary meetings of the society were held in private houses, but the quarterly meetings were sometimes held in a carding mill.

At a meeting of the society, held on March 25, 1844, at which John Clifford presided and Jacob Barton acted as secretary, the society resolved to build a church and elected the following trustees: John Clifford, Jacob Barton, Asahel Graves, Howard Kimble, Abel Merrill, Stephen Burton, and Obadiah B. Haight. The court granted a charter on August 20, 1844, which was recorded on April 10, 1845. The church was built in 1845 at a probable cost of \$1,000. It was repaired in 1862, at which time the bell was purchased, and reopened on Tuesday, January 14, 1862, Rev. G. H. Blakeslee preaching in the morning and Rev. A. H. Schoonmaker in the afternoon. In 1873 the building was repaired at a cost of \$500. In 1884 the church was rebuilt and modernized at an expense of \$2,050, and was rededicated on October 31, 1884, Rev. W. H. Olin, D.D., preaching in the morning and Rev. A. L. Smalley in the evening.

In 1888 the old parsonage was sold and a house rented for a while. In 1891 the present parsonage lot was purchased and \$675 secured on subscription toward building a house. The house was built in 1892, costing \$1,400.

The territory of this charge formed a part of Vestal Circuit prior to the creation of Little Meadows charge in 1857. In 1869 the charge comprised Little Meadows, Warren, South Owego, Apalachin, and three other preaching places.

Warren Center. Tradition says that Methodism began its work here about 1825. The class was organized in 1848, Rev. G. H. Blakeslee being preacher in charge and Rev. D. C. Olmstead junior preacher. They were on Pike Circuit this year. Services were held in a schoolhouse prior to the building of the church in 1874. The church, which cost \$3,500 was dedicated on Wednesday, January 20, 1875. Rev. D. D. Lindsley preached in the

morning on "Christ the power and wisdom of God." After the sermon he asked for \$800, and secured \$1,100. In the evening Rev. J. O. Woodruff preached on the theme "The Monuments God's People Erect to Commemorate His Goodness." After the sermon \$100 was raised with which to buy an organ.

Pastorates

1857, I. P. Towner; 1858-59, E. Sibley; 1860, N. B. Marcy; 1861-62, A. C. Sperry; 1863-64, I. D. Warren; 1865, A. Brooks; 1866-68, C. E. Taylor; 1869-70, A. Brooks; 1871, G. W. Reynolds; 1872-74, W. Keatley; 1875, H. A. Blanchard; 1876-77, N. S. De Witt; 1878-80, M. E. Bramhall; 1881-83, W. R. Cochran; 1884-86, D. C. Barnes; 1887-90, G. C. Jacobs; 1891, H. N. Van Deusen; 1892-93, H. L. Ellsworth; 1894-97, J. S. Custard; 1898-1900, W. H. Stang; 1901-03, L. E. Van Hoesen.

LOCKWOOD, N. Y.

The territory of this charge was on the Spencer Circuit in 1844. Shepherd's Creek charge was formed in 1854, and in 1865 it had no churches, but had nine schoolhouse appointments. The charge now does not embrace all the territory it did at that time. In 1871 its name was changed to North Barton, and in 1890 to Lockwood. The class at Lockwood was in existence prior to 1844. The parsonage was built in 1884, at a cost of \$1,400.

On June 21, 1886, the society met at Bingham's Hall. Rev. Z. Evans and D. C. Hagardorn presided, when "The Methodist Episcopal Church of Lockwood" was incorporated, and Judson Campbell, Peter V. Bogart, C. H. Coleman, Thomas J. Simcoe, and Ezra Canfield were elected trustees. The church, which cost \$1,500, was dedicated on Wednesday, November 17, 1886. Rev. R. W. Van Schoick preached in the afternoon from 1 Chron. xxix, 5. At the conclusion of the sermon Father Henry Lyons, ninety years of age, was received into full membership in the church. After raising \$400 Rev. H. M. Crydenwise conducted the dedicatory service. Rev. C. D. Shepard preached in the evening.

North Barton. Methodism began here at an early day. On March 20, 1843, a meeting was held at the house of George W. Newell, over which B. D. Sniffin and Noah Hanford presided, when "The First Methodist Episcopal Society in North Barton" was incorporated, and Christopher E. Hedges, Allen C. Lott,

George King, Charles Bingham, and George W. Newell were elected trustees.

The church cost \$1,565, and was dedicated Thursday, December 22, 1870.

In April, 1886, a ten weeks' revival closed, which resulted in one hundred and fifteen conversions and over seventy probationers.

Pastorates

1854, O. M. McDowall; 1855, ———; 1856, E. Sibley; 1857-58, R. S. Rose, V. M. Coryell; 1859, C. V. Arnold; 1860, P. G. Bridgeman; 1861-62, J. M. Grimes; 1863-64, W. Keatley; 1865-66, W. M. Hiller; 1867, ———; 1868, George A. J. Lent; 1869, E. Ketcham; 1870, W. H. Gavitt; 1871-72, J. B. Davis; 1873-74, W. W. Andrews; 1875-77, J. R. Allen; 1878-79, E. N. Sabin; 1880-82, N. S. De Witt; 1883-84, C. D. Shepard; 1885-87, Z. Evans; 1888, C. H. Jewell; 1889-91, J. D. Bloodgood; 1892-94, S. B. Keeney; 1895-96, A. F. Brown; 1897-98, S. A. Terry; 1899-1901, Levi Jennison; 1902, N. W. Barnes; 1903, supply.

MEHOOPANY, PA.

Mehoopany Mission was set off from Wyoming Circuit in 1840. During the year previous, however, Rev. Oliver Lewis, a local preacher from Northmoreland, gave this section pastoral oversight, and traveled the circuit in connection with the other preachers. Services were in a schoolhouse on Union Hill, until a union chapel was built on the schoolhouse ground, when the society held its meetings therein.

The ground for the first Methodist Episcopal church in Mehoopany was purchased of Daniel Emory for \$225. The church, which cost \$1,800, was dedicated on January 9, 1856, and its cost fully provided for on the day of dedication. A bell, costing \$371.22, was hung in the belfry in 1866, and in 1868 \$535.56 was spent in repairs, and an organ purchased costing \$125. The re-opening occurred on Saturday, November 14, 1868. Rev. D. C. Olmstead preached in the morning, Rev. L. Peck in the afternoon and Rev. E. F. Roberts in the evening. In 1890 the building needed repairs which would cost about \$2,000. The church was located at the lower end of the village, and within a mile of a church on the Eatonville charge. While contemplating repairs Judge Love offered to give a lot in the center of the village. Some exception was taken to the proposition. The district committee on church location was called, and after careful examination of all

interests recommended the building of a new church on the proposed lot by Judge Love. Accordingly, the Quarterly Conference ordered the old property to be sold and the proceeds to be applied toward building a new church. The new church cost \$5,500. The building is 60x60. On one side of the auditorium is an infant class room 10x22, and on the other side of the auditorium is a lecture room 18x28. Both the side rooms can be opened into the auditorium, increasing its seating capacity from two hundred and fifty to four hundred. The Ladies' Aid Society carpeted the church and contributed \$125 toward the building fund, and has since painted it and kept it insured. Mrs. Hester Vose and Mrs. Mary Vose Fassett presented the pulpit furniture. The dedicatory services were held on January 20, 1891, Rev. William Searls, D.D., preaching the sermon and Rev. W. Treible conducting the dedicatory service. A total of \$1,640 was raised during the day.

The present parsonage was built in 1897-98 at a cost of \$1,000.

Rev. N. H. Davis, brother of Rev. J. B. Davis, has been an efficient local preacher here thirty-one years, and Mr. J. T. Jennings has been recording steward a long time.

The charge has been blessed with revivals almost yearly.

The trustees in 1853 were Rev. John Jayne, P. B. Jennings, Charles Bunnell, Peter Butts, Butler Swetland, G. S. Fassett, and William H. Barnes.

Forkston. The site for the church was given by Hiram Hitchcock, and the first church dedicated on Saturday, December 23, 1854, by Rev. George Landon. While a quarterly meeting was being held on May 21, 1870, the church was nearly demolished by a gale. A new church was at once begun which was dedicated on Wednesday, February 15, 1871, Rev. B. I. Ives preaching in the morning and Rev. D. C. Olmstead in the evening.

Jenningsville. The site for the church was purchased of Philo Taylor for \$100. The church was built by contract by William Decker for \$1,300, the full amount being provided for on the day of dedication. The pastor helped draw stone and lay the foundation, and also helped hang the paper on the walls. The pulpit furniture is the gift of Mrs. G. W. and N. T. Childs.

Pastorates

1840, A. Benjamin; 1841, John Barnes; 1842, H. Pilbeam; 1843, Thomas Davy; 1844-45, S. L. Brown; 1846, J. Whitham; 1847, O. F. Morse; 1848; Z. S. Kellogg; 1849, T. D. Walker; 1850, F. Spencer; 1851-52, F. S. Chubbuck; 1853, A. H. Schoonmaker;

1854-55, E. F. Roberts; 1856-57, J. V. Newell; 1858, T. J. W. Sullivan; 1859-60, I. P. Towner; 1861-62, J. W. Hewitt; 1863-64, F. Illman; 1865, F. S. Chubbuck; 1866-67, J. S. Lewis; 1868, J. Weston, E. F. Roberts; 1869-70, J. Weston; 1871, E. W. Breckinridge; 1872-74, W. Shelp; 1875-77, G. C. Lyman; 1878-80, S. Elwell; 1881-83, J. B. Davis; 1884-85, E. N. Sabin; 1886-88, J. L. Race; 1889-91, A. J. Cook; 1892-94, H. N. Van Deusen; 1895-96½, G. H. Northrup; 1896½-98, James Schofield; 1899-1901, J. W. Price; 1902-03, E. A. Martin.

MESHOPPEN, PA.

The territory of this charge was formerly a part of the Springville Circuit.

The first building erected for public worship was built in 1833 on land donated by Hon. Nicholas Overfield (by some writers called Judge). It was built of brick, situated about one mile above the mouth of the Meshoppen Creek, and was in the center of a large territory, the inhabitants of which contributed to its services. Paul Overfield, son of Benjamin, and Nicholas Overfield contributed liberally to the building fund. The building has been demolished some time.

The first Methodist Episcopal church built in Meshoppen cost \$1,200, and was dedicated on July 20, 1853, by Rev. D. A. Shepard. This was the outgrowth of a great revival in the winter of 1852. The land was donated by Mr. Kizer, who ran a tannery there at the time. Mr. Henry Elsworth, whose wife was a sister of Rev. G. C. Lyman's father, gave a large amount of time and energy to the enterprise. After an expenditure of about \$3,000 in rebuilding the church it was reopened on Wednesday, December 11, 1872, Rev. B. I. Ives preaching in the morning and Rev. L. Peck in the evening. In 1883 \$543 was spent in repairs, and in 1889 \$762.

The parsonage, costing about \$1,500, was built on the lot adjoining the church in 1870.

Russell Hill. "The first preaching at Russell Hill was in the old schoolhouse situated where Alban H. Russell's barn now stands [1880]." Prior to the building of the church the services were held in private houses. The church was 40x50, cost \$1,400, and was dedicated on Wednesday, December 25, 1855, at 11 A. M., by Rev. George Landon. The present church cost \$2,000, and was dedicated on Wednesday, November 3, 1897. Rev. George Forsyth

preached at 10:30 A. M., Rev. A. Griffin, D.D., at 2:30 P. M., and Rev. W. Treible in the evening.

A class was formed on "The Neck" in 1815 or 1816; however, preaching services had been held there and at Carney Flats several years. In 1815 John Bunnell settled on "The Neck," where Nelson Bunnell lived in 1880. He was appointed class leader in 1816. David Jayne and wife, Mrs. John Bunnell, Abraham Vosburg, William Alden, Jonathan Kellogg, and their wives, and George Evans (who afterward entered the ministry) were members of the class. John Bunnell was converted at a camp meeting held on "The Neck" in the fall of 1815, under the preaching of Rev. George Lane. Preaching services were maintained at this place from the organization of the class until 1901, when the class was consolidated with the Russell Hill class.

Bunnell Hill class worshiped in the schoolhouse many years. The church, costing \$1,200, was dedicated on June 20, 1902, with sermons by Revs. H. H. Dresser and A. Griffin. The Church Extension Society made a grant of \$75, and a large part of the labor was contributed. Charles Capwell and H. W. Bacon devoted several weeks' time to the enterprise. The sum of \$200 was raised on the day of dedication to fully provide for the building.

Vose was formerly called Kaiserville. The site for the church was donated by Michael Kaiser, and the church built in 1853, being dedicated by Rev. D. A. Shepard. In 1893 it was repaired at a cost of \$419.

Pastorates

1869-70, L. Peck; 1871-73, J. H. Weston; 1874-76, J. S. Lewis; 1877-79, G. Greenfield; 1880-82, G. M. Chamberlain; 1883-85, J. R. Angel; 1886-87, H. G. Harned; 1888-89, C. H. Sackett; 1890-91, J. B. Santee; 1892-96, R. M. Pascoe; 1897-98, H. L. Ellsworth; 1899-1900, I. B. Wilson; 1901-03, I. J. Smith.

NEWARK VALLEY, N. Y.

As early as 1822 Rev. George Densmore, who was on Chenango Circuit, visited this place and preached, and in 1824 Rev. L. Grant, who was on the Caroline Circuit, preached here occasionally. In 1826 Rev. H. P. Barnes, who was on the Caroline Circuit, held services here occasionally, but as yet no class had been organized. In 1830-31 Rev. D. A. Shepard, pastor at Berkshire, preached here regularly, held quarterly meetings in the old townhouse in 1831, and organized the first class in 1830, which was composed of seven

members—Minerva Collins, Mary Ann Ruey, Munson and Experience Clark, Miel Dean and wife, and Selecta Williams. To this number others were added shortly afterward.

On October 6, 1831, the society convened for the purpose of incorporating. Rev. D. A. Shepard presided, and Rev. Moses Adams acted as clerk. "The First Society of the Methodist Episcopal Church in the Town of Newark" was the title chosen, and Elisha P. Higbee, Oliver Ruey, Henry Williams, Steven Williams, Seley Benjamin, Elisha Stevens, and George Clinton were elected trustees.

The church was built in 1832, and after an expenditure of about



NEWARK VALLEY CHURCH

\$2,000 in enlarging the building it was rededicated on Thursday, July 21, 1856. Rev. J. T. Peck, D.D., preached morning and evening. He remained over Sunday and occupied the pulpit at both services. In 1883 additional land was purchased, and preparations were made for the building of the present church, which cost \$14,000. It was dedicated on March 25, 1885, Rev. L. C. Queal, D.D., preaching the sermon and Rev. H. M. Crydenwise conducting the dedicatory service. The bell was purchased in 1890, and in 1900 several hundred dollars were spent in repairs and improvements.

A revival in 1841 resulted in one hundred conversions and in

1856 eighty-six probationers were received, while in 1875 over two hundred conversions were reported.

Newark Valley entertained Wyoming Conference in 1858.

In December, 1892, R. W. Clinton, who had been a strong man



NEWARK VALLEY PARSONAGE

in the church many years, and who had been Sunday school superintendent forty years, retired from the position of superintendent.

The parsonage was rebuilt in 1891 at a cost of \$1,150.

East Newark is three miles east of Newark Valley. We are unable to state when the class here was formed. A Sunday school was organized in 1848. At a meeting of the society at the school-house on January 31, 1859, at which Hiram Young and Peter B. Zimmer presided, the society became incorporated as "The Methodist Episcopal Church of East Newark," and Nicholas Sebastian, Frederic Saddlemire, Ira Lipe, Ira Settle, John Schoolcraft, and Adam Schoolcraft were elected trustees. On July 7 of the same year Peter Settle and wife Sophia, in consideration of \$1, deeded the society nine sixteenths of an acre of ground, upon which a church costing \$1,600 was built. It was dedicated on Thursday, February 2, 1860, Rev. J. J. Pearce preaching in the morning, Rev. King Elwell in the afternoon, and Rev. Mr. Kinney in the evening. In 1875 the building was repaired and improved at a cost of \$1,500, and in 1900 it was again extensively repaired.

The society reincorporated on January 30, 1875, as "The East Newark Methodist Episcopal Church," and elected Ira Settle, W. H. Shoultes, L. D. McCullough, John Young, Elias Zimmer, Peter Settle, and Frederic Saddlemire trustees.

Pastorates

1832, Moses Adams; 1833, J. T. Peck; 1834-35, H. Colburn; 1836, A. Johnson; 1837-38, M. Ruger; 1839-40, C. W. Giddings; 1841-42, H. F. Rowe; 1843-44, B. Mason; 1845, D. Simons, W. S. Titus; 1846-47, S. Mineer; 1848-49, H. Colburn; 1850-51, P. S. Worden; 1852-53, N. S. De Witt; 1854-55, J. W. Davison; 1856-57, G. H. Blakeslee; 1858-59, O. M. McDowall; 1860-61, N. Rounds; 1862-63, C. V. Arnold; 1864-66, King Elwell; 1867-68, L. Cole; 1869-71, J. K. Peck; 1872, C. S. Alexander; 1873, G. H. Blakeslee; 1874-76, G. Comfort; 1877-78, W. S. Wentz; 1879-81, W. J. Judd; 1882, H. M. Crydenwise; 1883-85, T. P. Halstead; 1886-89, W. Treible; 1890, C. H. Sackett; 1891-92, F. A. Chapman; 1893, A. D. Decker; 1894-98, J. B. Cook; 1899, G. A. Cure; 1900-01, J. C. Leacock; 1902-03, W. L. Thorpe.

NICHOLS, N. Y.

Nichols was formerly known as Rushville, a name given it by Dr. G. H. Barstow in honor of Dr. Rush, of Philadelphia. When it was learned that there was another village in the State bearing the same name its name was changed to Nichols, in honor of Colonel Nichols, the patentee of Nichols' Patent.

William Colbert, in his journal, under date of January 25, 1793, says: "It was with difficulty that I got through the Narrows on account of the ice. I preached at one Bennetts', near Mahontowango, with freedom, on 1 Cor. vi, 19, 20. If any good was done, to God be all the glory. These people are very willing to hear. This locality is now known as Nichols, where live the Shoemakers and Coryells, and has for many years been famous for Methodism." Mahontowango is an Indian name for a flat in Nichols township. Daniel Shoemaker and Judge Coryell settled here at an early day, and their families became interested in Methodism. Rev. V. M. Coryell was a son of the judge.

It is said that Valentine Cook and John Broadhead preached in this place in 1795, but there seems to have been no society formed here until 1819, when it was formed by Rev. John Griffing, and consisted of four persons—Elijah Shoemaker and wife, Daniel McDowell Shoemaker, and Ann Shoemaker. An appointment was established here which became a part of Wyalusing Circuit, where it remained until it became a charge in 1835.

Colonel Nichols, desirous of recognizing the compliment paid him, presented the village with \$200, to be used in the erection of a public building. It was used in the erection of the "Free Meet-

ing House." A meeting was held at the house of Peter Joslin on February 20, 1829, when a Free Church society was incorporated and Judge Emanuel Coryell, Nehemiah Platt, Gamaliel H. Barstow, Peter Joslin, Jonathan Hunt, Ezra Canfield, John Cassel, Edwin Ripley, Wright Dunham, John Petts, Sylvester Knapp, Cyrus Field, Daniel Ferguson, Justus Brown, and James Thurston were elected trustees. The church was built in 1829-30, costing \$2,000, and Mr. Hezekiah Dunham was the contractor. Mr. Dunham used to tell that while the church was being built the workmen were refreshed by rum furnished by the trustees.

When the Presbyterians built their church in 1865 they left the old church to the sole occupancy of the Methodists. It is technically a free church still, "open to all orthodox denominations," but practically under the control of the Methodists. In 1871 it was renovated at a cost of \$1,200. It was repaired in 1891 at an expense of \$425, and in 1894 a new organ was purchased.

The first parsonage property was a gift from Miss Fanny Coryell, but we cannot give the date of the legal transfer. In 1870 the old parsonage was sold with a part of the parsonage lot, and the present parsonage built.

Asbury church is three and a half miles down the river from Nichols. The class was organized here in 1817. One writer claims that the class named as being at Nichols (see above) was the class at this point. The church was erected in 1823, costing \$2,000. The site for the church was a gift and deeded to the society on August 2, 1822, by Edmund Palmer and wife Rachel. The trustees were Elijah Shoemaker, Daniel McD. Shoemaker, Amos Verbeck, Jephtha Brainard, Jr., Aaron Chubbuck, Stephen Jewett, and Jesse Ross. Its interior was in accord with the times, high pulpit, gallery, pews with doors, etc. This church was the first one built and finished within the bounds of Wyoming Conference. In 1898 \$600 was spent in modernizing the interior and making minor improvements. The church was reopened on September 18, Rev. M. D. Fuller preaching in the morning and Rev. George Forsyth in the evening.

The bodies of Rev. Horace Agard and Judge Coryell lie at this place.

River Valley church is about three and a half miles up the river from Nichols. The class is claimed to have been organized in 1815, and held its meetings in the log house of Joseph Utter and subsequently in the schoolhouse. The schoolhouse continued to be its sanctuary until the building of the church in 1873.

On July 15, 1873, the society became incorporated as "The River Valley Methodist Episcopal Church of Nichols, Tioga County, N. Y.," and elected James Lounsberry, Amos Lane, William Lounsberry, John Smith, and John Smith, Jr., trustees. Jonathan Hunt donated a lot upon which the church, costing \$3,600, was built.

The church was dedicated on Tuesday, December 30, 1873, Rev. William Bixby preaching in the morning and Rev. W. H. Olin, in the evening. Rev. D. D. Lindsley conducted the dedicatory service. A total of \$1,100 was raised during the day to fully provide for the cost of the church. The building was repaired in 1892.

Pastorates

1835, M. Sherman; 1836, E. Smith; 1837, I. Parks, E. Bibbins; 1838, I. Parks; 1839-40, M. Ruger; 1841-42, E. G. Bush; 1843, E. Smith; 1844-45, H. F. Rowe; 1846-47, L. D. Tryon; 1848, J. W. Davison; 1849, J. W. Davison, J. L. Wells; 1850, G. H. Blakeslee, C. N. Flint; 1851, G. H. Blakeslee; 1852-53, E. B. Tenny; 1854, N. S. De Witt, E. Sibley; 1855, N. S. De Witt; 1856-57, O. M. McDowall; 1858-59, W. B. Thomas; 1860, W. B. Kinney; 1861, L. Cole; 1862-63, N. Rounds; 1864-65, S. E. Walworth; 1866-68, A. Brooks; 1869-71, E. P. Eldridge; 1872-73, G. Comfort; 1874-75, G. H. Blakeslee; 1876-77, S. C. Fulton; 1878-79, J. K. Peck; 1880-81, J. C. Brainard; 1882-84, S. F. Wright; 1885-87, H. N. Van Deusen; 1888-89, N. S. Reynolds; 1890-93, T. R. Warnock; 1894-96, H. L. Ellsworth; 1897-98, I. J. Smith; 1899-1900, S. G. Snowden; 1901-03, F. A. King.

NORTH TIOGA, N. Y.

The history of this charge is that of Tioga. In 1853 Tioga charge consisted of Tioga Center, taken from the Barton Circuit; the Irish Settlement now known as "The Chapel," or "Pipe Creek Methodist Episcopal Church," taken from Candor Circuit; Catlin Hill, taken from Owego, and the territory lying between these points and some adjacent territory. At the fourth Quarterly Conference, held on March 12, 1864, Tioga Center was dropped from the charge, and on December 28, 1867, the Quarterly Conference requested the return of Tioga Center to the charge. The minutes of 1872 show its return. In 1873 Tioga Center and this charge were separated, the latter taking the name of Germany, and was so known until its name was changed to North Tioga in 1879. The appointments at this time were Germany Hill, Irish Settle-

ment, Catlin Hill. In 1883 the Catlin Hill appointment disappeared and Evelin Hill was substituted for it.

Germany Hill class had its origin in a great revival in 1856-57. The place was settled by Germans in the forties. The church was built in 1870 at a cost of \$3,000, and was dedicated on November 29, 1870, Rev. William Searls preaching in the morning and Rev. H. R. Clarke in the evening.

The parsonage is located at this point, and was built in the winter of 1873-74 at a cost of \$1,000.

Pipe Creek Chapel. This section was settled by Irish Presbyterians about 1820. About 1825 a log schoolhouse was built on ground now used for a cemetery. The class was organized in 1830, and John Hensen was the first leader. In 1839 a church was built in place of the log schoolhouse, costing \$400, which was known as "Emory Chapel." The present church, which cost, including furnishings and sheds, \$3,000, was dedicated on September 8, 1880.

Evelin Hill is a schoolhouse appointment which became a part of this charge in 1883.

Pastorates

(Tioga 1853-71:) 1853, George Jones; 1854-55, J. W. Hewitt; 1856-57, A. W. Loomis; 1858, W. J. Judd; 1859, ———; 1860, A. J. Van Cleft; 1861, C. Pearce, J. McLees; 1862, J. Whitham; 1863-64, J. M. Grimes; 1865, A. Burhyte; 1866, W. B. Kinney; 1867, M. Swallow; 1868-69, J. D. Bloodgood; 1870, A. B. Eckert; 1871, A. Burrows; (Tioga and Germany:) 1872, S. B. Keeney; (Germany 1873-78:) 1873, S. B. Keeney; 1874, O. F. Olmstead; 1875-76, D. Larish; 1877, S. E. Walworth; 1878, J. R. Allen; (North Tioga 1879-1903:) 1879, J. R. Allen; 1880-81, A. W. Loomis; 1882-84, Z. Evans; 1885-86, S. D. Galpin; 1887, A. Osborn; 1888-89, A. G. Bloomfield; 1890, Z. Evans; 1891, B. B. Carruth; 1892-93, A. G. Bloomfield; 1894-98, O. H. P. Armstrong; 1899-1900, G. W. Crosby; 1901, P. F. Mead; 1902-03, E. D. Cavanaugh.

ORWELL, PA.

This section was settled by sturdy Methodists from Connecticut. Nathaniel Chubbuck, being down to the river in 1814, met Marmaduke Pearce and invited him to come to his log cabin for religious services. He went at the appointed time, and on going left another appointment. Thus Methodism began in Orwell. Rev.

George Harmon held a quartely meeting in the place later in the year. Among the prominent members of the class were James and Jacob Chubbuck, Joseph Towner, E. L. Paine, Daniel Chubbuck, Robert Nelson, Lucius Fuller, Amasa Dimmick, and Eli Gibbs.

To trace its pulpit supply we would begin with Tioga Circuit, and follow through Wyalusing and Pike Circuits until the Orwell Circuit was formed in 1839.

The church was built in 1828, costing \$1,601, and much of the timber was donated. A severe struggle was experienced in paying for the property. A debt of \$187.93 remained some time. When the sheriff was about to foreclose three of the brethren paid the debt after \$7.91 costs had been made. A subscription was taken to reimburse them. The building formerly stood on the back part of a "common," but was moved to its present site in 1850 and repaired at a cost of \$1,050. It was rededicated on February 12, 1851. On January 18, 1877, after extensive repairs, it was reopened by Rev. I. T. Walker.

The parsonage was built in 1884 at a cost of \$1,100.

In February, 1837, a great revival was held in the schoolhouse, it being too cold to use the church. In February, 1848, there were over three hundred conversions on the circuit, two hundred and twenty-one of whom joined the Methodist Episcopal Church.

North Orwell class was organized, and preaching services were held, in Mr. Chubbuck's house. When the Orwell Valley schoolhouse was built the class secured the use of it until the union church was built, since which time the society has worshiped there.

South Hill society held its services many years in the schoolhouse. The church, costing \$1,700, was dedicated on September 12, 1895. Much of the timber was donated.

Allis Hollow is a schoolhouse appointment.

Pastorates

1839, E. Smith, A. K. Fowler; 1840, E. Smith, A. Benjamin; D. Torrey; 1841, A. Benjamin, D. Torrey; 1842, P. Blackman, A. Benjamin; 1843, P. Blackman; 1844, M. Ruger; 1845, M. Ruger, S. B. Yarrington; 1846, N. S. De Witt, T. R. Tuck; 1847, L. Pitts, N. S. De Witt; 1848, G. Evans, P. Bartlett; 1849, P. Bartlett; 1850, J. W. Davison; 1851, V. M. Coryell; 1852, R. Van Valkenburg; 1853-54, W. Silsbee; 1855, C. Perkins; 1856-57, C. E. Taylor; 1858, W. B. Kinney; 1859, E. F. Roberts; 1860-61, W. B. Thomas; 1862-63, G. R. Hair; 1864-65, S. G.

Stevens; 1866-67, A. W. Loomis; 1868-69, A. C. Sperry; 1870-72, S. Barner; 1873, G. Greenfield; 1874-75, R. S. Rose; 1876-78, J. B. Davis; 1879, D. C. Barnes; 1880, J. K. Peck; 1881-83, W. R. Netherton; 1884-86, L. P. Howard; 1887-89, M. R. Kerr; 1890, S. F. Wright; 1891-92, C. Sweet; 1893-95, P. M. Mott; 1896-99, J. W. Johnson; 1900-02, D. H. Gridley; 1903, N. W. Barnes.

OWEGO, N. Y.

William Colbert mentions the fact that on January 14, 1793, he "received a letter from a man living at Awaga [Owego], in which he was requested to come there and preach." On Sunday, November 24, of the same year, he preached "with a degree of life and power" at Andrew Alden's. Alden's home was on the northwest branch of the Susquehanna, at Owego. We are told that what is now called the township of Owego was then known as Tioga, and Tioga called Owego. This and the incident at Squire Light's (see Smithboro) establish the fact that Methodism took root here at an early day.

Mrs. Fanny Thurston, who was a member of the first class in Owego, gave the following to Rev. G. M. Peck, and it was used by his father in his *Early Methodism* (she came to Owego in 1813): "The first Methodist preacher that preached in Owego was a Brother Fiddler, in 1813; he preached once, and an objection being made by an old man who said, 'We hain't got any Methodists about here, and for my part I don't want any,' he did not return. There was no praying person in Owego at that time. Soon a local preacher, Hiram G. Warner, came in and kept the ferry; he soon joined the Conference and traveled away from home. Brother E. Bibbins preached occasionally. About 1815 Brother J. Griffing came. In 1816 there was a revival on the south side of the river; six were converted and the first class formed, consisting of seven members—David and Fanny Thurston, Polly Warner, Abigail Thurston, Maria Thurston, her daughter (now Mrs. Daniel Shoemaker), David and Patty Darling. Brother J. Griffing formed the class and established regular preaching at the house of D. Thurston, who was appointed leader and steward. [In a letter from Mrs. Asa Brooks, she states that the class was formed in 1813 with the following members: David Thurston, Deborah Thurston, Deborah Williams, Calvin Darling, Daniel Mersereau and wife, Nathaniel Catlin, Hannah Broadhead, and George Martin. Mrs. Brooks is a daughter of John Griffing.] Soon Brother Griffing sent a young man by the name of Scovell. Then a man by the name of Cole

came a few times; next a Brother Doolittle in the same year. Brothers Griffing, Judd, Bibbins, and Agard preached till the church was built. In those days our class was small and persecuted. Our meetings were held in a little schoolhouse near the spot now (1859) occupied by the Methodist Episcopal Church in Owego. The appointment was for Brother Doolittle to preach; when our people came to meeting the house was well lighted up with candles in large silver-plated candlesticks, and shortly a smart, dashy Episcopal minister, who had lately come into the



OWEGO CHURCH

place, came in preceded by a martial band, and putting his hat on the bass drum took his place in the desk. After a while Brother Doolittle arose and said that it was publicly known that this was the evening for a Methodist meeting, and we had feelings as well as other people, and he did not understand the present appearances. Mr. Camp came forward in defense of the Methodists. The Episcopal minister read his credentials, and proposed to preach first and have Brother Doolittle preach afterward; he preached and dismissed the congregation, and left with the band and his friends, after which Brother Doolittle preached and our people had a good meeting and got home about twelve o'clock.

"On another occasion the schoolmaster and others got up an exhibition with the representation of grotesque characters. The Methodists were compelled to remain and witness the performance or quit the ground; they remained and held meeting after the clowns had left.

"The last interruption of our meeting was the appointment of a writing school upon the evening of preaching. Brother Warner was to preach; the house was divided into two apartments by a swing partition. In the center of the room usually occupied for preaching sat the writing master surrounded by twelve or fourteen little lads. Brother Warner asked him to retire, for it was public meeting night; he said he would not, for it was a public school. He said to Brother Warner, 'Go on with your preaching, and we will with our writing.' Brother Warner would not, but he and the congregation went into the little room. As soon as he began the meeting the urchins would snap a rope that ran through both rooms, making a noise like the discharge of a pistol; then they would run and kick against the partition, but Brother Warner kept on praying. Then a troop would scamper outdoors and set up a shout, when the master would rap on the windows, and they would come thundering in again; but some of the mothers of the boys were at the meeting and carried home the news; the fathers were incensed, and some of the boys were punished. In the morning Brother Warner went to Judge Burrows to get a warrant for the schoolmaster. The judge went with Brother Warner to see the young man, who confessed that he was urged on by others and promised to do so no more, so he was released. Since that time the Methodists have worshiped in peace."

We think 1813 is the date of organization. Rev. John M. Grimes so claimed. Prior to 1816 the class was a part of Tioga Circuit. From 1816 to 1818 Owego appeared among the appointments. From 1819 to 1821 it was with Tioga Circuit again, and in 1822 Owego charge took a permanent place among the appointments. At its organization the charge had several preaching places. Daniel Mersereau was the first convert in the place.

On March 1, 1821, in consideration of \$100, James Pumpelly deeded the society thirteen square rods of land on the corner of Main and Academy Streets. The land is now owned by Joel Hamilton. Nathaniel Catlin, Hiram G. Warner, John Griffing, Daniel Mersereau, Elisha Forsyth, David Mersereau, and Sela Payne were the trustees at the time. The church was erected in 1821. The society had the use of the lot so long as used for church purposes; when not so used the lot reverted to the Pumpelly estate.

When the society left this place for the present location Mr. Pumpelly gave the society \$500 for the old church. Prior to going into this church the Methodists had worshiped first in the log schoolhouse near what is now Courthouse Square and then in the frame schoolhouse on Main Street. During the many years the first church was occupied it was repaired two or three times and enlarged once at a cost of \$3,000, but owing to the fact that the books and records of the church were burned up some years ago we are not able to give the dates of the repairs or the enlargement.

In 1840 the society bought a lot of James Pumpelly and built a parsonage. This parsonage was sold some time the latter part of



OWEGO PARSONAGE

the year 1870 for \$3,000 and the money put in the new church then being built. The present parsonage was purchased of Catharine B. Deming, April 1, 1893, for \$3,000.

In the winter of 1865-66 Owego was blessed with a great revival in which scores and hundreds were converted, the result of which was that the old church became too small for the Methodists, and they began thinking of building larger. On November 12, 1866, at a meeting of the trustees, J. L. Matson, James Bishop, E. J. Crans, C. M. Haywood, T. F. Moore, L. F. Durussel, and C. C. Thomas being present, J. L. Matson was elected president and L. F. Durussel secretary. On motion of C. C. Thomas, a committee was appointed on new church site. This was the beginning of the new church enterprise that resulted in the present church edifice.

On May 18, 1868, at a meeting over which James Bishop and Charles C. Thomas presided the society became incorporated as "The Trustees of the Methodist Episcopal Church of Owego," and John L. Matson, James Bishop, William C. Talcott, L. F. Durussel, Jacob Hand, and Horace S. Brooks were elected trustees. On April 16, 1870, the church lot was bought of Theodore S. Armstrong for \$3,750. At a meeting of the trustees held December 24, 1869, the contract for building the church was let to Houk & Keeler for \$35,000. The church was dedicated December 20, 1871, Dr. Jesse T. Peck preaching the sermon and B. I. Ives managing the collections, also preaching in the evening. The cost of the church and lot was about \$50,000; \$25,000 of this amount was subscribed on the day of dedication, Scott Harris and C. M. Haywood subscribing \$2,000 each, and James Bishop, M. L. Comfort, N. T. Burton, J. S. Houk, J. A. Post, and Stephen Goodrich \$1,000 each.

Now began one of the most heroic struggles in the annals of church debt paying, in which at least two of the trustees mortgaged their homes and at one time several of them were personally bound for the debt, so that if the holders of the obligations had insisted on having their pay it would have ruined them financially. In the spring of 1880 the society was in debt \$20,000. During that year the pastor secured the whole amount on subscription, and \$17,000 of it was paid before the spring of 1881. The balance was paid the following year. In 1885 \$1,000 was spent in improvements. The organ was placed in the rear of the pulpit and walls frescoed. In 1889 \$538 was spent in repairs, in 1895 \$600, in 1896 \$600 in refitting the Sunday school room, and in 1901 \$1,700 in carpets, frescoing, and minor improvements.

The society has been blessed with a number of gracious revivals.

Owego entertained the Oneida Conference in 1841 and 1848, and the Wyoming Conference in 1861, 1866, 1872, 1885, and 1900.

Pastorates

1816, William Brown; 1817, E. Doolittle; 1818, H. G. Warner; 1819-21, with Tioga Circuit; 1822, Horace Agard; 1823, John D. Gilbert; 1824, Chester V. Adgate; 1825-26, Josiah Keyes; 1827, Joseph Castle; 1828-29, D. A. Shepard; 1830, John Griffing; 1831, Sylvester Mineer; 1832, Morgan Sherman; 1833, M. Pearce; 1834-35, L. Mumford; 1836-37, D. Holmes, Jr.; 1838, L. Hitchcock and John Griffing; 1839, Robert Fox and John Griffing;

1840, Robert Fox; 1841-42, A. J. Crandall; 1843-44, F. H. Stanton; 1845, W. Reddy; 1846-47, W. H. Pearne; 1848-49, A. J. Dana; 1850, T. H. Pearne; 1851, J. M. Snyder; 1852-53, G. P. Porter; 1854-55, G. H. Blakeslee; 1856-57, B. W. Gorham; 1858, John J. Pearce; 1859, G. M. Peck; 1860, S. W. Weiss; 1861-62, G. P. Porter; 1863, D. A. Shepard; 1864, E. R. Keyes; 1865-67, W. B. Westlake; 1868-70, H. Wheeler; 1871-72, W. Bixby; 1873-75, J. O. Woodruff; 1876-78, A. D. Alexander; 1879-81, E. W. Caswell; 1882-83, G. W. Miller; 1884-86, George Forsyth; 1887-88, W. M. Hiller; 1889-91, P. R. Hawxhurst; 1892-94, J. F. Warner; 1895-99, M. D. Fuller; 1900-01, W. Edgar; 1902-03, H. B. Benedict.

ROME, PA.

This charge formed a part of Orwell Circuit prior to its appearing among the appointments in 1853. The circuit has eight preaching places, and covers sixty square miles. This was the home of Rev. Joseph Towner, a local preacher of great influence whose songs and exhortations stirred many a camp meeting. His son, I. P. Towner, was a member of this Conference. This is the childhood home of D. B. Towner, the singer and author, and in the cemetery of this place is the monument of P. P. Bliss and wife. Several local preachers, who did good work in their day, were connected with this charge—Revs. William Blake, John A. Moody, William Dutcher, and others.

The site for the Rome church was donated by Godfrey Vought, and the church, which cost about \$3,000, was dedicated on Thursday, February 21, 1850. The dedicatory sermons were preached by Revs. D. A. Shepard, J. W. Davison, and G. H. Blakeslee. Benjamin Taylor, Aaron, Nathaniel, and Jacob Chubbuck, James Cleveland, and the Voughts were prominent in the building enterprise. It is said that Rev. Joseph Towner, who was an ardent temperance advocate, would not allow the workmen to drink liquors upon the building while it was in process of erection, which violated a custom of the times. After an expenditure of \$1,400 the church was reopened on Tuesday, November 28, 1882, Rev. George Landon preaching in the morning and Rev. Y. C. Smith, D.D., in the evening. In 1888 \$600 was spent in repairs. The church has memorial windows given by John Passmore, John Slayback, Mrs. E. Moody Lent, Mrs. J. V. Stout, Mr. E. F. Goff, Rev. E. P. Eldridge, Stephens Post, No. 69, of the G. A. R., and Mrs. Priscilla Bennett.

The parsonage is located at Rome, and was bought of Silas P.

Cook, in 1885, costing about \$800. The house was repaired in 1894 at a cost of \$487, and again in 1899 at a cost of \$300.

The charge has been blessed by many revival seasons.

Myersburg. At a meeting of the society held on March 8, 1858, the society decided to build a church, and A. Cooley, W. A. Benedict, and Albert Lent were appointed a building committee, with instructions to secure subscriptions and proceed with the erection of a church. On March 13, 1858, over thirty men went to the woods to get out the timber. The site was donated by Hon. E. Myer Reed, and the contract was given to W. Jones for \$450. The church, costing about \$1,000, was dedicated on February 22, 1860. Miss Emma Spencer gave the pulpit furniture, and the pastor gave the pulpit Bible and Hymnal.

Towner Hill church was built in 1859 at a cost of nearly \$2,000. Elijah W. Towner, W. McCabe, and Michael Forbes were leaders in the enterprise. In 1877 the church was moved across the road, a tower built and otherwise improved, at a cost of \$700. The church was reopened on June 20, 1877, by Rev. I. T. Walker. L. W. Towner, Philander Towner, and Josiah Kilmer were prominent leaders in this movement. The bell was purchased in 1898.

Pond Hill, now Lake We Sauking, is a summer resort. Emory Bull donated the site, and the church, costing \$2,000, was built during 1895. It was dedicated on January 22, 1896, by Rev. G. Forsyth. The building committee consisted of Norman White, S. B. Harlow, and J. L. Conkling. J. M. Webb, Rev. H. C. Spencer, O. W. Heaglin, E. L. Bull, and A. K. Lent were prominent workers in the enterprise. The bell was purchased in 1897.

Bumpville. The society at this point worships in a union church in which the Baptists are copartners.

Union Valley society is the Vought Hollow class which was organized in 1896. A revival in the Vought Hollow schoolhouse was commenced on October 10, 1899, which resulted in the accession of forty-eight probationers. A meeting of the society was called, when it was resolved to build a church, and the name of the society changed to Union Valley. Trustees were elected and a building committee appointed at the same meeting. The site was donated by Mrs. Amanda Russell, and on April 13, 1900, the church, costing \$1,300, was dedicated by Rev. G. Forsyth, assisted

by Rev. M. V. Williams and the pastor. Prominent in the enterprise were L. E. Richards, L. F. and B. L. Davis, L. F. Russell, F. B. Horton, G. W. and A. L. Baker, and W. H. Pearce.

Keen Summit was a part of this charge many years.

Pastorates

1853, A. W. Loomis; 1854, J. V. Newell; 1855, J. V. Newell, S. Barner; 1856, J. C. Barnes; 1857-58, E. F. Roberts; 1859-60, R. Van Valkenburg; 1861-62, I. D. Warren; 1863-65, A. F. Harding; 1866-67, A. C. Sperry; 1868, S. Elwell, P. R. Tower; 1869, S. Elwell; 1870-71, W. Shelp; 1872-74, P. Holbrook; 1875-76, W. Keatley; 1877-78, G. L. Williams; 1879, E. Sibley; 1880-82, S. B. Keeney; 1883-85, N. S. De Witt; 1886-88, E. P. Eldridge; 1889-90, J. B. Davis; 1891, W. F. Boyce; 1892-93, O. H. P. Armstrong; 1894-95, S. H. Flory; 1896-98, P. F. Mead; 1899-1901, N. W. Barnes; 1902-03, Isaac Jenkins.

SAYRE, PA.

Work was done at Sayre prior to 1874, but we have no definite account of it. (See Litchfield.) In 1874 the Athens pastor commenced work here, organizing a class of eighteen members, of



SAYRE CHURCH

which John Lamont was the first leader. The services were held in the railroad depot. The Sunday school was organized soon after (1875) with C. H. Wheelock as superintendent. Sayre continued a part of Athens charge until 1883, when it became a

charge. After one year the services were removed from the depot to the schoolhouse, where they continued some time. During 1877 they were held in "Eighmey Hall." Subsequently the society returned to the schoolhouse and held its services there until going into the basement of the church in 1881.

During the session of Conference held at Waverly, N. Y., in April, 1881, Bishop Andrews conducted the opening services of the basement and planted a memorial tree in front of the church. After worshipping more than two years in the basement the church, which had cost \$2,800, was dedicated on October 21, 1883, Rev. C. N. Sims, D.D., preaching morning and evening. On Sunday, March 29, 1891, after expending \$8,500 in enlarging and improving the building, it was rededicated by Bishop Bowman. A total of \$2,700 was raised during the day, which with what had been subscribed before left \$1,300 unprovided for. At the Conference of 1896 the presiding elder raised the cry of alarm, the debt on the church being reported that year as \$7,386. During 1896 \$1,500 was raised and applied on the debt. In 1898 the debt was reported as \$7,800. In 1899 a committee reported the debt as being \$8,803.71, all of which was provided for except \$850. This amount was asked of the Conference, and the ministers subscribed it.

In 1890 a chapel costing \$1,300 was dedicated at the Plains for Sunday school and social work. During the society's struggle with church debt this chapel was sold and is now being used as a hose house.

At this writing a chapel is being built at Milltown, a suburb of Sayre, by Mrs. Angel, assisted by some of the Wheelock heirs, which will be a memorial to their parents, who lived and died on the ground where the chapel is being built. It will cost about \$2,500, seating about two hundred and twenty-five, and will be built and furnished by the above heirs. It is concrete up to the windows and built of brick above the concrete, with slate roof.

The parsonage was built in 1901, and is valued at \$3,500. The indebtedness of the society is now \$2,000.

A revival in 1891 resulted in one hundred and twenty conversions.

Pastorates

1883-85, W. Treible; 1886-87, N. S. Reynolds; 1888-89, E. B. Olmstead; 1890-91, S. Jay; 1892-93, O. L. Severson; 1894-96, T. Harroun; 1897-1900, L. B. Weeks; 1901-03, H. M. Crydenwise.

SKINNER'S EDDY, PA.

When Skinner's Eddy charge was formed in 1837 it was mostly taken from the Bridgewater Circuit, and some from the Wyalusing Circuit. In 1863 Skinner's Eddy Circuit consisted of Skinner's Eddy, South Auburn, West Auburn, Fowler Hill, Taylor Schoolhouse, and a couple of other schoolhouse appointments. In connection with the first three named the circuit now has Silvaria, Beach Grove, and Transue Valley.

Meetings were held in the vicinity of Skinner's Eddy as early as 1810. About 1812 a class was formed in the house of Joshua Keeney at Black Walnut, and preaching services held there for years. About 1828 a class was formed at the schoolhouse on Lacey Street, composed of Simon Z. Keeney and wife, Charles Keeney, Thomas Morley, Clarissa Sturdevant, Betsy Smith, and Mrs. Joshua Keeney. The place of meeting was soon changed to Skinner's Eddy, at the house of John Sturdevant, and subsequently to the schoolhouse, where services were held until the church was built in 1838.

The site for the present church was purchased in 1888, and the corner stone laid on September 5, 1888, at 2 P. M., by Rev. S. Moore, assisted by the pastor. The church cost \$4,000 and was dedicated on June 13, 1889, at 1:30 P. M., Rev. J. E. Price, Ph.D., preaching the sermon from Psa. lxxxvii, 7, and Rev. W. Treible conducting the dedicatory service. The sum of \$500 was raised on this day to fully provide for the cost.

The parsonage cost \$2,000, and was built in 1895.

South Auburn society became incorporated in April, 1850, Daniel Cooley, Edward Dawson, Thomas Marshall, Robert Manning, Gregory Sterling, John Cooley, and Minor Tubbs being the first trustees. A plain church was built in 1848, the interior of which was repaired in 1883. In 1892 the church was rebuilt at a cost of \$2,500.

Among the many revivals which have visited the society that of 1885, in which there were eighty conversions, will be long remembered.

West Auburn church is located in the hamlet which was formerly called New Laceyville. The early Methodists of this place belonged to the Coggs well, Miles, James, Lacey, and Eddy families. In the early days of the society services were held in private houses and schoolhouses. The church cost \$2,500, is 34x48 feet, with a good basement and eighty-foot tower. It was

dedicated on Thursday, November 19, 1868, with sermons by Revs. D. C. Olmstead and B. I. Ives. The trustees at the time were Elisha Coggswell, D. V. France, Theodore C. James, Miles C. Lacey, and Asa Brooks. The building was repaired in 1886 at considerable expense.

Silvania society worships in a union church.

Beach Grove and *Transue Valley* are schoolhouse appointments.

Pastorates

1837, D. Torry; 1838-39, Abel Barker; 1840, F. H. Stanton; 1841, P. M. Way; 1842, H. Brownscombe; 1843, P. G. White, C. E. Taylor; 1844, J. W. Davison, C. E. Taylor; 1845, J. W. Davison, J. B. Cooper; 1846, E. Owen; 1847-48, E. B. Tenny; 1849, —; 1850, T. Wilcox; 1851, C. E. Taylor, C. L. Rice; 1852, C. E. Taylor; 1853, H. Brownscombe; 1854, Z. S. Kellogg; 1855-56, J. W. Munger; 1857-58, R. Van Valkenburg; 1859-60, W. W. Welch; 1861-62, D. Worrall; 1863-64, Asa Brooks; 1865-66, A. J. Arnold; 1867-68, E. M. High; 1869, E. F. Roberts; 1870, E. W. Breckinridge; 1871, P. R. Tower, T. B. Jayne; 1872-73, P. R. Tower; 1874-76, G. Greenfield; 1877-79, J. S. Lewis; 1880-82, M. D. Fuller; 1883-85, G. M. Chamberlain; 1886-88, W. W. Smith; 1889-92, G. O. Beers; 1893-97, W. H. Stang; 1898-1900, J. S. Custard; 1901-02, G. H. H. Davis; 1903, J. W. Johnson.

SLATERVILLE, N Y.

The class is supposed to have been formed in 1813 with eight members, seven of whom were women, and at one time formed a part of Virgil Circuit. Slaterville appeared among the appointments in 1832. Rev. W. Wyatt says that in 1833 the charge was a four-weeks' circuit with ten or twelve preaching places. While he was on the charge in 1836 glorious revivals were held on the hill midway between Virgil Corners and Marathon and at Virgil Corners. A meeting was also held at Varna, but with less results. These give some idea of the extent of the circuit.

The society at Slaterville Springs used the schoolhouse for years. At a meeting of the society held in the schoolhouse on November 28, 1831, over which Milo Heath and Romeo Sanford presided, the society became incorporate as "The Garrettson Society of the Methodist Episcopal Church in the Town of Caroline," and Thomas McLeas, Cephas Barker, Romeo Sanford, Alexander Latimer, and Stephen Yates were elected trustees.

On April 7, 1832, the society contracted with James Hall, of New York city, for the church site. It was from the Levi Slater farm, situated on the north side of the Catskill turnpike, and contained half an acre of land. The land was given by Mr. Hall, the society agreeing to erect a church not less than 36x46 feet, with galleries, two stories high, having a belfry, the building to be completed and painted on or before May 1, 1835. The deed for the lot was executed by Mr. Hall on April 23, 1835. The church was built by David Mulks, and was dedicated in 1834 by Rev. Silas Comfort, having cost \$1,000. In 1885 Mr. Moses Bull presented the society with a one-thousand-pound bell, at which time a new suit of pulpit furniture, a Bailey reflector, a communion set, and some parsonage furniture were purchased. After spending \$4,000 in rebuilding and refurnishing the church it was rededicated on Wednesday, May 18, 1887. Rev. W. H. Olin, D.D., preached in the morning from Gal. ii, 16, and Rev. J. O. Woodruff in the evening from John i, 4. Rev. S. Moore conducted the dedicatory services. A total of \$850 was raised during the day.

A parsonage was bought on contract of Judge Dana on April 10, 1849. The society agreed to pay \$100 annually, and interest at seven per cent. The deed for the property was executed on April 25, 1855. The property included two lots, one of which was subsequently sold. In 1892 the old house was sold for \$200, and moved off, when it was replaced by the present house, which cost \$1,620.

Central Chapel is four miles south of Slaterville, and has formed a part of the charge since its formation. The first trustees were elected March 6, 1855, and were Abraham W. Lane, Isaac Kenney, Benton Reed, Zechariah Turk, James S. Young, Simeon D. Quick, Jacob W. Reed, Jacob D. Schoonmaker, and John Lynch. The site was given by Jacob Schoonmaker, and was deeded to the society on March 19, 1855. The church was built the following summer, and cost \$1,500. On Thursday, August 23, 1888, after spending \$500 in repairs, the church was reopened by Rev. S. Moore.

Caroline is three miles east of Slaterville. The first regular services were held in the schoolhouse in 1889. A church was begun in 1893 and finished in 1894, which cost \$1,800. It was built on land given by L. A. Patch, a Universalist, but a friend and supporter of the enterprise. The first trustees were A. T. Lott, Elmer Allen, Herman Royce, Eli Earsley, and James Tryon.

Morris Chapel, now with Danby, and *Ellis*, now with Varna, in the Central New York Conference, used to be with this charge.

Prominent among the lifelong supporters and pillars of the charge are W. K. Boice and wife, J. J. Besemer and wife, Mrs. W. C. Gallagher, Hubert Wattles, John E. Bull, J. S. Young, and the Reed family on Ball Hill. Others might readily be named.

Pastorates

1832-33, S. Mineer; 1834, E. L. North; 1835, G. W. Densmore, E. L. Wadsworth; 1836, A. Wood, W. Wyatt; 1837, L. Salisbury, D. McD. O'Farrall; 1838, T. D. Wire; 1839, Ira Wilcox, H. Minard; 1840, H. Minard, J. Jameson; 1841, S. Mineer; 1842, S. Mineer, H. D. Smith; 1843, Doctor Lamkin, S. H. Brown; 1844, Doctor Lamkin; 1845, J. Crawford; 1846-47, L. G. Weaver; 1848-49, E. A. Young; 1850-51, S. Mineer; 1852, L. D. Paddock; 1853-54, J. W. Steel; 1855-56, J. M. Searles; 1857-58, S. Hinman; 1859-60, E. Hoxie; 1861-62, J. Gutsell; 1863-64, F. M. Warner; 1865, S. Comfort; 1866-68, E. P. Eldridge; 1869-70, W. Keatley; 1871, J. W. Hewitt; 1872-73, W. B. Kinney; 1874-76, A. W. Loomis; 1877-79, C. S. Alexander; 1880-82, H. B. Cook; 1883-85, A. W. Cooper; 1886-88, G. A. Place; 1889-90, H. Williston; 1891-93, D. D. King; 1894, G. H. Northrup; 1895-98, H. N. Van Deusen; 1899-1900, I. J. Smith; 1901-03, I. B. Wilson.

SOUTH DANBY, N. Y.

This charge was detached from North Danby charge in 1844. The class at South Danby was organized as early as 1830 by Sylvester Mineer, "at the old shingle schoolhouse," with Robins D. Wright as leader. A letter from Rev. J. W. Hewitt has the following:

"The first revival I know anything about commenced in the early summer of 1833, with Rev. Hanford Colborn pastor. Perhaps we ought to say that two eccentric old gentlemen, strangers, came around and were the first to hold meetings. The Lord owned their labors in the conversion of some souls, Michael Handy, Sr., being the first convert. Soon Brother Colborn took the work out of their hands and carried it on in one part, while Father Hewitt confined his work more especially to the Van Cleak schoolhouse, as it was then called; but the work went on in an almost continual revival spirit for three or four years. In

1836 Rev. J. B. Benham held a very successful revival meeting in Sheldon Wilcox's wagon house."

Robins Wright gave the building site from a corner of his farm. The church was completed so as to be dedicated on May 31, 1838. After remodeling at an expense of \$1,200 the church was reopened on Thursday, January 4, 1872, by Rev. D. D. Lindsley.

The parsonage is at South Danby, and was bought and fitted for the pastor's use at a cost of about \$750.

Prospect Valley. The society met in the schoolhouse, the usual place of worship, on January 18, 1886, when it became incorporate as "The Prospect Valley Methodist Episcopal Church of Candor, N. Y.," and elected W. Owens, J. C. Fuller, W. Tucker, G. M. Whitely, George Nelson, George Van Etten, and Smith Eckler trustees. During the summer an abandoned church at Braly Hill was taken down, and rebuilt at Prospect Valley at a cost of \$1,200. About 1898 the society experienced a season of refreshing which resulted in twenty-five conversions.

Willseyville class worships in the Baptist church. On March 6, 1876, the society became incorporate as "The First Methodist Episcopal Church of Willseyville," and elected John Laurence, C. C. Eastman, L. Van De Bogert, C. E. Sanford, G. A. Lent, G. M. Whiteley, and J. N. Eastman trustees. Evidently the society thought of building.

The charge has witnessed many revivals.

Pastorates

1844, L. G. Weaver; 1845-46, J. M. Grimes; 1847, H. Pilbeam; 1848, J. Jameson; 1849, E. Owen; 1850, with Spencer; 1851-52, L. Pitts; 1853, J. V. Newell; 1854, G. Jones; 1855, E. Sibley; 1856-57, K. Elwell; 1858-59, T. Burgess; 1860, A. W. Loomis; 1861-62, M. Swallow; 1863-64, W. B. Kinney; 1865, H. France; 1866-67, W. H. Gavitt; 1868, G. W. Reynolds; 1869, J. A. Wood; 1870-71, J. D. Bloodgood; 1872, A. W. Barrows; 1873-75, N. S. De Witt; 1876, H. G. Blair; 1877-79, Z. Evans; 1880-82, S. E. Walworth; 1883-84, J. C. Johnson; 1885-87, C. Sweet; 1888-89, Asa Brooks; 1890, B. B. Carruth; 1891-92, Z. Evans; 1893, E. D. Kavanaugh; 1894, S. D. Galpin; 1895, P. F. Mead; 1896-97, A. L. Hobart; 1898, S. D. Galpin; 1899, C. Sweet; 1900, E. N. Kline; 1901, O. H. P. Armstrong; 1902-03, G. V. McAllister.

SPEEDSVILLE, N. Y.

The charge was formed in 1831. From 1857 to 1880 it was known as Caroline Center, and took the name of Speedsville again in 1881.

The class at Speedsville was organized in 1820, and for some time worshiped in the present Universalist church, which at that time was a union church, the Universalists owning one half and the Presbyterians and Methodists one quarter each.

Rev. W. Wyatt says that in 1838 this charge had two churches—"one at Speed's Settlement, a mere shell, unfit for use, and was never finished, and one at the Rawson Settlement, a comfortable little house that would seat three hundred persons." Wyatt attempted to build a church at Speedsville, but was defeated by an Irishman, who had subscribed liberally, who secured the subscription paper under a ruse and destroyed it. A great revival was witnessed under Wyatt's labors. Universalism, which had been strong here, at this time was largely broken.

The Methodists sold their interest in the union church to the Universalists. Leonard Legg donated the site for the church, which was built in 1852 at a cost of about \$1,500. It was dedicated on Tuesday, January 4, 1853, with sermons by Revs. W. H. Pearne and George P. Porter. The building was repaired in 1887 at a cost of \$350.

Rev. O. P. Legg was converted at a noted revival held in the union church. Another great revival occurred in 1869-70.

The parsonage was located at Caroline Center many years. In 1872 a parsonage was purchased at Speedsville. The house at the Center burned on March 29, 1876, while occupied by Abel Lott, and without insurance. In 1898 the present parsonage property was secured at a cost of \$400.

Caroline Center class was organized in 1820 with thirteen members, by Rev. George Harmon. Ground was given by Augustin Boyer for a church and cemetery, and a church built in 1825, costing \$1,000. In 1866 this church was torn down and the present one built at a cost of \$3,000. It was dedicated by Rev. B. I. Ives. In 1894 this building was repaired at an expense of \$300.

Two noteworthy revivals have occurred in this church, one in the winter of 1844-45, and the other in 1850.

Jenkinsville class was formed at an early day, and Ichabod Comstock and Isaac Bunnell were its main members. Revival

services were at first held in Mr. Bunnell's house. Ground was given by James Pumpelly, with the reverting clause in the deed.

On January 13, 1852, the society became incorporate as "The Alpha Society of the Methodist Episcopal Church in West Newark," and elected Russell G. Allen, Michael Jenks, Ichabod Comstock, Isaac Bunnell, Joseph Blanchard, W. Nixon, 2d, and Henry Armstrong trustees.

The church was built in 1852, and cost, including gifts of lumber and labor, \$1,500. It was dedicated on Thursday, January 27, 1853, by Rev. W. H. Pearne. After spending \$800 in repairs the church was reopened on October 2, 1883, Revs. H. M. Crydenwise and R. W. Van Schoick being the preachers of the occasion. The sum of \$420 was raised during the day. Two or three years were consumed in fully paying for these repairs.

The society again incorporated on February 11, 1861, as "The Alpha Methodist Episcopal Church of Jenksville," with E. J. Crans, W. Nixon, 2d, and John Nixon trustees.

A camp meeting was held three successive years in Ackerman and Miller's Grove, one mile south of the church.

Fairfield class was organized about seventy-five years ago at the home of Jacob Clark. For a number of years the society worshiped in the Blinn schoolhouse. At a meeting of the society on March 8, 1852, at which Rev. W. Silsbee and Beri Strong presided, the society became incorporate as "The Trustees of the Fairfield Methodist Episcopal Church," and elected Beri Strong, Brunson Strong, Homer Knapp, Nelson Brink, and Ebenezer Lake trustees. Beri Strong donated the site, and the church was erected in 1854, costing about \$2,000. The society passed through a severe struggle in freeing itself from debt. The church was thoroughly repaired in 1868, at a cost of \$600. The building was erected as a union church by the Methodists, Christians, and Baptists. It is now occupied only by the Methodists.

Two camp meetings were held in Lower Fairfield in 1849.

Pastorates

1831-32, G. Judd; 1833, A. Wood; 1834-35, S. Mineer; 1836, J. Griffing, G. W. Densmore; 1837, Alpha Warren; 1838-39, W. Wyatt; 1840, I. Wilcox; 1841-42, J. R. Boswell; 1843-44, T. D. Wire; 1845, E. P. Beecher; 1846, J. Jameson; 1847 (with Flemingville in 1847-48), J. Jameson, O. L. Torry; 1848, J. Whitham, H. Pilbeam; 1849-50, J. M. Grimes; 1851-52, W. Silsbee; 1853-

54, D. Worrall, P. S. Worden; 1855, P. S. Worden; 1856, R. Van Valkenburg; 1857, W. Smith, W. J. Judd; 1858, J. M. Grimes; 1859, D. C. Olmstead; 1860-61, F. S. Chubbuck; 1862-63, R. S. Rose; 1864-65, T. Burgess; 1866-67, P. Holbrook; 1868, P. Krohn; 1869-70, G. W. Reynolds; 1871, W. H. Gavitt; 1872-73, S. W. Lindsley; 1874, D. Larish; 1875-76, E. Sibley; 1877-79, S. B. Keeney; 1880-82, E. N. Sabin; 1883, I. N. Shipman; 1884-85, E. P. Eldridge; 1886-87, D. D. King; 1888-89, A. Osborn; 1890-91, A. G. Bloomfield; 1892-94, A. F. Brown; 1895, G. C. Hillman; 1896-97, C. D. Skinner; 1898-99, D. H. Gridley; 1900, —; 1901-02, G. W. Crosby; 1903, —.

SPENCER, N. Y.

A class was formed in 1807 at Pleasant Valley, four miles south-east of Spencer village, and was the first class organized in this section. Peter Lott and wife did much in laying the foundations of Methodism in these parts. Father Lott was born in Salisbury, Conn., where he was converted in 1790. His wife Betsy was converted the previous year. They came to Pleasant Valley in 1806, where they at once began laboring for God. He worked his farm during the week and found places to tell the story of salvation on Sunday. His wife, who was gifted in exhortation, would usually go with him to his appointments, which sometimes necessitated a walk of ten to twenty miles. "He would preach and she would shout, and as soon as he was done she exhorted with great power and effect." Both were held in high esteem by their acquaintances. After Father Lott formed a class the traveling preacher would take it into his plan.

The class at Spencer was formed in 1809, and included Peter Lott and wife Betsy, Jeremiah Andrews, Esther Dean, Abraham Garey, and Hester Ann Purdy.

This section was a part of Tioga Circuit prior to the formation of Spencer Circuit in 1820.

We cannot give the extent of the circuit in its earliest days, but in 1844 it included fifteen preaching places—Spencer Village, Van Ettenville, Cayuta, Rumsey Hill, Austin Hill, Langford Creek, South Section, Shepherd's Creek, Lott Schoolhouse, Hector Hill, Halsey Valley, Cowell's Corners, The Inlet, Barnes's Neighborhood, and Dean's Creek. There were but two churches on the circuit, Spencer and Cayuta. Prior to 1844 there were several more preaching places. North Spencer, Ciumtown, East Spencer, Bald Hill, and Hector Hill have been more recent out-appoint-

ments of the charge. Halsey Valley is the only outlying appointment now connected with the charge.

The Spencer church was built in 1828 on West Tioga Street, costing \$2,800. The bell was purchased in 1883, costing \$240. During the winter of 1886-87 the building was thoroughly repaired. Galleries removed, new windows put in, one in memory of Elihu and Sarah Butts, new pews, audience room ceiled with Georgia pine, and otherwise beautified, all costing \$1,700. The



SPENCER CHURCH

church was reopened on May 24, 1887, Revs. S. Moore, J. O. Woodruff, and H. M. Crydenwise ministering on the occasion. In 1900 the church was recarpeted and repainted.

On April 20, 1865, in consideration of \$800, Lewis Clark and wife Jerusha deeded a house and lot to the society. Of this amount Halsey Valley paid \$100. In the winter of 1884-85 a house was built on the west side of the church lot, costing \$900, which has since been used as a parsonage. M. Ruger was the first resident pastor, 1834-35.

The charge has been greatly favored with revivals. In 1842 there were between four hundred and five hundred conversions, and the following year over one hundred. The years 1857, 1858-59, 1862-63, 1864, 1873-75, 1878-79, 1887-90, 1891-95, 1896-99, 1900, and 1901-02 were times of refreshing.

Halsey Valley class was formed some time prior to 1844. The society met in the schoolhouse on June 5, 1852, and became incorporate as "The First Methodist Episcopal Church in Halsey Valley," choosing as its seal the letter H, and electing Simeon V. Hambleton, John Shilling, James I. Benson, Jesse Vasbinder, and Clayton Randolph trustees. The site for the church was deeded to the society on December 1, 1853, by John Shilling and wife Joanna, in consideration of \$40, and the church, which cost \$2,500, was built in 1854.

In 1867 the sum of \$400 was spent in repairs, and in 1892 \$420 was expended in painting the building and beautifying the interior. Of this amount the Ladies' Aid Society raised \$305. On the day of reopening, December 13, 1892, Colonel L. B. West offered to pay \$100 if the society would raise the other \$15. Of course it was done. In 1894 a vestibule was built, in 1895 cushions were bought and land for sheds purchased, and in 1902 a bell was bought.

Pastorates

1820, Jeter Foster; 1821, Horace Agard, A. Orcutt; 1822, J. McCreary, John Sayre; 1823, A. Cummings, P. Barbary; 1824, J. Griffing, C. Kendall; 1825, J. Griffing, J. Wiley; 1826, H. G. Warner, W. D. Overfield; 1827, J. Griffing, J. Towner; 1828, J. Griffing, M. H. Gaylord; 1829, S. Stocking, C. W. Harris; 1830, S. Mineer, H. Colburn; 1831, James Hall; 1832, D. Torry; 1833, G. Judd, R. Ingalls; 1834-35, M. Ruger; 1836-37, B. D. Sniffen; 1838, J. O. Boswell; 1839, John Watson; 1840, B. D. Sniffen; 1841, A. G. Burlingame, B. D. Sniffen, sup.; 1842, B. D. Sniffen, A. Brooks; 1843, J. Griffing; 1844, J. Griffing, J. Whitham; 1845, L. Pitts, J. Whitham; 1846, W. Silsbee; 1847, —; 1848, B. Ellis; 1849, K. Elwell; 1850, K. Elwell, J. Whitham; 1851, B. Ellis; 1852, B. Ellis, A. P. Mead; 1853, A. P. Mead; 1854, J. W. Munger; 1855, J. K. Peck; 1856, C. W. Judd; 1857, T. Burgess; 1858-59, K. Elwell; 1860, L. Cole; 1861, S. G. Stevens; 1862-63, C. W. Todd; 1864, W. P. Abbott; 1865, W. P. Abbott, A. D. Alexander; 1866, A. D. Alexander; 1867, P. Krohn; 1868, W. N. Cooley; 1869, W. B. Kinney; 1870-71, C. S. Alexander; 1872, J. F. Williams; 1873, J. L. Wells; 1874-75, J. Ryder; 1876, R. Varcoe; 1877, D. Larish; 1878-79, D. F. Waddell; 1880-81, Z. Evans; 1882, I. N. Shipman; 1883-84, D. W. Swetland; 1885-86, C. H. Basford; 1887-90, L. P. Howard; 1891-95, I. B. Wilson; 1896-99, J. B. Davis; 1900, R. W. Lowry; 1901-02, W. H. Stang; 1903, E. N. Sabin.

TIoga, N. Y.

Tioga Center, now Tioga, was on Barton Circuit in 1837, and subsequently was with North Tioga (q. v.).

On September 18, 1871, in consideration of \$200, Ezekiel Dubois and wife deeded to the society the building lot. On May 14, 1872, the society met at the Baptist church and became incorporate as "The First Methodist Episcopal Church of Tioga Center." John G. Smith, William Ransom, Ezekiel Dubois, David T. Smith, J. H. Martin, Nicholas Schoonover, and Isaiah C. Fenderson were elected trustees. The church, which cost \$8,000,



TIoga CHURCH

was dedicated on June 12, 1873, Rev. A. C. George, D.D., preaching in the morning and Rev. A. H. Wyatt in the evening. Colonel W. Ransom built the church. Perhaps \$2,000 was paid from other sources. At dedication a large amount of the cost was left unprovided for, probably more than one half. In time the property was sold at sheriff's sale, and Colonel Ransom bought it, thus obtaining a title to the property. However, the society had the use of it free of rent for years. After his death his daughter, Mrs. J. C. Lattimer, on Sunday, March 18, 1883, presented the society with the

property and its furnishings. The judgment was for \$6,000, accumulated interest \$4,000, making a total of \$10,000. Mrs. Lattimer executed a deed for the property on April 7, 1883.

The parsonage was built in 1885, costing \$1,175.

Pastorates

1873-74, C. S. Alexander; 1875, E. F. Roberts; 1876-77, G. M. Chamberlain; 1878-79, S. E. Walworth; 1880-82, J. K. Peck; 1883, J. T. Burrall; 1884-86, N. W. Barnes; 1887-89, A. D. Decker; 1890, N. W. Barnes; 1891, S. A. Terry; 1892, J. D. Bloodgood; 1893-95, Z. Evans; 1896-98, N. W. Barnes; 1899-1901, C. Councilman; 1902, E. R. Post; 1903, G. L. Granger.

WAVERLY, N. Y.

Ellistown. Ebenezer Ellis settled near the mouth of Ellis Creek in 1791, and in 1795 John Hanna and Luke Saunders with two or three others settled there. The class was formed in 1805 by Frederick Stiver and Timothy Lee, in John Hanna's log house, and was the result of a general revival of religion along the river. The class included John Hanna, Luke Saunders, Ebenezer and Samuel Ellis, and their wives, and Sarah Bingham. Samuel Ellis was the leader, and meetings were held in a log schoolhouse, which was subsequently abandoned for a frame one. A few years later a revival brought additions to the class, Siras Johnson, Joseph Wilkinson, G. Hanna, Elisha Hill, William and Alexander Ellis, and their wives, and Mrs. Parker being among them.

The church was built in 1834, and was called Emory Chapel. It is kept in a good state of preservation, and services are now being held in it by a local preacher from Waverly Church, where Ellistown holds its relation.

Factoryville class was organized in 1828 by Elishama Tozer and Piere Hyatt, their wives, and Jerusha Wilcox. Mr. Tozer came to this place in 1801. He was appointed leader of the class, which office he held forty years. "While settlements were being made along the Susquehanna and Chemung, other pioneers had approached northward and westward and located on the highlands. Piere Hyatt, Paris and Robert Saunders, Jacob Swain, G. W. Plumber, Nathan Slawson, and Stephen Van Derlip being among the first. After these came Daniel Blizard, David Mandeville, Sr., Peter and Lewis Quick, S. T. Van Derlip and others, and nearly all attached themselves to the Methodist society.

The schoolhouse, which stood at the forks of the road, speedily became too small for the audiences, and many were forced to stand during services. Among the crowd which frequented this place were eight local preachers and three exhorters. The local preachers were Elishama Tozer, Gilbert H. Hallett, Thomas Wilcox, Andrew Burhyte, King Elwell, Peter Halliday, Peter Wentz, and L. Bennett, four of whom became members of Conference. The exhorters were Dr. Rowland Wilcox, Shepard Wilcox, and Mandeville J. Reed. The schoolhouse being unable to accomo-



WAVERLY CHURCH

date the crowd, three classes were formed in different parts of the town—one at Perryville, one at West Hill, and one in the Scott district on the west side of the Chemung River. After the church was built they were again united in one class.

On October 29, 1838, at a meeting of the society, over which Rev. B. D. Sniffin and Harvey Benjamin presided, the society became incorporate as "The Trustees of the Fletcher Factoryville Society of the Methodist Episcopal Church in the Town of Barton, County of Tioga, State of New York," and Gilbert H. Hallett, Amos P. Spalding, Jacob H. Russell, Luther Stone, Elishama Tozer, Jacob Burhyte, Philip Finch, Rufus Darrow, and Alpheus

H. Tozer were elected trustees. On January 1, 1866, the name of the society was changed to "Methodist Episcopal Church of Waverly." On January 16, 1839, in consideration of \$200, Jonathan B. Stuard and wife Alice deeded the society one acre of ground, upon which the Factoryville church was built, which was called Fletcher Chapel and cost \$3,000. It was dedicated on December 10, 1840, by Rev. Horace Agard, pastor. The building was of the style of the times—galleries, high pulpit, pews with doors, etc. The church was located on what is now Ithaca Street.

About the year 1846 that portion of the Ellistown class who lived west of the Talmadge Hill road made application to be attached to the Fletcher Chapel class. The petition was granted. At a later date the remaining ones, finding a possibility of their being attached to the Barton charge, with services once a fortnight, also asked admission to this same class, which was also granted by the presiding elder.

The society's growth was such that in 1853 a class of forty members was formed which met in the schoolroom of Miss Wells on Waverly Street. Charles Harsh was made leader, which office he held until death. In 1859 two new classes were formed, one in the old stonehouse of Alvah Jarvis on Chemung Street opposite the present church, the other in Temperance Hall, in the third story of Gilbert's block on Broad Street. "These classes were to the church like the outer picket guards to an army, and they have been stationed at different times in nearly every section of the town."

The growth of the town was away from the church, and it became desirable to seek a better location for the church. Accordingly, a lot on Waverly Street opposite where Elizabeth Street now opens, was purchased in May, 1863, and the work of building begun. The last quarterly meeting in the old Fletcher Chapel was held on February 27, 1864, and the new church was dedicated on March 17, 1864, Bishop Janes preaching in the morning and Rev. G. P. Porter in the evening. The building was 50x80 feet, with a basement, and cost \$8,000.

"For one year, nine months, and seven days this church was ours to enjoy; then disaster came. On the 24th of December, 1865, just as the communion services were drawing at a close, that terrifying word, 'fire,' was hurled into the midst of the worshipers. The congregation, little thinking where the fire was, quickly dispersed. One good old saint, as he came down the stairs, put his hand against the wall and cried out, 'O my God! it is our church!' In a few hours the Methodists were homeless, but not

friendless. Presbyterian and Baptist friends came forward, offering their places of worship for our accommodation. The following day, Christmas, the trustees called together the church members to consult in regard to building. The meeting was held in Leander Walker's office. Five thousand dollars was subscribed. In the meantime the Ladies' Aid Society had met, and some had started out by twos to notify the country friends that a Methodist festival would be held that night in Davis Hall, now Exchange Block. Others circulated handbills through the village to the same effect. All worked with a will. The festival was a success. Many came to the door, and being unable to get in, handed in their donations of \$5 or \$10 and went away. The Ladies netted \$460. It was decided to rebuild immediately, the building to be of brick. The loan of the Baptist Church was accepted for about a month, then the Waverly Institute was used for another month, then Davis Hall was hired and occupied until April 4, 1867. There was an insurance of \$6,000 on church and organ, and after paying indebtedness and other expenses the trustees held \$3,400 with which to begin another church. It was resolved to sell the old lot and to purchase a more central location, on the southwest corner of Chemung and Waverly Streets, where the present structure stands.

"The corner stone of this new church was laid June 15, 1866. Dr. Bristol, of Binghamton, conducted the services and delivered the address, his subject being 'Economy of Church Building—Christ the Head and Corner Stone.' A collection of \$400 was taken."

The church cost \$20,000, and was dedicated on Thursday, April 4, 1867, Rev. H. Mattison preaching in the morning and Rev. B. I. Ives in the evening. After expending \$2,500 for stained-glass windows, frescoing, and refinishing the woodwork, painting and penciling the outside, the church was reopened on Friday, January 29, 1875, Rev. E. O. Haven, D.D., preaching in the morning and Rev. B. I. Ives in the evening. Minor improvements were made on the church in 1889-90, and in 1895 \$4,000 was spent in renovation.

Mr. A. I. Decker has been Sunday school superintendent here about twenty-five years.

We are unable to give the exact date of the building of the parsonage. It was probably built shortly after the church. It was remodeled in 1901 at a cost of \$1,000.

Waverly entertained the Wyoming Conference in June, 1854, March, 1864, April, 1873, April, 1881, April, 1891, and April, 1902. Preparatory to the Conference of 1854 the chapel was thoroughly

renovated, and a large tent was pitched on the Waverly Park which would seat six hundred people, which was used for the Sabbath services.

A camp meeting was held at Ellistown in September, 1832, on the land of David Lyons. Many were converted and the Ellistown and Factoryville classes greatly strengthened. Among the converts were Philip Finch, Charles Hopkins, and their wives, Thomas Wilcox, King Elwell, Frederick and Alpheus Tozer. A meeting was held the following year in the same place. In June, 1835, a camp meeting was held on the farm of Harry N. Floyd with good results. The houses of Mr. Floyd and Uncle John Hanna were "Methodist inns." A camp meeting was held in August, 1854, on the land of Benjamin H. Davis, a little north of where J. W. Knapp now resides, and in September, 1860, another meeting was held in the same place, called "Mount Encampment."

Sayre, Athens, and Litchfield have been with this charge at some time.

Some great revivals have been held here. In December, 1847, to February, 1848, there were seventy-five accessions. In November and December, 1853, one hundred and forty-five conversions, and in January, 1877, one hundred conversions. Many other gracious seasons might be referred to.

Pastorates

With Tioga Circuit prior to 1821; with Spencer Circuit 1821-28; with Barton Circuit, 1829-50; 1851-52, J. W. Davison; 1853, O. M. McDowall; 1854-55, G. P. Porter; 1856, J. M. Snyder; 1857-58, D. A. Shepard; 1859-60, G. P. Porter; 1861, J. A. Wood; 1862-63, H. R. Clarke; 1864-66, S. W. Weiss; 1867, H. Wheeler; 1868-70, W. B. Westlake; 1871, L. W. Peck; 1872-73, W. H. Olin; 1874, S. F. Brown; 1875-76, D. C. Olmstead; 1877-79, G. R. Hair; 1880-82, A. L. Smalley; 1883-85, S. Moore; 1886-88, J. O. Woodruff; 1889-91, W. L. Thorpe; 1892-96, C. M. Surdam; 1897-1903, J. W. Nicholson.

WEST DANBY, N. Y.

Miss May Thatcher is authority for the statement that Rev. J. Whitham preached in the schoolhouse two miles below their home at an early date. Later Rev. Jasper Hewitt's father moved into that school district and remained some time. Elisha Thatcher and his wife Sarah, their sons Jeremiah and John, and Mrs. Sarah A. Thatcher were members of the first class in the district. "As it

was eight miles to Spencer and five to Newfield, and a hard hill between here and Danby, they joined the church at Newfield."

Rev. E. G. W. Hall, a student at Cazenovia Seminary, visited the place in March, 1869. John Thatcher invited him to preach on Sunday. The Baptists having no preacher at that time, he preached in the Baptist church. He stayed two weeks and held revival services, in which a large number were converted. In July Rev. W. Adams, the Methodist pastor at Newfield, organized a class from the young converts, to which were added the names of James Bruce and wife Susan, Elisha and Sarah Thatcher, Jeremiah, John, and Polly Thatcher. Services were held in the West Danby schoolhouse until the church was built. Rev. J. K. Underhill, the assistant pastor at Newfield, cared for the work here.

The lot for the church was purchased of J. P. Thatcher for \$100, and the corner stone of the church laid on July 4, 1870. The church, costing \$3,000, was dedicated on November 27, 1870, by Presiding Elder White, of Cortland District, and the dedicatory sermon was preached by Rev. E. G. W. Hall from John iii, 16.

During the winter of 1869-70 Mr. Hall labored with this people. Meetings were held at Nettle's Schoolhouse, where there were about twenty conversions, and a revival service at the Inlet Valley schoolhouse resulted in about eighty conversions.

In 1872 West Danby came to Wyoming Conference.

Pastorates

1872, S. Spencer; 1873, J. H. Boyce; 1874, A. B. Eckert; 1875, C. C. Williams; 1876, C. R. Hart; 1877, A. J. Brown; 1878, A. Loomis; 1879-80, S. Barner; 1881-82, J. C. Johnson; 1883, S. E. Walworth; 1884-85, D. D. King; 1886, M. R. Kerr; 1887, W. P. Horton; 1888-89, B. B. Carruth; 1890, L. P. Howard; 1891-92, G. H. Northrup; 1893, S. E. Hunt; 1894, A. G. Bloomfield; 1895, W. Wilkinson; 1896-99, T. B. Roberts; 1900, H. Roberts; 1901-02, G. B. Tompkins; 1903, —.

WINDHAM, PA.

Windham Circuit was formed from Nichols Circuit in 1855. At its formation the circuit included Windham, Briggs Hollow, Wait Settlement, Gibson Corners, and Mineral Springs. Mecca was added in May, 1859, but was discontinued in April, 1869, and the members transferred to the Windham and Wait Settlement classes. About this time Kenyon Hill was added, but was soon dropped, as was Mineral Springs.

Windham. William Russell and family settled in the Wapsene valley, near the present site of Windham, in 1819. Soon after this religious services were commenced at the home of Jephtha Brainard, who lived a half mile west of the Russells. Services were held in private houses until 1833, when they were taken to the schoolhouse, where they continued until the building of the church.

The building of a church agitated the society some time, but they were unable to agree upon a site. At last the following parties chose a location and built the church upon their own responsibility: Julius Russell, Peter Kuy Kendall, Henry Boyce, W. Sibley, W. H. Perry, Solomon Sibley, James M. Peck, and Daniel Gardiner. The church was dedicated on Wednesday, December 15, 1852, Rev. W. H. Pearne and G. P. Porter preaching the sermons. On the 26th of December the community gathered at the church, when the pews were sold at prices varying from \$20 to \$45, thus providing for the cost of the building. The building was extensively repaired in 1888.

The society was incorporated as "The Windham Meetinghouse," the charter being granted by the court in February, 1854. The first trustees were J. M. Peck, W. Sibley, W. Russell, Elijah Shoemaker, and Henry Boyce.

The Freewill Baptists enjoy equal privileges in the building.

The parsonage and barn were built in 1856 at a cost of \$1,000.

Wait Settlement class was organized about 1837, and services were held in the schoolhouse until the building of the church. The society met at the schoolhouse on June 9, 1852, and became incorporate as "The Trustees of the Wait Settlement Methodist Episcopal Church," electing John Wait, Nathaniel Goodspeed, W. White, Simmons W. Harden, S. B. Harden, and Henry Wait, Jr., trustees. The church was built in 1853 on an acre of ground donated by Henry Wait, the deed for which, however, was not executed until December 5, 1866. On June 5, 1865, the society again incorporated, retaining the same title as before, and electing John Wait, James A. Nichols, Henry Dunham, James Olmstead, and Orin D. Nichols trustees. On December 15, 1886, after expending \$820 in repairs, the church was reopened, Rev. W. Treible preaching the dedicatory sermon, and Rev. H. M. Crydenwise conducting the dedicatory service.

Briggs Hollow class is the outgrowth of a revival held in the old Asbury Church in 1823, in which the country for miles around was stirred. A number of the converts living in Briggs Hollow

met at the house of Joseph Annable and organized a class, with Mr. Annable leader. The society worships in the school-house.

Gibson Corners class was formed at an early day and services held in the schoolhouse. On November 10, 1900, Charles Anneville deeded to "The Methodist Episcopal Church of Gibson Corners" a lot as a gift. Matthew Goodrich, Addison Hauer, and Frederick Bostwick were the trustees. During the summer of 1901 a church, costing \$1,200, was built, which was dedicated in early winter.

Pastorates

1855, supply; 1856-57, W. B. Kinney; 1858-59, C. E. Taylor; 1860-61, E. Sibley; 1862-63, J. L. Legg; 1864-65, G. W. Leach; 1866-68, S. E. Walworth; 1869-70, A. Brigham; 1871-72, E. M. High; 1873-74, J. F. Williams; 1875-76, J. R. Angell; 1877-79, A. W. Loomis; 1880-82, J. R. Allen; 1883, J. B. Chynoweth; 1884, S. D. Galpin; 1885-86, J. C. Johnson; 1887-90, O. P. Legg; 1891-94, L. P. Howard; 1895-99, S. B. Keeney; 1900-03, C. L. Lewis.

WYALUSING, PA.

The first record of religious work among the whites of this section (work among the Indians having been done here as early as 1742) is of services held in the house of Mrs. Lucretia Miner York, under the direction of an old man named Gideon Baldwin. The York home was near Browntown, and the services were commenced in the latter part of 1785. Mr. and Mrs. Baldwin and Mrs. York were the only Christians in the neighborhood then. They agreed to meet weekly, inviting their neighbors to be present. Meetings were held on Sundays, when Mr. Baldwin would read the Scriptures and pray and a sermon would be read by a son of Mrs. York. These services were productive of much good, and since they were commenced this section of the valley has never been without religious services. The Presbyterians organized work here in 1793.

In 1792 William Colbert was appointed to the Northumberland Circuit and John Hill to Tioga Circuit. Hill does not seem to have done any work on Tioga Circuit. This may have suggested to Colbert the advisability of going through that territory. On Sunday, early in December, 1792, Mr. Colbert preached at Guy Wells's from Acts iii, 19, "Repent ye therefore, and be converted." When he had finished a Baptist preacher named Stalford opened

the Bible and announced a text from Song of Sol. ii, 10, "Rise up, my love, my fair one, and come away." In his sermon he told the little congregation that Christ had done all, and that they had nothing to do. In Colbert's journal, under date of Sunday, March 31, 1793, he says: "I preached at Wyalusing. Four weeks ago I gave out for a public collection in this place to be made to-day, but very few came to meeting. My friend Baldwin [Baldwin lived at the mouth of the Wyalusing Creek] spoke of the collection, but nobody said anything in reply. So I came off without anything,



WYALUSING CHURCH

and I can truly say that I shall be happy if this was all that I have to trouble me in this circuit." In 1812 Marmaduke Pearce, upon the invitation of a young man named Nathaniel Chubbuck, did some work in this territory.

In 1814 the lower end of Tioga Circuit was cut off and formed Wyalusing Circuit. Wyalusing Circuit is said to have included at this time Owego, Nichols, Barton, Waverly, Factoryville, Athens, Litchfield, Apalachin, Windham, Orwell, Skinner's Eddy, Rome, and Wyalusing. This is in the main true. It is questionable whether the first five named places were in the circuit. By

the creation of charges the Wyalusing Circuit was consumed so that it disappeared from the list of appointments in 1838.

In the fall of 1842 Mr. John Hollenback employed Mr. Thomas Tuck, an English local preacher, to teach the Wyalusing school. It was his custom to open the school by reading from the Bible and offering prayer. At this time two godly women, Mrs. Rhoda Allen and Mrs. Lois Brown, were living at Browntown, and were the only Methodists in this section at that time. Thomas Tuck was invited to conduct some prayer meetings at Browntown (probably by these women). After conducting the meetings ten days he sent to the Skinner's Eddy pastor for assistance. Mr. Brownscombe labored with Mr. Tuck ten weeks. The meetings were held in the schoolhouse, which still stands, and were productive of great good, there being about sixty conversions. In April, 1843, Mr. Brownscombe organized a class of twenty-nine members, known as the Browntown and Wyalusing class, with James Butler leader. Eleven of the twenty-nine lived at Wyalusing, and four of these were soon transferred to Asylum. "In the following May the first quarterly meeting was held in a barn then owned by Joseph Bosworth, part of which is now (1892) standing near the old schoolhouse and owned by Samuel Howard." The altar was of rough boards covered with a tablecloth, as was also the pulpit. Quilts were spread upon the floor, upon which the communicants knelt. Mr. Tuck preached here until the ensuing Conference, after which the work was cared for by the Skinner's Eddy pastors until Wyalusing was made a charge in 1852. In 1843 P. G. White and C. E. Taylor were on the charge. Mr. White lived part of the time at George Sumner's and part of the time at the Eddy. In 1844 J. W. Davison and C. E. Taylor were the pastors. Mr. Taylor lived at Wyalusing and Mr. Davison at the Eddy. In 1845 Rev. J. B. Cooper attended to the work at Wyalusing and Browntown, and Mr. Davison to the rest of the charge. From 1846 to 1848 E. Owen and E. B. Tenny were the pastors. George Landon supplied the work in 1849, while he lived at Herrick.

When Wyalusing charge was formed in 1852 it included Wyalusing, Spring Hill, Camptown, Lime Hill, Standing Stone, East Herrick, and the Grove schoolhouse.

On November 23, 1854, a brick church, 34x50 feet, without steeple, costing \$1,800 was dedicated at Wyalusing by Rev. George Peck. On Sunday, April 21, 1878, after new pews, altar rail, and recess back of the pulpit had been built, the church was reopened. Rev. A. Griffin preached in the morning, and Rev. D. Craft, pastor of the Wyalusing Presbyterian Church, in the evening. On

Wednesday, January 15, 1885, occurred another reopening. Forty-five hundred dollars had been spent in erecting a new front with tower, building the walls to twice their original height, putting on a slate roof, and appropriately finishing the interior. Mrs. Helen Canfield secured the bell, Miss Silvaria the reflector, and a memorial window was presented by Mrs. D. K. Brown. Rev. A. Griffin preached in the morning, and R. W. Van Schoick in the evening. Rev. H. M. Crydenwise conducted the dedicatory services. A total of \$2,335 was raised during the day. In 1890 a debt of \$1,800, the result of shrinkage in subscriptions and accumulated interest, was embarrassing the society. Subscriptions amounting to \$1,032, and a winter fair which netted \$857, freed the society from debt.

Rev. S. F. Brown lived at Merryall and Camptown. Rev. D. C. Barnes lived at Spring Hill, in the house now occupied by Gilbert Sumner. The present parsonage was bought in 1872, costing about \$1,400.

The charge has had some very fruitful revivals.

Spring Hill is the out-appointment of the charge. The class is claimed to have been formed in 1840, and by others in 1850. Presumably the work was somewhat intermittent prior to 1852. The church cost \$2,500, and was dedicated on Wednesday, December 18, 1867, by Rev. D. C. Olmstead. Mr. Olmstead preached in the morning from Luke vii, 33, and Rev. S. F. Brown in the evening. About 1885 \$800 was spent in repairs. In 1893 a hall was built for the use of the church, costing \$900.

Pastorates

Wyalusing Circuit: 1814, R. M. Everts; 1815, E. Bibbins; 1816-17, John Griffing; 1818, E. Bibbins, E. King, sup.; 1819, E. Doolittle, H. G. Warner; 1820, A. Cummins, H. Agard; 1821, A. Cummins, G. Judd; 1822, J. Griffing, James Hodge; 1823, J. Rogers, W. Lull; 1824, J. Griffing, C. Kendall, P. Barbary; 1825, H. Agard, S. Stocking; 1826, J. Griffing, D. A. Shepard; 1827, H. G. Warner, D. A. Shepard; 1828, John Sayre, C. Nash; 1829, C. Nash, E. Colson; 1830, H. Agard, M. Adams; 1831, S. H. Stocking, M. R. Cushman; 1832, C. W. Harris; 1833, J. W. McKee, S. B. Yarrington; 1834, M. Sherman, C. W. Giddings; 1835, E. B. Tenny, K. Elwell; 1836, B. Ellis; 1837, G. Evans, A. Barker.

Wyalusing charge: 1852, G. W. Jackson; 1853, O. F. Morse; 1854-55, L. Peck; 1856, S. F. Brown; 1857, E. Sibley; 1858, J. C.

Barnes; 1859, George Landon; 1860, I. D. Warren; 1861-62, I. P. Towner; 1863-65, S. F. Brown; 1866, A. F. Harding; 1867-68, A. J. Arnold; 1869, P. R. Tower, J. B. Sumner; 1870-71, G. M. Chamberlain; 1872, D. C. Barnes; 1873-75, J. B. Sumner; 1876-77, E. F. Roberts; 1878-80, L. Cole; 1881, J. Weston; 1882-83, J. D. Bloodgood; 1884-86, J. B. Davis; 1887-89, J. B. Santee; 1890-92, A. D. Decker; 1893-96, I. J. Smith; 1897-1903, A. J. Cook.



CHAPTER XVI

WYOMING DISTRICT

ALDERSON, PA.

AFTER the Conference of 1888 the to-be-developed Harvey's Lake, and Kunkle, which was taken from the Dallas charge, were put together and constituted a charge, to which R. P. Christopher was sent as supply. There was no organization at the Lake and no place for holding services. The first preaching service was at the picnic ground on the north end of the Lake, on April 22, 1888. Services were held there for several weeks, with large congregations. Knowing that this outdoor work would be temporary, the pastor secured the use of the Lehigh Valley passenger coaches which lay at the Lake over Sunday. On Sunday, May 13, 1888, the class was organized in car No. 94, with thirteen members, of which Alfred Honeywell was made the leader. On the same Sunday a Sunday school was organized with thirty members. Meetings were held in the cars until December 9, 1888, when the society took possession of a building built as a schoolhouse and place of worship. This was accomplished through the kindness of Mr. Albert Lewis.

"The Methodist Episcopal Church of Alderson, Luzerne County, Pa.," was incorporated on May 28, 1896, with George E. Morris, A. V. Honeywell, Adam Stull, Arthur L. Stull, and G. D. Canfield trustees.

On August 17, 1896, Albert Lewis and wife Lillian deeded the society a lot containing about one half acre for \$300. The lot was valued at \$1,000. On August 23, 1896, the church, which had cost \$3,100, was dedicated. Rev. O. J. Cowles, D.D., of New York, preached morning and evening. The sum of \$650 was needed and readily raised. Rev. J. G. Eckman, D.D., conducted the dedicatory service at the close of the evening sermon. The auditorium seats two hundred and fifty, and the Sunday school room, which seats one hundred, may be opened into the auditorium. At an afternoon service addresses were made by Revs. J. W. Price and J. G. Eckman, several adults were baptized, and a number received into the church.

The parsonage was built in 1897 at a cost of \$1,200.

The Ladies' Aid Society was organized on October 25, 1888.

Harvey's Lake appointment appeared in the Minutes of 1889, and its present name was assumed in 1895.

Kunkle Methodism began about 1853, when the Lehman pastor began holding meetings biweekly at the home of Conrad Kunkle. The first class consisted of Conrad Kunkle, leader, and wife, Henry King and wife, John King, Mrs. Steele, and Mrs. John Fisher. The meetings were taken from Mr. Kunkle's home to the school-house where they were continued until the building of the church.

"The Methodist Episcopal Church of Kunkle" was incorporated on October 29, 1887, with Samuel R. Hess, John D. Isaacs, Gordon C. Boice, O. L. Fisher, and James P. Fisher trustees. John D. Isaacs was class leader ten years or more prior to his death in 1897. On April 1, 1888, Theodore F. Ryman and wife Eliza B. W. P. Ryman and wife Charlotte M., Ruth E. and Leslie Ryman deeded the society a lot in consideration of \$1. Prior to the conveying of the lot the church had been built at a cost of \$1,300. It was dedicated on Wednesday, March 14, 1888, by Rev. A. H. Tuttle, D.D. The church was repainted and a bell purchased in 1896.

Kunkle was with Lehman a while, subsequently with Dallas, and put with Harvey's Lake in 1889.

Pastorates

1888, R. P. Christopher; 1889, W. E. Vandermark, J. W. Price (each serving part of the year); 1890, J. W. Price; 1891-94, J. Benninger; 1895-99, C. B. Henry; 1900-01, H. L. Ellsworth; 1902-03, J. C. Leacock.

ASHLEY, PA.

Ashley goes into history as the place of many names, having been called Skunktown, Hard Scrabble, Peestown, Hightown, Newtown, Hendricksburg, Coalville, Nanticoke Junction, and finally Ashley, when by petition to court the borough of Ashley was created. This place was a part of the Hanover, subsequently called Newport, Circuit at its formation in 1842. (See Askam.) At that time it was called the Pees neighborhood, and the class consisted of Elijah Richards, leader, and wife Louisa, Samuel and Lydia Pees, Thomas and Maria Brown, Joseph and Sarah Barnes, Phoebe and Deborah Williams, Christian Saums, Hannah Miller, and Rachel Crosby.

In 1866 we find M. Swallow appointed to Newtown, and A. D. Alexander in 1867. From 1868 to 1870 the place is called Hendricksburg, and in 1871 Ashley appears in the Minutes.

In the winter of 1868-69 a revival work brought "scores of the business men of the town and whole families to God." Early in the spring of 1869 work was commenced on a brick church, the lot having been donated to the society by the Lehigh and Susquehanna Coal Company. The church, which cost \$9,500, was dedicated on November 11, 1869. Rev. B. I. Ives preached in the morning from Matt. v, 16, and Rev. George Peck, D.D., in the evening from Eccles. v, 1, 2.

From 1866 to 1868 some adjacent places were with this society, but in 1869 it was alone.

The parsonage was built in 1870, costing \$3,000, and on Novem-



ASHLEY CHURCH

ber 2 it was dedicated, a district meeting being held there at the time.

In 1872 Mr. J. C. Wells, in memory of his deceased wife, Jane Fellows Wells, presented the church with its bell.

In 1881 \$1,200 was raised to free the society from debt.

After an expenditure of \$2,800 in new windows, lighting, heating, and other improvements the church was reopened on September 26, 1884. Rev. A. Griffin preached in the morning and Rev. J. G. Eckman at night. In 1890 the Sunday school room in the rear of the church was built at a cost of \$1,600. On August 15, 1891, the corner stone of the new front was laid by Rev. M. S. Hard, D.D., assisted by several former pastors. After an expenditure of \$6,000 in building the new front, refitting and furnishing the auditorium and Sunday school room, the building was reopened on Sunday, January 31, 1892. Rev. W. H. Pearce, D.D., preached

in the morning and Rev. M. S. Hard, D.D., in the evening. The sum of \$1,500 was asked, and \$2,881.75 was raised during the day.

Mr. J. C. Wells led the choir of this church over thirty-two years.

Pastorates

1866, M. Swallow; 1867-69, A. D. Alexander; 1870-71, A. C. Bowdish; 1872, J. G. Eckman; 1873-74, J. F. Wilbur; 1875-76, W. S. Wentz; 1877-79, Jonas Underwood; 1880-82, J. F. Warner; 1883-85, M. D. Fuller; 1886-88, John Bradshaw; 1889-91, W. M. Hiller; 1892-95, J. B. Sweet; 1896-99, S. Jay, 1900, H. H. Dresser; 1901, A. J. Van Cleft; 1902-03, H. L. Ellsworth.

ASKAM, PA.

As Askam is the remnant of the Newport Circuit we give here some facts concerning it. Rev. J. K. Peck said:

"The circuit and society were formed in the last century [writing in 1897], I think in 1793. In 1788 Anning Owen organized a class on Ross Hill, near Kingston, another class in Hanover, on the green, and another on Ruggles or Hoover Hill. These were the pioneer classes of the whole of the old Genesee Conference. The Hanover and Hoover Hill classes are still existent, and were a part of the Newport Circuit. They built a small meetinghouse on Hanover Green, and the first traveling Methodist preacher, William Colbert, preached in it on May 19, 1793. Until this meetinghouse was under roof the society had worshiped in private houses and once in a gristmill. There were then no other churches of any denomination between Baltimore and the North Pole. So Hanover was the first church of all in this territory. It stood as the mother of all for half a century, and was seen by my uncle, George Peck, in 1818. I saw the outlines of the foundation, in 1887, pointed out to me by Abner Hendershot, an aged man, who remembered a Sunday school in it when he was a small boy. The churches now standing as historical relics were built after this one, the old Forty Fort church having been built fourteen years after this one. The old structure was never rebuilt. Bishop Asbury preached in it when it was new, and just fifty years later, in 1853, I was sent to Newport Circuit. Hanover Green and Hoover Hill were regular appointments of mine, and not one Methodist church had been erected on that circuit during all that half century. The charge was my first in the Conference, and I preached in eight schoolhouses and one Presbyterian church in Newtown (Ashley). I remained only one year, and during the

year I was ordered by the school officers to vacate the schoolhouses. I commenced to build a church, and had it nearly done when I left for Conference. I laid plans to build another, when one of the lawyers in Wilkes-Barre told me to go into the schoolhouse and preach, whether the doors were locked or not. He drove the school directors out of his office when they went to consult him as to locking the schoolhouses against us. He told me if I had any legal trouble I should come to him and he would defend me for no fee. He was E. B. Harvey, a teacher in Wyoming Seminary when I was a student there. I had an appointment at Hoover



ASKAM CHURCH

Hill one Sunday evening, when a large congregation gathered and found the door locked. A man named Fisher loosened a window and put a boy inside, who pushed the bolt and opened the door. When I arrived the congregation was seated inside, and I preached my sermon. That was the last of the locking out.

"I went on with the church building, procured the deed, wrote it myself, got the owner and his wife to sign it, and recorded it in Wilkes-Barre, and it holds the coal under it yet. It is the Wanamie church.

"The people of the circuit had been supplied from Wilkes-Barre nearly fifty years from the time that Colbert, Asbury, Owen, and

Cook founded the classes. Uncle George preached on Hoover Hill when I was a young man, and stationed in Wyoming, as long ago as 1818. I heard David A. Shepard preach on the Green in 1845. I was not a preacher then, but marched with the soldiers and carried a musket, and fired shots over the grave of the deceased, because he was a soldier and fought in the Wyoming battle and escaped the massacre. He was the grandfather of Mrs. Safford, whom you know.

"When I was preaching on the charge Priscilla Lee was one of my members. She afterward became the wife of Hon. Ziba Bennett, and was one of the noblest of all noble women in the whole country.

"Three men who are immortal in history escaped the massacre and settled on that charge, built houses and reared their families—Richard Inman, in whose house Asbury preached. He it was who shot the Indian, in the deathly pursuit on the bloody day, and saved the life of Rufus Bennett. Rufus Bennett settled there and built his log house, which is still standing with its logs and stone chimney and hearthstone. It stood when I was on the charge last within a dozen rods of my residence. Blackman, Inman, and Bennett died and left their descendants on the soil of Hanover."

This circuit included Peestown, Hoover Hill, Hanover, Nanticoke, Lutzville, Mountain Top, Alden, Wanamie, and Glen Lyon. It was first supplied from Wyoming Circuit and subsequently was with Wilkes-Barre as Newport Mission, receiving aid from the Missionary Society until 1853.

Another writer says that Anning Owen formed the class at Hanover Green in 1790. The class included Ashbel and Joseph Waller, John How, Abram Adams, with a number of women. Ashbel Waller was the first class leader, and subsequently became a local preacher.

Another historian records the following: Askam used to be known as Hanover Center. The society was organized in 1820, in an old log schoolhouse on Hoover Hill, on the Middle road, a little northwest of Plumbton. The first class leader was Nathan Carey, and the early members of the class were Sarah Carey, Sally Bennett, Harvey and Celestia Holcomb, Elsie and William Askam, Catharine, Angeline, and Lorenzo Ruggles, Sarah Blackman, Ruth Ann Eggleston, Sarah Downing, Elisha Blackman, Lovinia Smiley, Mary Ann Carey, Joseph, Sarah, and Margaret Steele, Elizabeth and Joseph Inman, and Lucinda Marcy.

In 1861 the society built a wooden church 28x36, costing \$500. The site for the present church was a gift to the society. The

church, which cost \$4,000, was dedicated by Bishop Foss on April 4, 1889, nearly one hundred years after the dedication of the first church of any denomination in northeastern Pennsylvania, the old Hanover church. The building was extensively repaired in 1900, at a cost of \$1,200.

The parsonage was built in 1893, at a cost of \$1,000.

Wanamie was with Hanover, or Askam, until 1886.



SUGAR NOTCH CHURCH

From the opening of the Sugar Notch mines in 1860 there was occasional preaching by Methodist preachers in the schoolhouse until 1878, when the Ashley pastor formed a class with William Vance and Thomas Prisk as leaders. The class included Mrs. Vance, Mrs. H. Floyd, Mrs. I. Hoskins, George Lewis and wife, Noah Pursell and wife, John Fowler and wife, William Carpenter and wife, William Reese and wife, James Thomas and wife, William Netherton and wife, Thomas Fulton, and Earnest Floyd. Public services were held in the hall over Conyngham's store.

The society was with Ashley, subsequently with Mountain Top, and in 1886 became a part of Askam charge.

The site for the church was given the society, and the church, which cost \$4,000, was dedicated by Bishop Foss on June 7, 1889.

Pastorates

Hanover: 1842, Epenetus Owen; 1843, Thomas Wilcox.

Newport Mission (the circuit): 1846, G. B. Cooper; 1847, J. D. Safford; 1848, T. D. Walker; 1849, Z. S. Kellogg; 1850-52, O. F. Morse; 1853, J. K. Peck; 1854-55, F. Illman; 1856-57, Erastus

Smith; 1858, Melville Smith; 1859-60, W. Keatley; 1861, J. La Bar; 1862-63, A. J. Van Cleft; 1864-65, M. Swallow; 1866, George Pritchett; 1867-68, R. Hiorns; 1869, O. M. Martin; 1870-71, F. A. King; 1872, J. Madison; 1873, J. H. Paddock.

Hanover until 1889, when it took the name of Askam: 1874-76, J. R. Wagner; 1877-78, F. A. Dony; 1879-80, J. B. Davis; 1881-82, P. Houck; 1883-85, Jonas Underwood; 1886-89, J. K. Peck; 1890-91, L. E. Van Hoesen; 1892, A. Schofield; 1893-94, F. N. Smith; 1895-96, W. S. Wilcox; 1897-99, N. J. Hawley; 1900-02, J. R. Wagner; 1903, J. N. Bailey.

AVOCA, PA.

Avoca formerly called Pleasant Valley, was an afternoon appointment on the Lackawanna charge a few years before it became a charge in 1880, when the charge was called Pleasant Valley and Hughestown.

A chapel was built in Pleasant Valley in 1878 and dedicated on December 8, 1878, by Rev. A. Griffin. About the same time a



AVOCA CHURCH AND PARSONAGE

chapel was built at Hughestown. This was disposed of in 1881, and Pleasant Valley constituted the charge. The name was changed to Avoca in 1889.

The parsonage was built in 1881, costing \$900.

In 1890 the church was enlarged to 35x56 feet utilizing the old chapel in the new building. The audience room seats three hundred and sixty and has a gallery which seats one hundred. A steam-heating plant was installed which heats both church and

parsonage. These with other improvements cost \$2,600, \$1,600 of which was raised on the day of reopening, May 8, 1890. Rev. W. L. Phillips, D.D., preached in the morning and Rev. J. R. Angel in the evening, after a praise service conducted by Rev. W. B. Westlake. In 1895 a bell was purchased and flagstone walks laid. In 1903 \$725 was expended in a steel ceiling, decorating, new carpets, and the installation of electric lights.

"The Methodist Episcopal Church of Pleasant Valley and Hughestown" was incorporated on June 12, 1880, with George W. Shales, Courtland E. Rolles, William H. Hollister, Henry Chapman, Charles W. Mattheson, Charles Hine, and Jacob W. Welter trustees. On March 24, 1882, R. W. Lacoe, Jeremiah B. Shiffer and wife Almeda B. deeded the society, for \$150, the lot upon which the chapel and parsonage were built.

Most of the pastors have seen accessions by revival work. However, the revival of 1888-89, in which over one hundred were converted, is the most extensive revival in the history of the church.

Pastorates

1880-81, C. H. Sackett; 1882-83, G. C. Lewis; 1884-85, W. W. Smith; 1886, E. L. Santee; 1887, S. Elwell; 1888-92, F. P. Doty; 1893-94, G. T. Price; 1895, J. R. Wagner; 1896-98, L. E. Van Hoesen; 1899-1901, R. M. Pascoe; 1902-03, D. L. McDonald.

CARVERTON, PA.

Documentary evidence concerning this charge is somewhat meager. This territory was first in the Northmoreland Circuit, then in the Lehman Circuit, subsequently in the Truxville Circuit, which included the territory now in Carverton, Dallas, Truxville, and part of Northmoreland.

"In 1799 a class of forty members was organized at this place [Harris Hill]. Prior to this, however, Gilbert Carpenter, an earnest and successful local preacher, had a regular appointment here. David Stevens was the first traveling preacher to visit the place. Charles Harris, 'Father Harris,' was one of the first fruits of Methodism in this place. He lived to be over ninety years of age, a happy, highly respected, and greatly loved old man."

The church at Carverton was built in 1854, upon a piece of land containing forty perches, deeded to the society by Rufus Carver and wife Nancy in consideration of \$25. The trustees at the time were Samuel C. Durland, Hiram Harris, Elisha Harris, Jacob Heft, George Frantz, Solomon Frantz, William Frantz,

David A. Reeve, and Samuel Jackson. On April 7, 1860, Rufus Carver and wife deeded the society ninety-four perches of land for \$25. A parsonage was built on this lot the same season, costing \$900, which was rebuilt in 1883 at an expense of \$500.

"The Methodist Episcopal Church of Carverton" became incorporated on November 1, 1866, with Horatio Mulford, John Hay, David Reeves, Samuel Honeywell, George Frantz, Miller Montanye, and Samuel Jackson as trustees.

Mount Zion church is in Exeter township. This society was formed from parts of two societies or classes, Sutton's Creek and the Old Red Schoolhouse district. The first class leader and Sunday school superintendent was Levi C. Lewis. The society worshiped in the schoolhouse at Mount Zion until the building of the church in 1851. On January 25, 1851, Valentine De Witt deeded the trustees, Levi C. Lewis, Isaac Stephens, and Eri Wilson, the site, containing forty-nine perches, for \$1. The corporate name of the society is "Trustees of the Methodist Episcopal Church in Exeter." On February 19 of the same year the trustees entered into a contract with Levi C. Lewis to build a church "in as good a style as the Truxville meetinghouse." The building was finished November 1, and cost about \$1,000. It was dedicated by Rev. D. A. Shepard. The amount was pledged in subscriptions, and the contractor took the pledges in settlement.

Orange. That Methodism began here at an early date may be seen from the following: On May 10, 1837, Almanzo Rogers and wife Sarah, in consideration of \$1, deeded to Oliver Lewis, Benjamin Chandler, John C. Winters, Henry Isakwish, Almanzo Rogers, and Daniel Bodle, "trustees of the Union meetinghouse of the Methodist Episcopal Church," forty-two perches of land "south of the meetinghouse." This lot was for a cemetery. In April, 1839, twenty-five rods more were purchased of Mr. Rogers for \$2, and on December 16, 1882, a strip fourteen feet wide adjoining the above was purchased of William Heisler for \$1.

The present church is located in the center of the village, on a lot adjoining the store and post office. The corner stone was laid on June 1, 1893, by Rev. J. G. Eckman. The church, which cost \$3,200, was dedicated on Wednesday, December 27, 1893. Rev. J. R. Boyle, D.D., preached in the morning and Rev. J. F. Williams in the afternoon. Rev. J. G. Eckman managed the finances and conducted the dedicatory services. During the day \$980 was raised. At the time this church was built the society purposed selling the old church and lot and using the proceeds in building sheds.

This society was once called Union and was a part of Northmoreland Circuit until 1872, when it became a part of Carverton charge.

Extensive revivals occurred in 1873-74, 1879-80, 1881-82, 1885-87.

Pastorates

1860, C. L. Rice; 1861-62, J. W. Munger; 1863, Y. C. Smith; 1864-65, A. J. Van Cleft; 1866-68, J. La Bar; 1869-71, J. Madison; 1872-74, Isaac Austin; 1875-77, S. Elwell; 1878-80, F. A. King; 1881-82, G. C. Lyman; 1883-84, D. A. Sanford; 1885-87, C. H. Sackett; 1888-89, H. G. Harned; 1890-93, L. C. Murdock; 1894-97, A. Wrigley; 1898-1902, Clark Callendar; 1903, C. E. Sweet.

CENTERMORELAND, PA.

The territory of this charge was reached by the preachers of Wyoming as early as 1818. "The class at Centermoreland was organized before 1820, and included members of the Brown, Pace, Hallstead, Vincent, Snyder, and Weld families. The class met for some time at the homes of different members, and the preaching services were usually held during the week. The first Sunday service was at the home of Mr. Pace in 1819. The first church was built and dedicated in 1829." It became too small and was sold and removed, and is now used as one of the public school-rooms for primary work. The present church was dedicated on Thursday, February 17, 1870, Rev. D. C. Olmstead preaching in the morning and the Rev. George Landon in the evening. The building cost \$3,000, \$1,000 of which was raised on the day of dedication. Prominent among the workers at this time were Levi Howell, Theodore Smith, S. G. Smith, George Perrin, Joshua Griffin, and William Thompson. In 1889 \$500 was expended in building a tower, purchasing a bell, and painting the church, and in 1896 \$650 was spent in building and fitting up the basement.

The parsonage property was purchased in 1840, and comprised quite a number of acres. Land has been sold off so that now there are about two acres in the parsonage property. The parsonage burned in 1860, and a new one was built in 1861. In 1899 \$250 was spent in repairing it.

This charge was known as Northmoreland from its formation in 1841 until 1890, when its name was changed to Centermoreland. Mrs. J. D. Safford, whose husband was one of the preachers on the circuit in 1848, says: "Northmoreland Circuit included all the charges from Union to Tunkhannock, twenty-two appoint-

ments, one hundred miles around the circuit. I only saw him [her husband] one day each month unless I went along. So we almost lived in our carriage. He used to say, 'This is all the home we've got, and it's all the home we want in this world.'” In 1860 the circuit comprised Northmoreland, Union (Orange), Eaton, Thurston Hollow, Dymond Hollow, Green Woods, Monroe (Beaumont), Phenix, Marsh Creek, and Bowman's Creek. Subsequently classes were formed at Michigan and Lake. In 1872 the Union class was transferred to Carverton, and in 1882 Thurston Hollow to Eaton. In 1892 Noxen was taken up, and later Stull and Exeter, and in 1896 De Munds. The charge now has the following appointments: Centermoreland, Beaumont, Vernon, Dymond Hollow (Lockville), and De Munds.

Dymond Hollow is located in the town of Exeter. It is claimed that the itinerant preacher found his way to this place as early as 1800. It is very probable that work was commenced here about the same time it was at Centermoreland. Joseph Whitlock, an old settler, was the first class leader, and meetings were held in his house.

After the schoolhouse was built the services were transferred to it. The coming of some Protestant Methodists into the neighborhood created an amount of friction, which led, at last, to the erection of a church by the Episcopal Methodists in 1835. The present church was built in 1869, and dedicated on Saturday, November 27, of that year, by Rev. D. C. Olmstead. Andrew Montanye, Enoch Whitlock, and John Dymond constituted the building committee.

Beaumont. The class at this point owns a quarter share in the Union church. Notwithstanding this fact, the society purchased the present church lot in 1866. O. C. Orcutt, S. J. Clark, Amos Jackson, Elijah Lewis, Will Carle, W. F. Clark, E. W. Parrish, Abram Frear, S. J. Howell, and J. W. Brown being prime movers in the project. This lot lay idle until the building of the church, which cost \$1,600. It was dedicated on Sunday, May 28, 1893, Rev. J. G. Eckman preaching in the morning and Rev. J. F. Williams in the evening. Between two and three hundred dollars was raised on the day of dedication.

Vernon. This class was formed before 1860, and was called Green Woods. Meetings were first held here by a local preacher, Samuel Harrison. William Moore was the first class leader. The society worshipped in the schoolhouse until the church was built

in 1874-75. The church cost \$2,500, and was dedicated on Wednesday, January 13, 1875. Rev. J. K. Peck preached in the morning and Rev. Luther Peck in the evening, \$800 being raised during the day. Prominent among the promoters of the enterprise were Thomas Pinder, Jacob Weaver, George Waters, and Henry Webb.

De Munds was once on the Carverton charge, but was dropped in 1882. Meetings were held here by the Protestant and Free Methodists, but no class formed by either. In 1896 the Centermoreland pastor organized a class here, which gives promise of great usefulness. Services are held in the schoolhouse.

In 1887 one hundred and ninety-five conversions occurred on the circuit. Other ingatherings have been experienced, but this was the most extensive.

Pastorates

1841, King Elwell; 1842, J. O. Boswell; 1843, J. O. Boswell, Lewis Brown; 1844, John Mulkey, J. B. Cooper; 1845, John Mulkey, George P. Porter; 1846, —; 1847, E. Smith; 1848, J. Young, J. D. Safford; 1849, C. E. Taylor; 1850, C. E. Taylor, F. S. Chubbuck; 1851, A. Bronson, A. H. Schoonmaker, O. F. Morse; 1852, S. Wells; 1853, F. S. Chubbuck; 1854, C. L. Rice, S. S. Kennedy; 1855, C. L. Rice; 1856-57, J. La Bar; 1858, D. Personeus; 1859-60, P. Holbrook; 1861-62, J. S. Lewis; 1863, T. D. Swartz; 1864, —; 1865, J. G. Eckman; 1866, Isaac Austin; 1867-68, George Greenfield; 1869-71, A. J. Arnold; 1872-74, S. E. Walworth; 1875-77, W. Shelp; 1878-79, Isaac Austin; 1880-81, W. Keatley; 1882-83, W. H. Gavitt; 1884, R. J. Kellogg; 1885-86, J. B. Santee; 1887-89, G. F. Ace; 1890-91, J. R. Allen; 1892-93, W. R. Cochrane; 1894-96, J. W. Price; 1897-98, J. N. Bailey; 1899-1903, Frank James.

CLARK'S SUMMIT, PA.

During the summer of 1890 a Sunday school was organized at Clark's Summit, the first record of which bears date of September 7, 1890, and gives the election of Mrs. Belle Perkins, superintendent; Asa Nichols, assistant superintendent; Charles Singer secretary; Mrs. Etta Beemer, organist; Miss Lydia Perkins, assistant; and Mrs. Ellen King, treasurer. There were six classes and a total attendance of forty-one. The school was held in the reading room of the hotel, the building not being in use at that time. During the following winter preaching services were held

in the same room by the Waverly pastor. The place then became a part of Waverly charge and continued until Clark's Summit charge was formed in 1896. The school and church services were taken into the annex, known as the ballroom, permission being given to partition off a portion of this room and use it for religious work. The school grew until in December, 1891, it had one hundred and five members. Preaching services were held on Sun-



CLARK'S SUMMIT CHURCH

day afternoons, the Methodist and Baptist pastors of Waverly alternating.

The necessity of a church building soon became apparent. A meeting was held on September 8, 1891. However, some work had been done prior to the meeting. M. E. Clifford presided and George Ludlow acted as clerk. Through the pastor lot 157 on Patrick and Powell's plot was given to the society for \$1 by B. F. Evans, through his attorney in fact, H. N. Patrick. The gift was gladly accepted. M. M. Hufford was asked to submit plans for a building to cost from \$800 to \$1,200. At a meeting held on September 22 W. M. Atherton was elected treasurer, a plan for the building selected, and a resolution passed to build at once, purchasing the lumber of M. M. Hufford. As a number desired to

contribute labor, the building was erected by days' work under the supervision of Mr. Hufford. The church cost \$1,272, and was dedicated on January 14, 1892. Rev. Mr. Perry, of the Baptist church, preached in the afternoon, and Rev. M. S. Hard, D.D., in the evening. A total of \$204 was raised during the day. The dedication was followed by a revival which greatly strengthened the society.

On November 28, 1892, the Ladies' Aid Society purchased a lot adjoining the church lot of B. F. Evans for \$115. Church sheds were built upon this lot costing \$125.

The society became incorporated as "The Clark's Summit Methodist Episcopal Church" on January 2, 1893, with M. E. Clifford, Sylvester H. Isby, George L. Coon, John B. Riker, and William Atherton trustees.

The society grew so that in 1894 the church was too small. On September 6, 1894, two lots directly opposite the church were purchased for \$275. The corner stone for the present church was laid on Thursday, October 11, 1894, by Rev. J. G. Eckman. The church, which cost \$4,791, was dedicated on Thursday, March 14, 1895. Rev. W. H. Pearce, D.D., preached in the morning, and Rev. J. W. Webb, D.D., in the evening. After the evening sermon Rev. J. G. Eckman conducted the dedicatory services. During the day \$3,000 was raised.

On December 3, 1898, a contract was made for \$1,297 to move the sheds from the old lot to the new one and to transform the old church into a parsonage, ready for occupancy by April 1, 1899.

Chinchilla. The first Methodist sermon preached in Abington township was delivered by Rev. George Peck, in the house of Ephraim Leach, in 1818. The members of the first class were Gideon Ellis and wife, James Ross and wife, Ephraim Leach and wife, John Weiss and wife, and David Silsbee.

Preaching was had at irregular intervals in the house of Ephraim Leach, which stood about thirty rods south of the spot now occupied by the church. Later the services were held in the schoolhouse, known as the Leach's Flats schoolhouse. In 1865 this society was attached to the Clark's Green charge, and so remained until 1878, when it became a part of Waverly charge, and when Clark's Summit charge was formed it became a part of that charge.

The church was built in 1868, costing from \$1,200 to \$1,500. The sum of \$1,150 was paid in cash, and in addition to this Giles Leach gave all the hemlock lumber. The church was dedicated

in 1868 by Rev. George Peck. The promoters of the enterprise were Giles Leach, James Kiersted, Egbert Snyder, Charles Gernon, Norman Leach, Isaac Leach, Nathan Bailey, and Joseph Leach.

"The First Methodist Episcopal Church of Chinchilla" became incorporated on October 21, 1889, with William Streeter, Ernest F. Snyder, and Egbert M. Leach trustees.

Pastorates

1896-98, F. W. Young; 1899-1900, C. H. Reynolds; 1901, T. R. Warnock; 1902-03, J. S. Custard.

COURTDALE, PA.

The class at Courtdale, until 1898 called Pringleville, was organized in 1884 by Rev. William Keatley, services being held in the school building, the only convenient place available for public worship. The work developed. A church site was donated by Mr. George Courtright, and by the help of generous friends outside the borough a church was built, costing about \$2,300. It was dedicated on Sunday, February 5, 1888, at 2:30 P. M. Rev. J. G. Eckman preached, and Rev. R. W. Van Schoick conducted the dedicatory service. The dedication was followed by a good revival.

The lot for the parsonage was contracted for on July 30, 1894, and on January 4, 1898, George Courtright deeded the lot to the Courtdale Methodist Episcopal Church for \$350. The trustees at the time were John W. Dodson, S. A. Dodson, James Dodson, Frank Hawley, and William Courtright. The parsonage was built in 1899 at a cost of \$1,500. In 1900 the debt of \$1,000 was reduced to \$230, and \$200 spent in furnishing the parsonage.

The Ladies' Aid Society has been an important factor in the church work here. It has paid heavily on the pastor's salary, bought the bell, at \$82, carpet, which cost \$70, took \$200 toward building the church, paid \$100 toward the parsonage lot, and several minor improvements have been made by it.

From the formation of the class until 1887 this society was with Larksville, and from 1887 to 1898 it was served by students from Wyoming Seminary as follows: 1887-88, R. W. Lowry; 1889-90, William Smith; 1891-92, E. G. Heal; 1893, William Keatley; 1894, E. G. Heal; 1895-97, R. H. Reidy; 1898, A. H. Whitaker. In 1899 Courtdale and Larksville were joined together.

Larksville. It is difficult to get at the beginnings of Methodism in this place. The class was at one time a part of Plymouth Cir-

cuit. Subsequently it is claimed to have been supplied by a trio of Wyoming Seminary students—Roe, Ramsay, and J. F. Williams. The first church, which cost about \$4,000, was dedicated in February, 1872. At this time the class formed a part of Kingston charge. The burning of the Kingston church on February 10, 1872, forced the Kingston people to withhold the support which had been promised to the Larksville people. The little class was hopelessly involved in debt and the church was finally sold at sheriff's sale and fell into the hands of the Christian denomination, who now occupy it. After this loss the society held services in the schoolhouse, the Presbyterian church, and the homes of the people. In 1884, Larksville appears among the appointments, with William Keatley as pastor. The society was encouraged, and in 1886 built the present church, which cost \$1,300. and in 1887 spent \$500 in improvements. The society has purchased a new lot and work has been begun on a foundation for a new church.

Larksville was supplied largely with students from the seminary until Courtdale charge was formed in 1899, when Larksville became a part of it: 1884-86, William Keatley; 1887, H. L. Ellsworth; 1888, G. E. Van Woert; 1889-90, F. N. Smith; 1891-92, M. V. Williams; 1893, B. R. Hanton; 1894, G. N. Underwood; 1895, W. H. Decker; 1896, Floyd Leach; 1897, C. L. Hand; 1898, I. L. Snyder.

Pastorates

1899, E. L. Sabin; 1900-01, G. C. Jacobs; 1902-03, H. A. Greene.

DALLAS, PA.

Dallas was a part of Wyoming Circuit in 1818, and the following picture is of the Kunkle house, in which meetings were regularly held in those days. The house was standing, in 1896, on the main road from Dallas to Northmoreland, and about one half mile from the Dallas church. Philip Kunkle was from Connecticut, and was the class leader. He bore the reputation of a saint. Subsequently services were held in a log schoolhouse situated on the same lot now occupied by the Dallas schoolhouse. About 1829 a schoolhouse was built by William Honeywell and others on ground later occupied by a schoolhouse known as the Goss schoolhouse, on the north side of Dallas borough. After this schoolhouse was erected services were usually held in it by both Episcopal and Protestant Methodists.

The first church was built in 1854, on a site which was given the society by Henry King and wife Margaret, the deed being

executed on November 1, 1854, and was on the road leading from Dallas to Harvey's Lake. The trustees at the time were William Honeywell, Abraham Ryman, Simon Spencer, Richard S. Ryman,



KUNKLE HOUSE, DALLAS

William C. Roushey, Christian Rice, and Jacob Rice, 2d. After the building of the present church this property was sold and converted into a broom factory. It is now called "Sunset Hall" and rented to summer boarders.



DALLAS CHURCH AND PARSONAGE

The present church was built in 1889, and was dedicated on June 5 of that year by Bishop Foss. It is situated on the north side of the village on the brow of a little hill, on the Bowman's

Creek road, overlooking the village. The lot was bought of Mrs. Almira Kirkendall for \$700. The church cost \$11,300. Mrs. Lynd, of Scranton, raised \$600 among Scranton friends to further the project.

In 1902 a pipe organ was purchased, and in 1903 \$700 was expended in improving the church and parsonage.

The first parsonage was bought in 1883 for \$1,800, and was situated next to the public school building. The present parsonage, beside the church, was built in 1891 at a cost of \$2,500. The old parsonage was sold and proceeds used in building this one.

In 1890 the society raised \$1,650 to liquidate the indebtedness on the church.

This society was first on the Wyoming Circuit, and subsequently on the Northmoreland and Carverton Circuits, and was on the Lehman Circuit when it was taken off in 1882 and made an appointment. Kunkle was with Dallas prior to being put with Alderson.

Pastorates

1882, E. L. Santee; 1883-84, G. C. Lyman; 1885-87, S. J. Austin; 1888-89, F. Gendall; 1890, J. B. Cook; 1891-92, Jonas Underwood; 1893, J. F. Williams; 1894-97, W. B. Westlake; 1898, G. T. Price; 1899-1902, F. W. Young; 1903, David Evans. W. B. Westlake died in the fall of 1897, and the year was filled out by G. C. Lyman.

DORRANCETON, PA.

Dorranceton society is the outgrowth of a Sunday school work which was organized in 1890. The use of the public school building was granted for Friday nights and Sundays, but no revival services were to be held. Mr. Noah Pettebone was the first superintendent. In 1891 the school was taken to a newly constructed hall over Vaughn's store, where the school remained until going into the church. The school was a union school for some time, other denominations being recognized in the election of officers. While in the school building and hall preaching services were held, and at one time a plan was outlined by which various surrounding Methodists and Presbyterian pastors officiated. During these years the Methodists held cottage prayer meetings, and the Methodist element in the community gradually strengthened.

About 1893 the official board of the Kingston Methodist Episcopal Church began canvassing the advisability of buying a lot at Dorranceton and fathering a church project. Shortly after this Mrs. Van Loon, of Kingston, offered to give \$1,000 toward build-

ing a church here, providing she might have interest on the money during her life. This proposition gave life to the project. A committee was appointed to solicit subscriptions, and a building committee was also appointed. Mr. G. L. Marcy made plans for a building. On November 18, 1896, Mr. Marcy laid out the church and drove the first stake, and on January 7, 1897, the corner stone was laid, the services being held in Vaughn's hall. Rev. W. H. Pearce, D.D., made the address, and Rev. J. G. Eckman, D.D., laid the stone. The church was dedicated on June 6, 1897. The building cost about \$2,000 and lots \$1,000. The dedicatory sermon was delivered by Rev. C. E. Mogg, D.D. On Christmas Eve, 1901, the last of the church debt was paid and the mortgage publicly burned. That evening, about midnight, a brother stood upon the entrance steps and thrice sang the doxology.

The growth of the place and society made it advisable to enlarge the church. The corner stone of the enlarged building was laid on Wednesday, July 1, 1903, the addresses being made by Mr. G. K. Powell and Rev. A. Griffin, D.D. The new church will be thoroughly modern, and will cost about \$11,000. It is nearing completion as this book goes to press.

Pastorates

1898-99, W. I. Andrews; 1900-01, G. S. Connell; 1902-03, S. Jay.

EATON, PA.

Eatonville is the center of Eaton township and about two miles from Tunkhannock. Prior to 1881 the churchgoing population of the place were largely Baptists. Some, however, had moved into the community who were Methodists and formed a nucleus for a Methodist church. The church at Eatonville was dedicated on September 18, 1881, at 2 P. M., by Rev. Austin Griffin. Mrs. W. Dana, Charles Jayne, Edward Jayne, and D. Herman were the moving spirits in the enterprise.

The parsonage was built in 1895, costing \$800, though not completed. In 1896 some plastering was done and the grounds graded.

Eatonville was on the Mehoopany Circuit some time, and from 1881 to 1886 was with Tunkhannock. Rev. G. M. Chamberlain acted as pastor at Eatonville in 1886. In 1887 the circuit was formed by adding Union Hill and Sugar Hollow from the Mehoopany Circuit, and Thurston Hollow and South Eaton from Centermoreland Circuit to Eatonville. There is but one church

on the circuit, though at one point the class worships in a Baptist church. No definite information has been secured concerning the origin or history of most of these societies. Revival work from time to time has strengthened the circuit.

Pastorates

1887-88, George Pope; 1889, J. W. Harrison; 1890, J. S. Crompton; 1891, J. H. Perry; 1892, E. L. Davis; 1893, F. D. Cornell; 1894, W. S. Wilcox; 1895, E. D. Cavanaugh; 1896-98, Frank James; 1899-1900, G. A. Warburton; 1901-02, H. E. Wheeler; 1903, A. H. Brink.

FORTY FORT, PA.

Bishop Asbury visited the work in Wyoming in the summer of 1807. His journal states that on Sunday, July 19, "I went to the woods and preached, and ordained Christian and Thomas Bowman deacons. Before I got through my discourse the rain came on, and I made a brief finish; the people were attentive. In the afternoon the preachers and many of the people went to



OLD CHURCH, FORTY FORT

a barn; there were showers of rain and thunder while service was performing. My first visit to Wyoming was in great toil and to little purpose. I am afraid I shall have no better success now."

The woods he refers to were a grove by the old Forty Fort church. "This was the year that church was built, and the timber was lying about at the time Bishop Asbury was there. A stand was prepared for the preachers under the shade. When the

bishop kneeled to pray it began to sprinkle, and William Butler kneeled by his side and held an umbrella over him. Before he had finished his sermon sharp lightning flashed and terrible thunder roared. Many were alarmed and fled, but the good bishop was calm as a summer evening. A little girl who was brought by her mother to hear the bishop was frightened by the thunder and lightning; observing the calmness of the good man, she thought, 'It is religion that makes him so fearless amid the storm.' The impressions which she received on that occasion never left her until she found the Saviour."

The church was so far completed this year as to be used for services. It was agreed that the Methodists and Presbyterians should have the use of it alternately.

In 1809 a notable quarterly meeting was held at Forty Fort. We quote an extensive account of it, as it is typical of the times: "There was a great crowd present at the meeting on Saturday. Hopbottom [Brooklyn], Canaan, Salem, Black Walnut, Wyalusing, Huntington, Berwick, Brier Creek, and Northumberland each contributed its share. It was feared that accomodations could not be provided for so many. After all had been quartered in the neighborhood that could be, Darius Williams mounted his horse and rode up, singing, with great spirit and power:

" 'I'm happy, I'm happy; O wondrous account!
My joys are immortal; I stand on the mount;
I gaze on my treasure and long to be there,
With angels, my kindred, and Jesus my dear.'

"When he had concluded the verse he said: 'I've got a house that will hold forty, and a heart that will hold a hundred; all who want places follow me!' and as he rode off a large train followed him. As the company arrived his good wife had half a barrel of potpie smoking, which she had cooked in a large iron kettle. The potpie, and other things on the same scale, supplied the company with a plentiful dinner. The table was cleared away, and then came on the singing, and praying, and shouting. The sound of that old-fashioned quarterly prayer meeting rolled up the side of Ross Hill and sent its echo across the river, and was reechoed from the Wilkes-Barre Mountain. It was a holy season and a glorious triumph. Late in the evening the men went to their lodgings in the barn, singing and shouting, and the women spread down beds on the floor, and when sufficiently free from excitement fell asleep. On Sabbath morning the love feast was one of the old sort. Speaking, rejoicing, singing, and shouting—each

occupied a place. The whole mass was in a blaze, and great and amazing was the triumph of the happy and entranced multitude. That was one of the good old times never to be forgotten."

This church is kept in a good state of preservation, and is used only occasionally for a funeral. It was one of the preaching places on the Wyoming Circuit. For some years Forty Fort was a part of Kingston charge.

Forty Fort charge was organized in 1871, and included Forty Fort and Luzerne, the pastor living at Luzerne.

On December 21, 1871, John S. Pettebone, of Kingston, sold to J. C. Tyrell, James Pettebone, and Jacob Struck, the building committee of Forty Fort Methodist Episcopal Church, the church



INTERIOR OF OLD CHURCH, FORTY FORT

lot for \$800, on contract, the purchase price to be paid before December 21, 1881, with interest. On December 30, 1872, he gave the society a deed for the lot. "The Methodist Episcopal Church of Forty Fort" was incorporated on November 20, 1872, with Joseph Smith, Adam Heitz, John S. Pettebone, A. B. Tyrell, S. A. Barber, and Isaac Trips trustees. The church was dedicated on July 5, 1875, costing \$3,200. Rev. R. Nelson, D.D., preached the dedicatory sermon.

In 1886 the lot adjoining the church was purchased of E. H. Snowden for \$1,500, the deed for which was executed on February 15, 1889. A parsonage was built costing \$1,603, and the church was rebuilt at a cost of \$7,926, both built the same year. The church was dedicated on Tuesday, October 18, 1887. Rev. William Searls, D.D., preached in the morning and Rev. A. H.

Tuttle, D.D., in the evening. A total of \$4,200 was raised during the day. During the time the church was being built the society worshiped in the church built by the Hon. John B. Smith for the Christians.

This society has had a vigorous growth.



NEW CHURCH, FORTY-FORT

Pastorates

1871, H. Trethowan; 1872, W. J. Hill; 1873-74, J. Madison; 1875, J. F. Wilbur; 1876, J. Underwood; 1877-79, J. La Bar; 1880-82, J. S. Lewis; 1883-85, George Greenfield; 1886-88, F. A. Chapman; 1889-93, W. R. Netherton; 1894-95, L. E. Van Hoesen; 1896-96½, F. A. Chapman; 1896½-1900, E. V. Armstrong; 1901-03, B. P. Ripley.

GLEN LYON, PA.

Before becoming an appointment in 1894 Glen Lyon formed a part of Wanamie charge. The society first worshiped in a red schoolhouse, located on what is now Market Street, not far from what is known as the old Morgan property. In 1888 John Hill and Thomas Morgan, leaders in the society, secured from the Sus-

quehanna Coal Company, as a gift, the lot on which the church stands, on condition that it be used solely for a place of worship by the Methodist Episcopal Church. The church was erected in 1888 at a cost of \$2,000, and dedicated on July 22, 1888, by Rev. R. W. Van Schoick. The Rev. H. M. Crydenwise preached both morning and evening. During the day \$1,255 was raised. The church is 30x50 feet, with a basement fitted for Sunday school and social work.

The lot for the parsonage, adjoining the church, was given the society by the Susquehanna Coal Company, and the parsonage was built in 1901, costing \$1,500. The church and parsonage are lighted by electricity.

Glen Lyon was formerly called "Morgantown."

Pastorates

1894, G. M. Chamberlain; 1895, J. S. Lewis; 1896, J. H. Brunges; 1897-98, G. S. Connell; 1899-1900, W. I. Andrews; 1901-02, G. A. Warburton; 1903, J. E. Bone.

KINGSTON, PA.

In the spring of 1788, under the labors of Anning Owen, a revival broke out at Ross Hill, in what is now Edwardsville. The meetings were held in the house of Captain Ebenezer Parish, which was located just east of the present High School building. Just after the revival Mr. Owen organized the first class in Wyoming Valley, which included Anning Owen and wife, Mr. Gray and wife, Stephen Baker and wife, Abram Adams, Mrs. Wooley and Nancy Wooley; subsequently Mrs. Ruth Pierce, Alice and Hannah Pierce, Samuel Carver and his father, Darius Williams and wife, Ebenezer Parish and wife, Joseph Brown, Mrs. Deborah Bedford, and Benjamin Carpenter. Speaking of the services of those days, Mrs. Bedford said, "Father Owen hammered away for us, and we did very well. We were all happy in God, and not very particular."

The class was not recognized as an appointment until 1791, when it became a part of the newly formed Wyoming Circuit, where it remained until Kingston charge was created in 1840. However, the class was visited in 1789 by Rev. Nathaniel Mills, pastor of Newburg Circuit, and by his successor in 1790. During 1791 the first quarterly meeting was held in Captain Parish's barn, and was "a season of great refreshing and solemn consciousness of the presence of the Lord."

William Colbert's journal of Sunday, October 27, 1793, has the

following: "This morning held a love feast, preached at Squire Myers's. Brother Paynter preached on Matt. x, 32, 33. After him I preached from Luke xxii, 19, and administered the Lord's Supper; Brother Owen assisted. Brothers Paynter and Turck exhorted powerfully." Dr. Peck says these labors were within a few rods of the site of the Methodist church and the Wyoming Seminary. "The place is now (1860) occupied by the descendants of the man Mr. Colbert frequently mentions, and calls 'my



KINGSTON CHURCH

friend Abram Goodwin.'” “On December 2 Mr. Colbert is at Stephen Baker's, in Kingston, where he preached and Brother Turck formed four bands. Baker lived on the old road between Forty Fort and Wilkes-Barre, on what is now (1860) called the Church place. This was thenceforth a place of resort and rest for the preachers, and frequently a preaching place.”

The first house of worship owned by the Methodists of Kingston was a small building located just north of the present Main Street school building, and called the "Class Room." In 1841 the first church was erected near the present site and facing eastward. It was 36x50 feet, and cost \$2,300, which was fully provided for and the building "dedicated without encumbering

debts." The building committee were Madison Myers, Thomas Pringle, and William Hancock, who were the trustees at the time. The site was deeded to the society on February 24, 1841, in consideration of \$300, by Thomas Myers and wife. About 1865 the church was enlarged by the addition of 27 feet to its length, the interior being remodeled at the same time. A new sexton had been hired, and during his first day's service a fire broke out in one of the storerooms, and the church burned to the ground on Saturday evening, February 10, 1872. The corner stone of the present church was laid on August 19, 1872. The building is 65x80, built of brick, and cost \$56,500, including additional lot, organ, sidewalks, etc. Prior to the day of dedication, Wednesday, May 20, 1874, \$25,000 had been raised, leaving \$31,500 to be provided for on that day. Rev. W. P. Abbott preached in the morning from Rev. vi, 2, after which Rev. B. I. Ives raised \$32,000. Mr. Ives preached in the evening, and at the close of his sermon solicited funds until a total of \$35,000 was reached. Dr. Nelson conducted the dedicatory service. The building committee at this time were A. J. Pringle, R. Nelson, D.D., and Abram Nesbitt.

The presiding elder in his report of 1886 says: "Much intense solicitude has been felt, and no small amount of fear, lest Kingston Methodism would suffer serious damage before the debt was removed. A Romish priest said but a few months ago, 'We will have the Methodist church in Kingston before long.' They did not get it. The work of redemption was consummated last Sabbath, April 2, led by the pastor, who was ably assisted by a band of heroic, devoted brethren. The amount needed to meet the indebtedness fully was most cheerfully contributed by the congregation and friends of the church (\$13,000), has been secured, and the church is free."

In 1897-98 the interior of the church was extensively improved, and a three-manual pipe organ purchased, at a total cost of \$10,000, which was fully provided for on the day of reopening. The building committee at this time were Abram Nesbitt, P. M. Carhart, W. P. Billings, and Rev. L. C. Murdock.

The parsonage was built in 1871, and cost about \$6,000.

Larksville and *Dorranceton* societies are children of the Kingston church.

The church has two perpetual policies of insurance, amounting to \$20,000, the gift of the late George Nesbitt.

The society has enjoyed a number of very gracious revival seasons.

The charge was known as Wyoming from 1840 to 1855, and took the name of Kingston in 1856. From 1850 to 1853 New Troy (Wyoming) was associated with it. In 1860 Kingston and Wyoming were united under the name of New Troy and Kingston, and in 1861 the name was changed to Wyoming and Kingston. In 1864 the charge was divided, since which time each point has been a charge.

Forty Fort was with this charge in 1848.

Pastorates

1840-41, John B. Benham; 1842-43, L. S. Bennett, W. Reddy; 1844-45, P. G. White; 1846, F. Humphries; 1847, T. H. Pearne; 1848, E. P. Williams, B. Hawley; 1849, H. R. Clarke; 1850, A. Bronson, B. W. Gorham; 1851, C. H. Harvey; 1852, T. D. Walker; 1853, T. D. Walker, L. D. Tryon; 1854, C. W. Giddings, G. M. Peck; 1855, S. S. Kennedy; 1856, W. W. Welch; 1857, C. Perkins; 1858, S. S. Kennedy; 1859, C. Perkins, Y. C. Smith; 1860, A. Brooks, W. J. Judd; 1861, W. J. Judd; 1862-63, L. Cole; 1864-66, B. D. Sturdevant; 1867-69, I. T. Walker; 1870-72, G. R. Hair; 1873, H. V. Talbot; 1874-75, P. Krohn; 1876-78, H. Wheeler; 1879-80, O. W. Scott; 1881-82, J. O. Woodruff; 1883-84, R. W. Van Schoick; 1885-86, A. Griffin; 1887-91, J. G. Eckman; 1892-96, H. C. McDermott; 1897-1903, L. C. Murdock.

LACKAWANNA, PA.

"The early Methodists held their meetings, in what is now Marcy township, in a log schoolhouse which stood on the lot where the present schoolhouse stands, on the township line near the brick church." It is believed a class was formed here as early as 1815, Ebenezer and Jonathan Marcy being among the original members.

In 1842 the class was a part of Pittston Circuit, and at that time contained thirteen members. In 1843 Lackawanna appears among the appointments, and continues until 1848, when it disappears, probably becoming a part of Pittston Circuit again. In 1856 it reappears, the circuit including the Lackawanna class and Hyde Park, and all the territory lying between.

Hyde Park was cut off early in the sixties, Taylorville in 1876, Avoca in 1880, Rendham in 1891, Moosic in 1896, and Old Forge in 1898.

The society at Lackawanna worshiped in the schoolhouse many years. The site for the church and parsonage was purchased of

Ebenezer Marcy for a nominal sum. The church, which is of brick, is 40x60, and was built in 1852-53, costing \$2,000, and was dedicated in August, 1853. In 1875-76 \$1,200 was spent in repairs, the steeple being built at this time. After expending \$900 for carpets, altar, pulpit furniture, and other repairs the church was reopened on January 4, 1885, by Rev. A. Griffin, assisted by Rev. H. H. Dresser. In 1899 \$2,000 was spent in constructing a new basement, purchasing new pews, furnace, organ, carpets,



LACKAWANNA CHURCH AND PARSONAGE

etc. At the watch-night service of 1901 a fifteen-hundred-dollar mortgage was burned.

This society has been familiarly called the "Brick Church" many years. A very interesting "Twentieth Century Home Gathering" service was held on Tuesday, March 5, 1901. About this time \$1,000 was raised to apply on indebtedness.

The parsonage was built about 1867.

Pastorates

1843, Epenetus Owen; 1844, Ira Wilcox, J. D. Safford; 1845, E. B. Tenny; 1846, John Mulkey; 1847, J. Mulkey, Z. Kellogg; 1848-55, with Pittston; 1856, F. Illman; 1857-58, J. S. Lewis;

1859-60, S. S. Barter; 1861, N. W. Everett, J. T. Crowell; 1862, T. D. Swartz; 1863, J. S. Lewis; 1864-65, Isaac Austin; 1866-68, R. S. Rose; 1869-71, J. C. Leacock; 1872-74, J. La Bar; 1875-76, J. Madison; 1877-79, J. R. Wagner; 1880, N. J. Hawley; 1881-83, S. Elwell; 1884-86, I. N. Shipman; 1887-88, F. A. King; 1889-90, J. R. Angel; 1891-94, J. L. Race; 1895-98, E. L. Santee; 1899-1900, G. F. Ace; 1901, H. A. Green; 1902-03, G. C. Jacobs. From 1843-47 this was the old Pittston Circuit called Lackawanna.

LEHMAN, PA.

Methodism sent its preachers into this territory as early as 1824; according to Major Case, before 1820. Lehman Circuit lies among the hills, about eleven miles from Wilkes-Barre and ten to twelve miles east of the North Mountains, in an exceptionally healthful locality. The circuit in early days was a part of Wyoming Circuit, and subsequently a part of Northmoreland Circuit (see Centermoreland), and was formed into a charge in 1852. Lehman Circuit formerly comprised much more territory than at present. In 1867 the circuit had eleven preaching places. Maple Grove Circuit was taken from Lehman Circuit in 1877.

The site for the Lehman church was purchased of William Major for \$100, and contains about one half acre. A parsonage was built on the lot in 1852-53, costing between \$1,100 and \$1,200.

The church was built in 1856, costing \$1,500, and dedicated on Tuesday, November 25, of that year. After an expenditure of \$1,000 the church was reopened on Sunday, August 11, 1872, Rev. A. H. Wyatt preaching from Acts v, 20. During the day \$253 was raised to fully provide for the improvements. After spending \$1,800 in enlarging and modernizing the church, purchasing a bell, and building new sheds, the church was reopened on February 24, 1893, Rev. M. S. Hard, D.D., preaching the dedicatory sermon. Among the improvements were an alcove for the pulpit, circular pews, which cost \$300, the gift of A. D. Hay and C. H. Major, and a commodious Sunday school room.

The lot for the present parsonage was purchased in 1899 from Mrs. Charrie Worthington for \$200, and a house built the same season costing \$2,000. It has modern improvements, and is an attractive house.

Levi Rice is the oldest member of this society. Mrs. William Major is superintendent of the Sunday school, and William R. Neely the class leader.

The present board of stewards are: Lehman, A. D. Hay, Frank

Searfoss, James Hildebrandt, W. R. Neeley, T. A. Brown; Ide Town, Frank Ide, Harry Ide, Burton Ide, Ellis Ide, E. E. Allen; Jackson, Ziba Smith, Charles Ehret, Douglass Case, and Leonidas Case.

Ide Town society was organized about 1865, and is situated three miles north of Lehman. A lot containing sixty-seven and a half perches was purchased of Mrs. Mary Oliver, on May 18, 1893, for \$100. The church and sheds cost \$2,150, and the church was dedicated on Thursday, December 7, 1893, by Rev. J. G. Eckman. The sum of \$650 was raised at the time to fully provide for the cost. Solomon Ide, now eighty-five years of age, is the oldest member at this point, and gave \$250 toward the enterprise. Frank Ide is the class leader. From eighty to ninety attend class regularly, and from thirty to fifty the prayer meeting. Adelbert Husted is the Sunday school superintendent.

Jackson is about four miles south of Lehman. The site for the church was given by Wilbur Rice, and the church, costing \$1,500, was built in 1883. Toward this enterprise Ziba Smith gave \$300, Wilbur Rice \$100, I. H. Hale \$100, and among those who gave smaller amounts, yet liberally, were Thomas Atkinson, James Nelson, Major Case, and Charles Ehret. The church was repainted and sheds built in 1893 at a cost of \$300.

Major Case, the oldest member at Jackson, thinks Methodism was introduced into this section before 1820. He recalls the visit of Rev. H. F. Rowe to the place, which occurred when he was but a small boy. The Lameraux class was formed in the lower part of Jackson, and subsequently the De Forest class in the upper part of Jackson. These classes were united about the time the church was built. There is a tradition among the older members that Father Davey, in early days, refused admission to love feast to those who wore feathers or jewelry. He acted as doorkeeper, and requested such to repair to another place and remove the evidences of worldliness.

This society has been visited by many very gracious and extensive revivals.

Ziba Smith is the Sunday school superintendent.

Pastorates

1852, C. Perkins; 1853, F. Illman, L. Cole; 1854, W. Smith; 1855-56, G. L. Griffing; 1857-58, P. Holbrook; 1859-60, J. S. Lewis; 1861-62, J. G. Eckman; 1863-64, D. Personeus; 1865-66,

G. Greenfield; 1867-68, J. C. Leacock; 1869-71, Isaac Austin; 1872, F. A. King, P. M. Mott; 1873, F. A. King, J. T. Burrall; 1874, F. A. King, C. W. Sartell; 1875, J. B. Santee, I. B. Wilson; 1876, R. C. Gill, I. B. Wilson; 1877, R. C. Gill; 1878-80, D. Larish; 1881, W. Shelp; 1882-84, C. H. Sackett; 1885, N. M. Bailey; 1886-88, P. M. Mott; 1889-90, J. L. Race; 1891, Isaac Jenkins; 1892-94, J. R. Wagner; 1895-97, J. Benninger; 1898, A. Wrigley; 1899-1900, H. D. Smith; 1901, W. T. Blair; 1902, A. David; 1903, J. Brundle.

LUZERNE, PA.

Luzerne was called "Mill Hollow" for some time, and it is claimed that a class existed here as early as 1825, which met in the old schoolhouse on the island, where meetings were held some time. In 1873 Mill Hollow formed a part of Forty Fort charge, meetings being held in the afternoon. In 1883 the place became a charge and appeared in the appointments.

"The Methodist Episcopal Church of Mill Hollow" became in-



LUZERNE CHURCH

corporated on February 3, 1874, with S. D. Fisk, James Thomas, Thomas Reese, Joseph Welter, Charles Lapha, Daniel Harris, John Matthews, John Bartholomew, and George H. Rice trustees.

The site for the church was given the society by Mrs. Sarah S. Bennett, widow of Charles Bennett, of Wilkes-Barre, and was deeded to the society on August 6, 1874. The church was erected on contract by S. W. Bennett, and cost about \$4,000. It was

dedicated on July 5, 1874. Rev. R. Nelson preached in the morning and Rev. P. Krohn in the evening. A total of \$2,550 was raised during the day, enough to fully provide for the church and \$300 to apply on the parsonage lots belonging to the Forty Fort charge. The Wyoming Trio added to the pleasure of the day.

On March 16, 1884, the church was reopened, after an expenditure of \$4,470, in enlarging and improving the building. Rev. H. A. Buttz preached in the morning and afternoon and Rev. S. C. Fulton in the evening. Rev. A. Griffin had charge of the finances. The sum of \$3,200 was raised during the day. The young people of the church gave the pulpit furniture, and the Ladies' Aid Society the carpet. Tuesday, March 16, 1886, was a jubilee day. Hard times had caused a shrinkage in dedicatory subscriptions, and it was necessary to raise a deficit at this time. Revs. R. W. Van Schoick and A. Griffin were present and made addresses. The services closed with great rejoicing, and the debt fully provided for.

The bell was purchased in 1893. The church was again rebuilt in 1896, doubling the seating capacity, at a cost of \$4,000. Mr. J. L. Crawford bore one tenth of the expense, and Mrs. P. L. Bennett, Miss Martha Bennett, Mrs. P. Pettebone, Mrs. Dickson, Mrs. Derr, and Mrs. R. Nelson helped liberally. The church was reopened on January 29, 1897. Rev. W. H. Pearce, D.D., preached the dedicatory sermon, and Rev. J. G. Eckman, D.D., conducted the dedicatory service. The pipe organ was purchased in 1899.

The parsonage was bought on August 24, 1886, of Michael Lapha for \$2,135. In 1888 \$1,000 was raised to apply on the parsonage debt and the balance in 1899. In the fall of 1902 the parsonage was thoroughly modernized and a Brussels carpet laid in the church, the whole costing \$1,500.

In January and February, 1894, a revival swept the whole community, in which there were over two hundred conversions and one hundred and fifty-five accessions to the church. There have been other ingatherings, but none so extensive as this.

Pastorates

1883-85, H. B. Johnson; 1886, W. H. Turkington; 1887-88, Jonas Underwood; 1889-93, F. A. King; 1894-95, J. F. Williams; 1896-98, J. R. Wagner; 1899-1902, W. A. Wagner; 1903, C. B. Henry. W. A. Wagner left in the middle of 1902, and C. B. Henry began his work soon after.

MAPLE GROVE, PA.

The early history of this circuit is with Lehman Circuit, of which it formed a part prior to becoming a charge in 1877.

John Baird in his will directed the giving of a lot to the society for a church. Accordingly, on January 5, 1872, in consideration of \$1, Simeon Lewis and wife Sarah deeded the society the site for the church. The trustees at the time were W. H. Edwards, Joel Roberts, William White, J. W. Matthews, Albert S. Steel, Hiram Steel, Isaac B. Wilson, F. W. Kindred, Jonah R. Bronson. On January 24, 1873, the society became incorporated as "The Maple Grove Methodist Episcopal Church," with the trustees the same as above, with one exception—E. B. Mott took the place of William White. The church, which cost about \$2,000, was dedicated on December 20, 1872. After expending \$600 in repairs the building was reopened on September 25, 1903, by Rev. A. Griffin, D.D.

The parsonage is located at Maple Grove, and was built in 1879, costing \$1,200.

The society is about to build a hall for public use, and some sheds.

F. W. Kindred has been a trustee of this society thirty-six years, and is still serving in that capacity.

Mooretown, known also as Retreat, received its building site as a gift from Archibald Moore. The land reverts to the giver should it at any time cease to be used by the Methodists for religious purposes. The church, which cost \$2,000, and is now valued at \$1,200, was dedicated on Wednesday evening, October 20, 1875. Rev. G. R. Hair preached the dedicatory sermon, after which the cost of the building was provided for.

Ruggles church is five miles southeast of Maple Grove. John J. Shonk gave the building site, and the church, which cost \$1,200, was erected in 1874. After expending \$250 in repairs the church was reopened on December 30, 1885.

Loyalville, also called Chestnut Grove, is three miles southeast of Maple Grove, and is sometimes called the Allen appointment. The church, which cost \$1,400, was built on land donated by Henry Randalls, and was dedicated in the fall of 1885. It is now being repaired at a probable cost of \$500.

Meeker is a schoolhouse appointment two miles east of Maple Grove.

Pastorates

1877, I. B. Wilson; 1878-80, P. Houck; 1881-83, G. W. Leach; 1884-86, G. F. Ace; 1887-88, J. W. Harrison; 1889-90, W. Rawlings; 1891-93, J. W. Price; 1894-97, F. D. Cornell; 1898, J. A. Transue; 1899-1900, T. J. Vaughn; 1901-02, H. G. Harned; 1903, W. H. Craig.

Moosic.

Work here was organized on February 9, 1892, at the home of Frank L. Mostello, when a Ladies' Aid Society was formed, electing the following officers: Mrs. F. L. Mostello, president; Mrs. George Tregellas and Mrs. M. H. Edsal, vice presidents; Mrs. E. C. Berlew, secretary; Mrs. C. S. Snyder, assistant secretary; Mrs. William Lieberheim, treasurer. This was under the



MOOSIC CHURCH AND PARSONAGE

direction of the pastor of Lackawanna, who preached for a time in the Welsh church. Being refused further use of this, cottage prayer meetings were held at private houses until the church was built.

"The First Methodist Episcopal Church of Moosic" was incorporated on December 19, 1892, that is, the court granted the charter on that date, with C. D. Snyder, F. J. Schoonover, E. H. Berlew, J. A. La Bar, William M. Westcott, Harvey Jacques, and F. L. Mostello trustees.

Through the kindness of S. Judson Stark, the heirs of Samuel Stark gave the society a lot 75x150 feet. The corner stone of the church was laid on July 22, 1893, by Rev. J. G. Eckman, Rev.

W. H. Pearce making the address of the day. The church, which cost \$3,500, was dedicated on September 16, 1894. Rev. J. G. Eckman preached in the morning, Rev. J. B. Sweet in the afternoon, and Rev. J. H. Race in the evening. Mrs. P. Pettebone presented the society with the bell. One thousand dollars was raised during the day.

The parsonage was built in 1899 beside the church, a strip of land having been leased of the Spring Brook Water and Supply Company, so as to secure room for the house. The building cost \$1,028.66 in cash, besides a great deal of labor donated by members and friends of the church, among the latter being several Catholics. During the year \$500 was raised, and the balance, \$528.66, was borrowed. The pastor moved into the parsonage on November 22, 1899.

A debt of \$1,000 remained on the church, which with the parsonage debt made a total indebtedness of \$1,528.66 in the spring of 1900. In 1900 the indebtedness was reduced to \$1,080, and in 1901 to \$300.

Emmet Broadhead has been Sunday school superintendent and Edward Miller class leader since the society was organized.

Revival work in 1898 and 1899 greatly strengthened the society.

The Ladies' Aid Society has been an important factor in the work of the church from the beginning.

The society formed a part of Lackawanna charge until it became an appointment in 1896.

The flood of October 9 and 10, 1903, damaged the property greatly, carrying away a large part of its lawn, and some of the wall on the rear side of the church. It is estimated that it will cost \$2,000 to restore the property to its former condition.

Pastorates

1896, J. S. Lewis; 1897-98, John Humphrey; 1899-1902, J. N. Bailey; 1903, W. A. Edwards. In August, 1902, J. N. Bailey was transferred West and W. A. Edwards transferred in to take his place.

MOUNTAIN TOP, PA.

Mountain Top formed a part of Newport Circuit (see Askam), and in 1872, together with Rippletown, Stairville, and Slocum, was formed into a circuit. In 1880 Rippletown, Stairville, and Slocum were taken from Mountain Top and added to the Wapwallopen charge in the Central Pennsylvania Conference.

"The Methodist Episcopal Church of Mountain Top" became incorporated on April 26, 1880, with Eleazer Carey, Robert H. Nicholas, John W. Houck, Charles D. Clarke, and Daniel Messenger trustees. The lot for the church was deeded to the society by the Lehigh Coal and Navigation Company on June 28, 1881, and the lot for the parsonage on April 2, 1894. The church was built in 1881, after one of the Church Extension plans, and cost about \$1,600. It was dedicated on Thursday, November 24 (Thanksgiving Day), 1881. Rev. A. Griffin preached the dedicatory sermon from Matt. xxvi, 6-13, after which he raised \$600.

The parsonage was erected in 1887, costing \$1,000, and in the same year the church bell was purchased and some repairs made on the church costing \$300.

Sugar Notch was with this charge for a while.

Revivals have been characteristic of almost every pastorate.

Pastorates

1872-73, J. R. Wagner; 1874, J. T. Burrall; 1875, W. Treible; 1876, J. H. Ruggles; 1877, W. Edgar; 1878, J. A. Transue; 1879, J. Underwood; 1880-81, with Ashley; 1882, T. Harris; 1883, W. A. Davies; 1884-86, J. W. Harrison; 1887-89, J. C. Hogan; 1890, E. W. Thomson; 1891-92, W. H. McCauley; 1893-95, L. E. Sanford; 1896-97, P. Houck; 1898-1901, T. M. Furey; 1902-03, G. S. Connell.

NANTICOKE, PA.

It is believed that a class was formed here about 1812, composed of David and Susan Thompson, Martha and Priscilla Lee, Mary Miller, Richard Keithline, Hannah E. Stiles, James and William Thompson, and Elizabeth Mills. The log houses of the early settlers furnished a place of meeting until a log schoolhouse was built. The class worshiped in this until the union church was built in 1830. This church was built on the site of the schoolhouse, the basement being used for school purposes and the upper part for church purposes. It was 24x36, with no gallery, and the entrance was in the rear of the building. The church was particularly to be used by the Methodists and Presbyterians; however, other orthodox denominations might use it at such hours as would not interfere with the societies named. The lot was deeded to David Thompson, James Lee, Henry Linn, Silax Alexander, Washington Lee, and others.

From 1861 to 1874 inclusive the society worshiped in the

Presbyterian church, and in 1875 and part of 1876 in Snyder Hall. "The Methodist Episcopal Church of Nanticoke" was incorporated on December 13, 1875, with Thomas Hill, George O. Williams, John Puckey, John Letcher, and Luther Curtis trustees.

The site for the church was donated the society by the Susquehanna Coal Company, and the corner stone of the church laid in 1876 by Rev. G. R. Hair, assisted by Rev. T. C. Roskelly. In the latter part of 1876 the basement was completed so that the society used it for church purposes. The church was not completed until early in 1880, when it was dedicated on March 5 by



NANTICOKE CHURCH

Bishop Thomas Bowman. The building seated four hundred and fifty people, and cost about \$4,500.

In 1886 \$1,000 was expended in decorating and refitting the interior of the church.

After an outlay of \$5,000 in thoroughly modernizing the church, recarpeting, installing electric lights, and making other improvements, it was reopened on January 22, 1893. Rev. W. H. Pearce, D.D., preached in the morning and Rev. M. S. Hard, D.D., in the evening. The building, in connection with the parsonage, was again renovated, repaired, and decorated in 1901 at a cost of \$3,326, and was reopened on Sunday, January 5, 1902. Rev. A. Griffin, D.D., preached in the morning and Rev. J. H.

Bickford in the evening. A total of \$1,500 was raised during the day.

The parsonage was built in 1877, and enlarged in 1879, and again in 1881 at a cost of \$800.

In 1883 a \$2,000 mortgage was paid. In raising funds for this purpose the pastor visited a number of churches, solicited aid, and received it liberally. In 1885 \$400, and in 1886 \$1,000 was paid on indebtedness.

This place formed a part of Newport and Hanover Circuits. It and West Nanticoke were cut off and constituted a charge in 1875. In 1887 West Nanticoke became a charge.

This church was a party to one of the rare events in our Conference history. Its pastor, Rev. D. C. Olmstead, died October 12, 1888, and Rev. William Bixby, a superannuate seventy-five years old, was sent to fill out the year. Such satisfaction was given that the church asked that he be made effective and appointed as its pastor in 1889, which was done. He did not live, however, to complete the year, dying in December, 1889. Rev. G. M. Peck filled out the year.

This church has experienced many revival seasons.

In 1874 Rev. G. M. Colville served this place and West Nanticoke, the latter place being named in the Minutes as the appointment.

Pastorates

1875, A. W. Hood; 1876-78, T. C. Roskelly; 1879, Levi Jennison; 1880, W. Treible; 1881-83, W. J. Hill; 1884, F. Gendall; 1885-86, G. C. Lyman; 1887-88½, D. C. Olmstead; 1888½-89½, William Bixby; 1889½, balance of year, G. M. Peck; 1890-94, George Forsyth; 1895-96, J. B. Sumner; 1897-98, C. M. Surdam; 1899-1901, J. Bradshaw; 1902-03, L. C. Floyd.

NOXEN, PA.

The appointments on this charge were a part of the Centermoreland Circuit prior to their becoming a charge in 1895. The Noxen society had its origin in a class formed on Bowman's Creek some time prior to 1840. In these early days the society was ministered to by Oliver Lewis, Abraham Frear, and James Phoenix, faithful local preachers. The first society was formed in an old log schoolhouse, and afterward the services were moved to the "red schoolhouse," about one and a half miles from Noxen. In 1861 the Centermoreland pastor held services in this schoolhouse biweekly on a week-day evening. In 1883 the services were

moved, by vote of the congregation, to the "little white school-house" in Noxen. During the year a subscription was circulated for the building of a church. The lot was purchased of David H. Montanye for \$100. The church, which cost \$1,000, was dedicated in December, 1886. In 1899 the church was reseeded and refurnished.

Revivals in 1897, 1898, and 1900 have greatly strengthened this society.

Stull. Rev. James Phoenix, a local preacher, as long ago as the seventies, used to preach in the little old schoolhouse which stood in front of where the present school building stands. The building was rude, without paint or plaster, and the seats were hemlock benches. Mr. Phoenix served without remuneration, and lived below Noxen, on the farm now occupied by his son Clarence. When he became too feeble to preach the society had no preaching from a Methodist Episcopal preacher for a long time. The Protestant Methodists then began holding services; first in the little old schoolhouse, then in the white schoolhouse, and subsequently in the present schoolhouse. In 1892 the Protestant Methodist pastor, Rev. Joseph Anderson, was not faithful to his duties, and there was no preaching at all here for several months. In the spring of that year, through the influence of Mrs. B. M. Stone, the Centermoreland pastor went to Stull and preached several times. Finding that he could not well attend to this addition to his work, he sent Mr. J. H. Brunges, who was teaching at Centermoreland, to take care of this work, preaching on Sundays. In the winter of that year Rev. W. R. Cochrane conducted a revival here with good results.

The few members of the Noxen class who lived at Stull transferred their membership to the Stull class. These, with the new converts, constituted the first class in Stull.

Through Mrs. B. M. Stone a Ladies' Aid Society was organized for the purpose of conserving the work. Some money was raised by the society, and a desire for a church began to be felt. This, however, was in the early part of 1892. The ladies had deposited \$100 in the Rockafellow Bank of Wilkes-Barre, and in its failure lost the \$100. This somewhat discouraged the society. After a while some more funds accumulated, part of which was used to purchase an organ and the Bible now in use on the pulpit. Rev. C. D. Skinner, a student at Wyoming Seminary, served this people in 1893-94, receiving \$100 per year.

The church was dedicated on October 29, 1899. Rev. A. Griffin, D.D., preached in the morning from 2 Chron. vi, 18; Rev. W. R. Cochrane in the afternoon from John iii, 13, 14; and Rev. C. B. Henry in the evening from Mark iv, 28. The lot was a gift from the A. Lewis Lumber Company, who built the church and contributed largely to the success of the enterprise. The cash outlay was \$700, \$117 of which was raised on the day of dedication. The building committee consisted of Edward Transue, Jr., Frank Britton, Charles Deubler, and William Austin.

The parsonage was bought in 1898, to be paid for in installments.

Revival work in 1895 and 1897 added strength to the society.

There has been a Sunday school here since early in the seventies, though it did not continue through the year until 1891.

Pastorates

1895-96, John Humphrey; 1897, E. B. Singer; 1898-99, Harry Kelly; 1900-02, A. H. Brink; 1903, P. M. Mott.

OLD FORGE, PA.

This society formed a part of the Lackawanna charge until it became a charge in 1898.

The lots for the church were secured from E. Drake, of Old Forge, who sold the society one lot and donated the other. Mr. Drake contributed in many ways to the success of the church enterprise. The corner stone was laid on Friday, April 22, 1892, at 2 P. M., by Rev. M. S. Hard, D.D. Revs. B. I. Ives and L. C. Floyd were present and made addresses. An audience of four hundred gathered to witness the laying of the stone. The church, which cost \$3,000, was dedicated on April 22, 1897. Rev. O. L. Severson, Ph.D., preached in the morning from Hab. iii, 19; Rev. J. H. Race preached in the afternoon from 1 Cor. xi, 14; and Rev. J. G. Eckman, D.D., preached in the evening and conducted the dedicatory services. The sum of \$859 was raised during the day. George Safford gave the pulpit, which he made himself out of an old historic tree.

The society was incorporated on November 17, 1892, with James Blease, Frederick Cox, Henry Garbutt, Ebenezer Drake, Patton Taylor, John A. Wood, and Isaac Addison trustees.

In 1901 a mine cave-in underneath the church tore down the chimney and did considerable damage.

Pastorates

1898, R. H. Reidy; 1899-1900, S. Davis; 1901, R. H. Reidy; 1902, J. Underwood; 1903, Frank Ruch.

PARSONS, PA.

This society was organized on June 1, 1872, in the schoolhouse. The class formed a part of Plains charge until it became a charge itself in 1874. The following persons were constituted a building committee: Calvin Parsons, D. W. Kemble, John D. Colvin, O. C. Barnard, Simon Deeks, F. M. Deeks, and Rev. N. J. Hawley. On July 5, 1872, Mr. Calvin Parsons gave the



PARSONS CHURCH

society a lot 50x100 feet on Olive Street. He also gave \$1,000 toward the building fund, and presented the corner stone, which was laid in November, 1872. The committee decided to build a church of wood 44x60 feet, with a bell tower 10x16 feet, and a basement of stone and brick. The contract for the basement was given to Jeremiah Shiffer on July 6, and on October 14, 1872, the contract for the superstructure was given to Mark Wilson for \$3,765. The church was not completed at this time,

but the basement was fitted up, and the society began using it for church work in 1873.

"The Methodist Episcopal Church of Parsons" was incorporated on April 11, 1876, with John D. Colvin, Simon Deeks, John Anderson, T. M. Smith, S. W. Franklin, and O. C. Barnard trustees. On December 30, 1880, the society by action of court changed its corporate name to "The Abbott Methodist Episcopal Church of Parsons," in recognition of the fact that Rev. W. P. Abbott was born near there.

A jubilee meeting was held on January 29, 1882, over canceling a one-thousand-dollar note, held by the Church Extension Society, with interest, making a total of \$1,190. The amount was raised and a surplus of \$200.

After ten years of struggle the auditorium was completed, costing \$1,524, and the church was dedicated on March 15, 1883. Revs. C. P. Masden and Dr. Hodge, of Wilkes-Barre, preached the sermons of the day. Rev. A. Griffin managed the finances, raising \$700, enough to complete the fund desired and to repaint the church and repair the basement, and conducted the dedicatory service.

In 1886 a cyclone took off the church steeple and otherwise damaged the building. The repairs at this time cost \$650.

At the time the church was built the trustees borrowed \$800 of Samuel McBride and gave their note for that amount. Payments had been made on it until it was reduced to \$600. Rev. H. Brownscombe collected enough to cancel the note. When he went to settle with him he learned that Mr. McBride had gone to Europe, and it was reported that the vessel upon which he took passage was lost, and he with it. He was a bachelor without heirs. The church never expected to hear from the matter again, and allowed the money to be used for other things. Nothing had been heard from McBride during fifteen years. One day in 1891 he appeared at Parsons with an attorney and demanded payment on the note, which now amounted to \$1,559. Calvin Parsons, a Presbyterian elder, who had been a great friend to the church, offered \$500 to help the society out of its unexpected distress, and before Conference in 1892 the pastor had secured the total amount, lacking only \$36, which was soon after raised.

On Wednesday, December 19, 1894, after an expenditure of \$2,500 in repairs, the church was reopened. Bishop E. G. Andrews preached in the afternoon from Matt. xvi, 18, and Rev. J. S. Breckinridge, D.D., in the evening from 1 Cor. xiv, 40.

Revivals have occurred from time to time which have strengthened the society.

The parsonage was purchased in 1899, and is valued at \$1,300.

Pastorates

1874-75, G. M. Chamberlain; 1876-79, H. Brownscombe; 1880-82, George Greenfield; 1883-85, E. L. Santee; 1886-87, Y. C. Smith; 1888-89, S. J. Austin; 1890-91, H. G. Harned; 1892-96, W. H. Hiller; 1897-1900, F. A. King; 1901, W. M. Hiller; 1902-03, J. L. Thomas.

PITTSTON, PA.

We can do no better than to quote extensively from a letter written to the *Northern Christian Advocate* on February 12, 1878, by E. Blackman in his ninety-first year:

"There was a class formed in the town of Pittston, which then extended some ten miles from southwest to northeast, consisting of Roger Searle, leader, Lucy Drake, Mr. Miles and wife, Jared



OLD CHURCH, PITTSTON

Marcy and wife, Jesse Gardner and wife, Elizabeth Bennett and Sarah Collins. [Pittston was one of the appointments on the Wyoming Circuit. Work was opened up here about 1791, and the class mentioned above was formed in 1806.] To this were added by conversion, at a camp meeting held at the head of the valley opposite Pittston in 1809, Clarissa Searle, daughter, and Mary and Fanny Searle, nieces, of Roger Searle.

"At that time G. Lane and A. Dawson were on the Wyoming Circuit, of which Pittston was a part. Roger Searle died in May, 1813. Jared Marcy and Jesse Gardner died shortly after, and Mr. Miles and wife moved away, as did many others. No class existed from that time in what is now East and West Pittston Boroughs until 1843, of which I shall hereafter speak; but there were quite large classes at Thompson schoolhouse, two miles below, and Marcy schoolhouse, two miles above. [It is said that in 1812 the Pittston class got into some "confusion," and John Kimberlin, one of the preachers on Wyoming Circuit, burned the class book and informed the members that they were all turned out of the Church, and if any of them would behave like Christians and Methodists they might join again. Rev. George Peck, on August 20, 1818, preached at the home of Ebenezer Marcy, near the site of Pittston Borough, and subsequently made the Marcy house a regular preaching place.] It was at the latter place, then a part of Pittston Circuit, in February, 1832, myself and wife joined the Methodist Episcopal Church, Rev. Samuel Griffin being on the charge. We then resided in what is now Taylorville, two miles above, where my wife died in the triumphs of faith, December 4, 1833.

"In the month of January, 1834, I returned to Pittston. I was the only male member of the Methodist Episcopal Church in the present territory of East and West Pittston. Betsy Brown and her orphan girl, Lizzie Fell, were the female members. They had their membership at the Marcy Schoolhouse, Rufus Miller leader, while I had mine at the Thompson Schoolhouse, Father Yates leader. [This class was organized in 1828, by the Rev. Joseph Castle, at the house of Isaac Thompson, who lived near Yatesville.] In the spring of 1843 Mrs. Samuel Benedict, Mrs. James Helm, William Thompson, members, Miss Eveline Benedict and John Collins, probationers, with myself as leader, were formed into a class at the Central Schoolhouse in North Pittston, by the Rev. William Round, then in charge of the Pittston Circuit. The class soon doubled and trebled and was the nucleus from which the East and West Pittston and Yatesville churches have grown to their present dimensions. A gracious revival under the Rev. E. Owen soon followed, and a class was formed at Hamtown, Rev. James Brown, a local preacher, leader. Among the fruits of this revival were William Ford and John D. Stark, who became pillars of the church and who afterward, as did also Father Yates, Brothers George Price and Isaac Thompson, of the class below, aided much by their ample means in building the

East Pittston church. David P. Richard, in 1847, succeeded me as leader, and the class was moved downtown, where the business and population centered. The late Rev. E. F. Ferris succeeded Brother Richard as leader. Another class was formed at this time, of which J. S. Wood was appointed leader."

A building committee was appointed in 1846 consisting of James McFarlane, John D. Stark, and Elisha Blackman. A lot on the corner of Church and Broad Streets was given the society, on condition that a church should be erected, by Johnson and Bennett. The deed was executed on May 19, 1851, and is from Abel Bennett, Jr., and his wife Adelaide to Edwin Ferris, Elisha Blackman, James McFarlane, David Richards, William Ford, Francis Yates, Francis Watson, Isaac Thompson, and Miner Swallow, trustees of the society. Another writer says:

"In 1849 Pittston Circuit was divided, and Hyde Park, Slocum Hollow, and Providence formed one charge and Pittston and Plains another. At this time there was no church building owned by the Methodist Episcopal Church at Pittston, but there was a small brick church at the Plains. The society at Pittston worshiped in a chapel owned by the Welsh Methodists, which was given free of charge. Meetings were also held in the schoolhouse in the upper part of the village. The society owned a lot on which a foundation had been built, and the enterprise had gone no further. The foundation was too small. More ground was given by the Coal Company. The pastor, Asa Brooks, appointed a building committee with power. The foundation was laid by individual subscribers. The brickwork was done by Quick & Co., of Wilkes-Barre. Stone for foundation was quarried from Father Yates's farm and drawn by volunteers. Lumber was bought of raftsmen on the river as they were going down. The church was finished before the close of the Conference year."

This last statement can hardly be true. The Conference year closed August 1, 1850, and the church was not dedicated until December, 1850, by Rev. D. A. Shepard.

After an expenditure of \$4,000 in building a Sunday school room on the rear of the church and otherwise improving the building it was reopened on Sunday, October 15, 1871, by Rev. W. H. Olin. In 1885 \$800 was spent on the interior of the church.

The first parsonage was built in 1850 or 1851, on Parsonage Street, a mile from the church, on ground donated by the Pennsylvania Coal Company. This property was sold in 1866, and a house and lot on the corner of Church and Broad Streets,

directly opposite the church, bought for \$4,600. The present parsonage was built just below the last-named parsonage on Broad Street in 1896, costing \$3,300.

The old church has been sold to the Y. M. C. A. for \$8,000, and a new church is being built on the opposite corner, occupying the site of the old parsonage, which will cost about \$22,000 when completed. Class 24 of the Sunday school has raised \$4,000 toward the enterprise. The society is worshipping in the Y. M. C. A. hall during the building of the church.

A camp meeting was held in 1809 a short distance from the



NEW CHURCH, PITTSTON

Luzerne House in West Pittston. In August, 1860, a camp meeting was held on Everhart's Island, seventy tents being pitched on the ground. Meetings were held here also in 1862 and 1863.

Pittston entertained Wyoming Conference in 1858.

When West Pittston was set off it about equally divided the membership, and when Yatesville was set off it took thirty-five members.

Extensive revivals were witnessed in 1856, 1864-65, and 1870. The greatest, however, in the history of the charge was in 1876.

Pastorates

1831, Jonathan M. Brooks; 1832, Samuel Griffin; 1833, E. Smith; 1834, Marmaduke Pearce; 1835, S. B. Yarrington; 1836, C. W. Giddings; 1837-38, P. G. White; 1839-40, B. Ellis; 1841, Thomas Wilcox, Henry Pilbeam; 1842, W. Round; 1843, E. Owen; 1844, Ira Wilcox, J. D. Safford; 1845, E. B. Tenney; 1846, John Mulkey; 1847, John Mulkey, Z. Kellogg (called

Lackawanna from 1843-47); 1848, Erastus Smith; 1849, Asa Brooks; 1850-51, C. W. Giddings; 1852, G. M. Peck, A. H. Schoonmaker; 1853, G. M. Peck; 1854, T. D. Walker; 1855, L. Cole; 1856-57, S. Stocking; 1858-59, A. P. Mead; 1860-61, G. M. Peck; 1862-63, O. M. McDowall; 1864-66, W. J. Judd; 1867-69, Y. C. Smith; 1870-72, I. T. Walker; 1873-75, Thomas Harroun; 1876-78, J. O. Woodruff; 1879, L. W. Peck; 1880-81, S. C. Fulton; 1882-84, H. H. Dresser; 1885-86, D. C. Olmstead; 1887-90, W. J. Hill; 1891, P. J. Kain; 1892, W. L. Thorpe; 1893-94, J. B. Sumner; 1895, G. C. Lyman; 1896-98, John Bradshaw; 1899-1903, C. M. Surdam.

PLAINS, PA.

Plains was formerly called Jacob's Plains, from the name of an Indian chief who once lived here with his people.

William Colbert mentions preaching at Jesse Gardner's on the Plains in 1798. This is the first mention of Methodist services in this place. In 1801, under the labors of Ephraim Chambers, a revival occurred in this place. It is claimed that Roger Searle,



PLAINS CHURCH

one of the converts, was baptized in the winter by immersion, a hole being cut in the ice for the purpose.

The interests of Methodism here were cared for by the pastors on Wyoming Circuit until Wilkes-Barre became a charge, when the Wilkes-Barre pastor looked after the interests of the class.

On April 11, 1843, the society met at the schoolhouse (the schoolhouse stood on the site of the present one, nearly opposite

the present church, and was the usual place of worship for the class; Plains at that time was part of Wilkes-Barre township) for the purpose of considering the building of a church, James Hancock, James Stark, John Abbott, Jonathan R. Williams, Warren Wilcox, Ezra Williams, William Apple, Samuel Wilcox, John Searles, William Abbott, B. Bailey, D. G. Bailey, Benjamin Cortright, and S. F. Abbott being present. Rev. John Leys, preacher in charge, acted as chairman, and D. G. Bailey secretary. They decided that they were able and willing to build a meetinghouse. After considerable debate as to whether it should be a union house or not it was decided that it should be a Methodist Episcopal house, "with the understanding that all truly religious denominations of Christians have a right to occupy the house by asking and obtaining leave of the trustees at any time that may not interfere with the regular appointments of the Methodist preacher in charge."

At a meeting on April 15, at 2 P. M., James Stark, John Carey, and James Hancock were appointed a building committee. A contract was made with Gilbert Barnes to build the church for \$940, exclusive of foundation, and the contractor agreed to collect his pay from the subscribers. The church was built on a lot, north of the parsonage, donated by John Carey, and subsequently moved to its present location. This church was dedicated on December 14, 1843, by Rev. Silas Comfort.

On July 7, 1843, Benjamin Bailey, John Carey, James Stark, John Searle, and William Apple were elected trustees, who subsequently organized by making John Carey chairman, James Stark secretary, and Benjamin Bailey treasurer.

An extraordinary revival broke out in the society in 1854. It was small in numbers and still connected with Wilkes-Barre. Dr. George Peck says he preached here in a little old church on Sunday afternoons. "James Stark, John Carey, and Jacob Saunders, with a few women, constituted the active force of the little society." Father Moister, a venerable local preacher, was frequently sent to fill this afternoon appointment. While he was preaching one Sunday afternoon a large number of penitents presented themselves at the altar. Meetings were held three weeks with great success. The next year the church at Plains became a charge.

On June 27, 1875, after expending \$2,200 in repairing the church, it was reopened, Rev. G. R. Hair preaching morning and evening, and \$988 was raised to liquidate indebtedness and put hymnals in the pews.

The corner stone for the present church was laid on Thursday, July 12, 1883, at 2 P. M., by Rev. A. Griffin. Addresses were made by Revs. A. L. Smalley and J. O. Woodruff. The church, which cost \$10,000, was dedicated on Thursday, July 10, 1884. Bishop Ninde preached in the morning from 1 Pet. i, 8, and in the evening from 1 Cor. xv, 58. Rev. A. Griffin conducted the dedicatory services. A total of \$3,450 was raised during the day.

The revivals which are frequently referred to were those of 1867-69, 1870-72, and 1886.

The parsonage is situated beside the church.

Parsons and Plainsville were with this charge prior to becoming separate charges.

Miners' Mills. A Sunday school was organized in the public school building in 1897. In the spring of 1898 a dwelling on Mock Street was purchased at a cost of \$2,200.

Partitions were removed, the inside remodeled into an audience and infant class room, seated with chairs, and an organ purchased, the whole costing about \$800. Rev. J. N. Lee preached the first sermon in the building on the first Sunday previous to the Conference of 1898. The society became incorporate as "The Methodist Episcopal Church of Miners' Mills" on June 1, 1898, with W. Skidmore, Benjamin Chandler, W. A. Gnotin, Joseph Rae, W. Lathrop, G. Burt, and Joseph Moore trustees. The society is being supplied this year by a local preacher, and will probably become a separate charge.

Pastorates

1854, R. Moister; 1855, S. M. Bronson; 1856, J. K. Peck; 1857-58, H. Wheeler; 1859-60, L. Peck; 1861-62, W. Keatley; 1863, M. Swallow; 1864-65, J. S. Lewis; 1866, J. D. Woodruff; 1867-69, F. A. King; 1870-72, N. J. Hawley; 1873-75, W. J. Hill; 1876-78, H. H. Dresser; 1879-81, J. L. Race; 1882, J. W. Mevis; 1883-85, N. S. Reynolds; 1886-87, H. B. Johnson; 1888, S. Elwell; 1889-92, J. F. Williams; 1893-97, J. N. Lee; 1898, F. Gendall; 1899-1900, F. D. Hartsock; 1901-03, C. H. Sackett.

PLYMOUTH, PA.

The Ross Hill class with its revival work was felt in Shawney (Plymouth), a few miles below. We are at sea as to the time in which the class was formed at Shawney; one writer claims it was 1789 and another 1791. The first writer states that the class met at Widow Coleman's house—an old stone house in the lower

end of town, built in 1774 or 1775, and better known as the "French House." The other states that "Rev. Noah Wadhams, who came from Litchfield, Conn., in 1789, was originally a Congregationalist, but soon after settling in Plymouth became a Methodist and united with that Church at the forming of a class in 1791." "The following are known to have been members of this society prior to 1795: Noah Wadhams, Moses Wadhams, Calvin Wadhams, Mrs. Benjamin Harvey, Mrs. Turner, Mrs.



PLYMOUTH CHURCH

Davenport, Mrs. Pugh, Joshua Pugh, Peter Pugh, and Thomas Pringle."

This territory was a part of the Newburgh Circuit prior to the formation of Wyoming Circuit in 1791. Nathaniel B. Mills was on the circuit in 1789, and Joseph Lovell in 1790. They made infrequent visits to this territory, and probably visited Plymouth. From 1791 to its becoming a charge in 1854 Plymouth was a part of Wyoming Circuit.

On Sunday, April 28, 1793, William Colbert preached at the house of Captain Ransom in Shawney in the evening. Mr. Colbert says in his journal: "Mrs. Ransom is a daughter of afflictions; she was desirous of having preaching and being baptized, with her four children. I thank God I have been enabled to speak with freedom to-day."

William Colbert heard Valentine Cook, presiding elder of the district, preach here on Friday, December 6, 1793. Calvin Wadhams, son of Rev. Noah Wadhams, was converted at this season under Mr. Cook's labors.

It is claimed that Ashbel Waller, a local preacher who lived at Carytown, two miles below Wilkes-Barre, did much by his labors toward establishing Methodism in Plymouth.

"The first family in Plymouth brought thoroughly under the influence of Methodism was the Coleman family."

Meetings were held in barns, private houses, and the school-house until the erection of the Academy in 1815. This building was a two-story building, the lower used for school work, and the upper fitted up for religious worship. Calvin Wadhams contributed much toward the erection of the building. This was the only church in Plymouth for over forty years. The Methodists used this building until going into their church, paying an annual rental for the same of one ear of corn.

The first Methodist church was erected in 1856, Revs. J. B. Wakeley and William Wyatt preaching the dedicatory sermons. It was the day of small things as compared with the present, there being but a few members and poor. "It required great sacrifice on their part to pay for the structure, but they did it, and rejoiced in a church of their own. Soon after the dedication a village camp meeting was held, at which many were converted."

During J. A. Wood's pastorate in Wilkes-Barre, 1862-63, a great revival occurred. "Among the notable conversions was that of Caleb Wright, a distinguished lawyer, whose home had been in Plymouth, and whose mother still lived there at the advanced age of eighty-four. She had always prayed that her son might be converted and preach the Gospel. After his conversion he was licensed a local preacher, and was much sought after to preach on special occasions. Arrangements were made for him to preach in Plymouth, where his mother could hear him. The day appointed arrived. A carriage was dispatched to bring the aged mother to the house of God, but before it arrived she started on foot, and reached the church before the vehicle. When her son began his sermon the old lady began to shout and praise God, then arose, stepped into the aisle, walked to the platform, and embraced her son, while the congregation were deeply affected and moved to tears. Returning to her seat, she listened throughout the sermon with great interest."

In the spring of 1865 the town was flooded, and Moses Wadhams took Rev. Mr. Eckman and his family out of the parsonage

in a boat, and took them to his own home and kept them until the flood subsided.

In 1866 the first parsonage was built, parsonages having been rented before this. A lot was secured on Main Street and a house erected, which was used until the present house beside the church was built in 1889, costing \$3,500, when it was sold.

In the spring of 1876 it was found necessary to build a larger church. "All entered enthusiastically into the plan. The old building was sold to J. B. Smith, who removed it to Forty Fort, where it now stands. The Rev. L. Cole, a former pastor, preached the farewell sermon in the old church. The new enterprise was pushed vigorously, the corner stone being laid early in the fall with appropriate ceremonies, Revs. G. R. Hair, W. P. White, L. B. Hyatt, and E. W. Caswell officiating. While the new church was being erected meetings were held in the Episcopal chapel adjoining. With the week of prayer, January, 1877, revival meetings began, which soon compelled removal to Smith's Opera House on account of the great interest. One hundred and thirty-five united with the Methodists, while several joined the Presbyterians."

The church, which cost \$32,000, was dedicated on Wednesday, January 9, 1878. Bishop Simpson preached in the morning from Eph. iii, 10, and Rev. C. H. Fowler, D.D., in the evening from 1 Cor. xiii, 12. Rev. W. H. Olin, D.D., conducted the dedicatory services. The sum of \$22,000 was raised during the day, the balance having been previously raised. In February of this year a revival resulted in the conversion of over one hundred persons.

In 1881-82 \$13,000 of indebtedness was paid.

The year 1884 was one doubly marked—a revival resulted in one hundred and thirty-two probationers, and typhoid fever carried off more than one hundred and fifty people of the town.

In 1886 a gracious ingathering took place.

From 1889 to 1893 the church gradually strengthened, and from 1894 to 1898 over one hundred and fifty united with the church from probation, and \$4,500 was spent in a new organ, carpets, interior decorations, etc.

At this writing a Sunday school room, 75x55, two stories high, built of brick and covered with cement, is being added to the rear of the church. It has entrances on both sides of the church. This, with improvements on the interior of the church and contemplated improvements in the parsonage, will cost about \$16,000.

About 1882 a mission was established in East Plymouth, known as Boston Hill Mission. After continuing its work more than

ten years the little chapel which had been erected was sold, the proceeds used for the benefit of the mother church, and the work discontinued.

Pastorates

1854, A. Bronson; 1855, J. Bradbury; 1856-57, L. Cole; 1858, A. H. Schoonmaker; 1859-60, J. W. Munger; 1861-62, C. L. Rice; 1863-64, J. G. Eckman; 1865, C. W. Todd; 1866-68, Ira N. Pardee; 1869-71, J. La Bar; 1872-74, L. Cole; 1875, S. C. Fulton; 1876-78, E. W. Caswell; 1879-80, S. F. Brown; 1881-83, G. M. Colville; 1884-85, I. T. Walker; 1886-88, L. C. Floyd; 1889-93, J. O. Woodruff; 1894-98, O. L. Severson; 1899-1901, W. L. Thorpe; 1902-03, J. Bradshaw.

RENDHAM, PA.

This society was a part of the Taylor charge for a while, and was supplied by students from Wyoming Seminary for a few years. Work was begun on a church building nearer the post



RENDHAM CHURCH AND PARSONAGE

office than the present church is, but was abandoned when the present church was offered.

In the spring of 1890 John Stewart and wife died in Scranton, Pa., and were both buried at one time. Mrs. L. G. Hesler, Mrs. G. B. Kulp, Mrs. W. D. Loomis, and Mrs. C. B. Scott, daughters of Mr. and Mrs. Stewart, donated a lot from the Stewart homestead and built the church as a memorial to their parents and presented it to the society. The corner stone was laid on Saturday, October 10, 1891, the services being in charge of Rev. M. S.

Hard, D.D. The daughters named above laid the stone. Mrs. L. G. Hesler was the originator of the enterprise. The church was dedicated in 1892 by Rev. M. S. Hard, D.D. Shortly after dedication a revival occurred in which over seventy souls were saved.

The parsonage was built in 1897 at a cost of \$1,500. In 1898 \$500 was spent in still further improving and perfecting it.

The Stewart Memorial Church became incorporated in 1896.

Pastorates

1891, J. K. Peck; 1892-93, L. E. Van Hoesen; 1894-95, W. R. Cochrane; 1896-97, T. M. Furey; 1898-1903, J. L. Race.

SCRANTON, PA.—ASBURY

A union service was held on a Sunday afternoon in June, 1873, in the Green Ridge depot of the Delaware and Hudson Canal Company, Mr. Manville, the superintendent, kindly consenting



ASBURY CHURCH, SCRANTON

to its use for that purpose. The audience was largely composed of Methodist and Presbyterian church members. Rev. J. B. Fisher, of the Providence Presbyterian Church, officiated at this

service, and the following Sunday Rev. W. J. Judd, of the Providence Methodist Church, conducted the service. These services were continued about three years, Methodist and Presbyterian pastors alternating in the preaching services, and were well attended.

About the time the Presbyterian church on the corner of Green Ridge Street and Monsey Avenue was finished (this building is now owned by the Episcopalians) the Good Templars' Hall on Dickson Avenue was fitted up. This hall was in the second story of the building now occupied by G. W. Hornbaker, 1542 Dickson Avenue. The Methodists leased this hall for \$60 per year, having the use of it for one preaching service, one prayer meeting, and one Sunday school session each week. Rev. L. C. Floyd, pastor at Adams Avenue Church, delivered the first sermon in the hall, prophesying great victories as the result of that beginning.

Park Place (Court Street) was organized about the same time, and in 1876 Park Place and Green Ridge were united in a charge, under the name of Park Place. The pastor preached at Green Ridge in the morning and at Park Place in the evening. The first Quarterly Conference appointed W. H. Peck, Erastus Smith, Christian Seward, and Merrit O. Utley stewards. A revival during the year strengthened both societies.

The Sunday school was organized on June 25, 1876, with forty-seven members. The following have served as superintendents, and in the order named: W. H. Peck, Isaac W. Higgs, A. C. Caryl, R. W. Kellow, D. C. Seward, S. G. Dilley, A. W. Swartz, John Baker, B. T. Jayne, and E. S. Pratt.

In 1880 a building fund was started, and enough money was raised to purchase a lot on the corner of Monsey Avenue and Delaware Street, for which \$1,000 was paid. Application was made to the court for a charter, which was granted by Judge Handley on August 2, 1881, naming W. H. Peck, R. W. Kellow, W. D. Lord, D. C. Seward, and Merrit Gardner trustees of "The Green Ridge Methodist Episcopal Church of Scranton, Pa." In 1891 the corporate name of the society was changed to "The Asbury Methodist Episcopal Church of Scranton, Pa." About the time the application was made for a charter R. W. Kellow, W. H. Peck, and D. C. Seward were constituted a building committee. Plans for a chapel were prepared, and a contract made with Ezra Finn to build it.

The chapel, with its furnishings, cost \$1,824, and was dedicated on Sunday, June 4, 1882, by Rev. A. Griffin, the debt being provided for on the day of dedication. The pastor was so ardent to

promote the project that he went to the quarry and helped get out the stone for the foundation.

In 1885 Park Place and Green Ridge were divided and made two charges. In 1886 the chapel was found to be too small, and it was decided to build a Tabernacle. Rev. O. P. Wright, R. W. Kellow, D. C. Seward, B. T. Jayne, E. D. Hughes, and W. D. Lord were appointed a building committee. The contract was given to Charles Lord. This "paper church," as it was afterward called, was dedicated on July 18, 1886. Rev. J. E. Price, D.D., preached from John i, 18. At this service \$1,200 was raised. The same building committee supervised the erection of the parsonage, which cost \$1,800, which amount was carried by a loan until 1889, when it was paid. At this time the lot purchased of Mr. Peck was occupied as follows: the Tabernacle faced Monsey Avenue, and stood diagonally across the street from the present church, directly behind the Tabernacle, and facing Delaware Street stood the chapel, while just above this, facing Delaware Street, stood the parsonage.

In the middle of 1888 the pastor was transferred to Simpson Church, and Rev. J. O. Spencer, a missionary from Japan, filled out the year.

The society continued to grow, and in 1891 the need of a new church was apparent. A platform meeting was held, addressed by Dr. Floyd, Dr. W. H. Pearce, and others, when about \$3,700 was subscribed toward the enterprise. Subsequently T. J. Snowden, E. E. Teal, R. W. Kellow, J. M. Rhodes, and H. B. Reynolds were constituted a building committee. Plans were secured for a church. "The building as planned, being somewhat larger than the church lot on the northeast corner of Monsey Avenue and Delaware Street, it was found necessary either to modify plans, procure additional land, or to purchase a new site." The latter plan seemed the most feasible, and the present site was purchased, costing \$5,200. The Peck Lumber Company took the contract to build the church, which with its furnishings cost \$27,000. The building is not complete, as the Sunday school room was not built. This building was dedicated on Sunday, September 10, 1893. Bishop FitzGerald preached in the morning from Rom. vi, 8. In the afternoon a platform meeting was held, addressed by Messrs. May, Peck, Wood, and Boies, and in the evening Rev. W. H. Pearce preached from Rom. xii, 2. A total of \$9,400 was raised during the day. Bishop FitzGerald conducted the dedicatory service. Dr. Couch, of Brooklyn, managed the finances.

The old Tabernacle was sold to the Spike Mill, the chapel sold and moved to Deacon Street, and converted into a dwelling.

In 1896 the bonded indebtedness of \$10,000, trustees' note of \$3,000, and floating indebtedness combined to form an indebtedness of over \$18,000. The condition was appalling, as the society as yet had never been able to meet its interest from the current expense fund. A twentieth anniversary service was arranged for June 18 to 21, 1896. On the evening of the 18th the Sunday school held an anniversary, and on Friday evening, the 19th, a reception was given to former pastors, at which several of them made addresses. On June 21 Rev. F. C. Iglehart, D.D., preached in the morning, and Rev. D. H. Moore, D.D., preached in the evening. During the day \$10,000 was subscribed; \$3,000 had been subscribed by friends in the central part of the city, and the pastor subsequently secured \$2,000 from various sources, making a total of \$15,000 subscribed, \$13,000 of which was paid within the next two years.

The present parsonage was built in 1900, costing \$5,200, and the old parsonage property sold for \$2,000. During the same year the steam-heating plant was installed in the church at a cost of about \$1,200. Since this time the organ has been lowered, and in 1903 the auditorium was cleaned and handsomely decorated, costing several hundred dollars.

The pipe organ is the one which was formerly in Adams Avenue Methodist Episcopal Church.

Mr. W. H. Lanyon was the chorister here about twenty years.

The Ladies' Aid Society has been exceptionally successful in its work.

Pastorates

1876-84, with Park Place; 1885, H. H. Dresser; 1886-88½, O. P. Wright; balance of 1888, J. O. Spencer; 1889-90, F. A. Chapman; 1891-93, G. A. Cure; 1894-98, A. F. Chaffee; 1899-1901, W. G. Simpson; 1902-03, C. A. Benjamin.

SCRANTON, PA.—ASH STREET

In the fall of 1890 a little company of Christians began holding prayer services in an old house owned by Scott Watrous, situated on James Street. The following spring they began holding the meetings in private houses. As numbers increased it became desirable to have a permanent place of worship. A small triangular lot on the corner of Ash and James Streets was secured of Lewis Spangenburg, and a chapel 18x28 feet erected, costing

about \$700. It was known as the "People's Union Mission." It was soon discovered to be too small, and in May, 1892, it was decided to enlarge it. Additional land was bought of Mr. Spangenburg, for which, and the former lot, the society paid \$175. The building was enlarged to double its former capacity.

In 1894 Elm Park Church invited this society to become a mission under its direction, and by a unanimous vote of the society the invitation was accepted. Mr. Arthur Scranton paid off all the indebtedness and deeded the property to Elm Park Church on March 26, 1894. W. G. Doud was one of the originators of this society, and supported the work loyally for years, holding the office of trustee, secretary, and treasurer. In 1897 it appears among the appointments, with F. Carr as pastor. He had served the society some little time before this, however.

Desirous of securing a better location, the society purchased two lots on Myrtle Street, between Harrison and Wheeler Avenues, in 1903, valued at \$2,000. A temporary church, double boarded, lined with building paper, wainscoted, ceiled with pine, a tar-paper roof, heated by a furnace, and lighted by electricity, was dedicated on December 20, 1903. The building will seat about two hundred persons, and will very comfortably house the congregation until it gets ready to build a substantial church. The old church has been sold.

Nay Aug became a part of the charge in 1899, and Throop in 1903.

The society experienced the greatest revival of its history in 1900, when there were seventy-eight conversions.

Nay Aug. On April 15, 1887, a Sunday school, consisting of thirteen pupils, was organized in the home of Mrs. Nancy J. Turner, of Nay Aug. Mr. Henry Hayfler was elected superintendent, and Miss Tillie Turner, a prime mover in the work, one of the teachers. Later the school met in the schoolhouse. Prayer meetings were held in private houses, at which conversions were frequently occurring. The converts joined the Dunmore Methodist Episcopal Church.

In 1890 the citizens of Nay Aug decided to build a church. There were but seven members in the society, and the task seemed impossible. "You will never build a church in Nay Aug," remarked a local preacher. "We shall!" replied a worldly man. The latter was William M. Nixon, yardmaster in the Nay Aug Delaware, Lackawanna, and Western Railroad yards. Rev. J. B. Sumner, presiding elder of Honesdale District, assisted by Rev.

A. C. Olver, selected the location, which was donated by Mrs. Margaret P. Lawrence, of Nay Aug. The court granted "The Nay Aug Methodist Episcopal Church" a charter on October 31, 1890, naming John Turner, B. H. Kenner, Frank Turner, Judson Smith, James A. Welch, William M. Nixon, and William Long trustees.

The corner stone was laid on Sunday afternoon, May 17, 1891, Rev. F. A. Dony preaching the sermon. W. M. Nixon then went to O. S. Johnson and asked him to donate enough rough lumber to build the church. "If I were sure it would make a man out of you I'd do it." Nixon is now a devoted member, steward, trustee, class leader, secretary and treasurer of the official board. The lumber was given and delivered. As soon as the roof was on services were held in the building. The society struggled two years, paying their bills as they went on toward completion. The building was dedicated in 1892, having cost \$1,200, by Rev. J. C. Leacock, the pastor at Dunmore.

The Ladies' Aid Society and Epworth League have been very helpful in the work here.

Revs. J. M. Howell and John Davy served this people prior to 1894, when this society was placed with Throop, where it remained until 1899, when it became a part of Ash Street charge.

Throop. The church here was built for the Primitive Methodists by the Pancoast Coal Company, on a lot donated by Dr. Throop. The society failing to pay for the church, after a few years it was sold to the Baptists, who also failed to pay for it. It was finally sold to the Methodist Episcopal Church in August, 1892, for \$600. The society became incorporated on August 2, 1892, as "The First Methodist Episcopal Church of Throop," with John H. Law, J. D. Fahringer, Samuel Hulse, C. L. Krotzer, and Amzi Van Campen as trustees. The society was small, but with the help of outside friends paid for the church. It was served in 1892 by Rev. C. Van Gorder, the evangelist, in 1893 by Rev. John Davy, and by Rev. J. V. Newell from 1894-98; in 1899 Rev. Joseph Madison was pastor, and in 1901-02 Rev. J. M. Coleman served the society. In 1903 the society was placed with Ash Street. Nay Aug was with Throop from 1894 to 1898 inclusive.

Pastorates

1897, F. Carr; 1898-99, W. S. Crandall; 1900-02, J. R. Austin; 1903, E. N. Kline.

SCRANTON, PA.—COURT STREET

In the winter of 1874 the Young Men's Christian Association held a successful series of revival meetings in the Park Place schoolhouse. The school board objecting to the further use of the schoolhouse for religious purposes, the people, five weeks before Easter, decided to build a union church and dedicate it on Easter Sunday. It was done, and on that Sunday money was raised to paint, plaster, and otherwise finish the building. Ministers of various denominations were to preach to them. On Sunday a Universalist preacher had been invited to preach, but some of the people did not care to hear his doctrine, and, therefore, closed the doors against him. This, of course, caused trouble.

At this time the Young Men's Christian Association decided to buy off the people who were interested in the church and then claim the property. This they failed to do. Just at this time the Adams Avenue Methodist Episcopal Church bought the building and used it as a mission chapel. In the spring of 1876 the people of Park Place bought the property back from the Adams Avenue Church. In that spring Park Place and Green Ridge were formed into a charge, under the name of Park Place. The two places were separated in 1885, each becoming a charge. The name of the church was changed from Park Place to Court Street in 1895.

The old chapel was sold and moved away in 1891, and on October 8 of that year the corner stone of the present church was laid by Rev. M. S. Hard, D.D., Revs. W. H. Pearce, D.D., and L. C. Floyd, Ph.D., being present and making addresses. The church was dedicated on April 24, 1892. Rev. B. I. Ives did the preaching and managed the finances during the day, and Rev. M. S. Hard conducted the dedicatory service. The brick for the church was donated by Joseph Switzer. The building cost about \$10,000, one half of which was provided for on the day of dedication. In 1898 \$1,700 was paid on indebtedness and a debt remained of \$4,200. During the years 1899, 1900, and 1901, principally in 1901, this debt was reduced to \$2,300. In 1903 \$1,000 was spent in carpeting, frescoing, rearranging the pulpit platform, and minor improvements. About \$400 in labor was contributed, and the balance raised in cash. The church was reopened on Sunday, October 4, 1903. Rev. A. Griffin, D.D., preached in the morning, and Rev. A. F. Chaffee in the evening. In the afternoon a laymen's meeting was held, addressed by J. S.

Miller and C. W. Dawson. About \$400 was raised during the day. On Monday evening, the 5th, Rev. C. M. Giffin, D.D., preached, and Rev. H. C. McDermott, D.D., on Tuesday evening, the 6th.

The parsonage was built in 1887, costing \$2,500.

The society has made an heroic struggle, and has deservedly experienced a healthy growth.

Tripp Park. But little can be written concerning this child of Court Street Church which is just beginning to be. The development of Tripp Park brought together a number of families, some of whom identified themselves with the Court



COURT STREET CHURCH AND PARSONAGE

Street Church. The advisability of planting a mission in this growing section prompted the Court Street pastor to seek the advice of the Scranton Methodist Preachers' Meeting, which advised planting the mission. Elm Park official board promised to back the enterprise to the amount of one half its cost, providing the cost should not exceed \$3,000. The Simpson official board also indorsed the enterprise. A committee from the three churches, Elm Park, Simpson, and Court Street, met in October and selected the lots, which were subsequently purchased of the Tripp Land Company for \$800, the Land Company donating \$440 of the purchase price. A chapel 38x42, and costing about \$1,200, was dedicated on December 21, 1903. This mission of Court Street promises well.

Pastorates

1876, W. Treible; 1877, O. H. McAnulty; 1878-79, E. R. D. Briggs; 1880-81, L. Jennison; 1882-83, G. M. Peck; 1884, J. V. Newell; 1885-86, J. A. Faulkner; 1887-88, W. J. Judd; 1889-90, Jonas Underwood; 1891-93, J. F. Jones; 1894, P. R. Hawxhurst; 1895-97, G. T. Price; 1898-1903, G. C. Lyman.

SCRANTON, PA.—ELM PARK

By reference to the sketch of Providence Church it will be seen that this society sprang from that church and that the Slocum Hollow class was formed about 1840. The first church erected in Scranton proper cost \$500. We quote from Mr. J. C. Platt: "The Village Chapel was commenced in 1841 and finished early in 1842. It was under the supervision of the Methodists, but other evangelical denominations were not excluded from using it. [On July 5, 1842, Scranton, Grant & Co., in consideration of \$1, deeded to Barton Motte, Erastus Smith, and William Silkman, trustees, the lot on which the chapel had been built "in the town or village of Harrison, in the township of Providence, on Lackawanna Street," containing quarter of an acre.] It stood on a lot 70x155, given by Scranton, Grant & Co., partly on what is now Adams Avenue at its juncture with Lackawanna Avenue, on a bluff some ten feet high, which has been removed in grading the avenues. The corner of the chapel was almost exactly where the corner of Messrs. Jifkins's meat market now is, but not in line with the avenue. The city plot was laid out in 1850-51, and, in order that the two avenues named could be opened where they now are, Scrantons & Platt, in 1855-56, gave the three lots now occupied by the Methodist church and parsonage [the Adams Avenue Church] near by on Adams Avenue, and \$2,000 in building materials, in exchange for the old lot, 100 feet front by 112 feet deep." The chapel was used on alternate Sabbaths by Presbyterians and Methodists. The Methodists worshipped in this chapel until the going into the basement of the Adams Avenue Church. On doing this the chapel was sold to the German Methodists, who moved it to the corner of Adams Avenue and Vine Street. The building may now be found on a corner of the above-named streets on the rear of the lot.

On November 7, 1854, the society became incorporate as "The Scranton Society of the Methodist Episcopal Church." On October 23, 1879, the charter was amended, the society taking

the corporate name of "The First Methodist Episcopal Church of Scranton, Pa.," Lewis Pughe, J. L. Medway, Charles Forester, Robert H. McKune, G. F. Reynolds, and William Connell being the trustees at the time. The charter was again amended on October 19, 1891.

Work was commenced on the Adams Avenue Church in the fall of 1855, and in the fall of 1856 the basement was completed and dedicated by Rev. W. Wyatt, the presiding elder, who preached from Matt. xvi, 18: "Upon this rock I will build my



ADAMS AVENUE CHURCH, SCRANTON

church, and the gates of hell shall not prevail against it." On the day of dedication \$150 was raised. The Missionary Society paid \$400 of the minister's salary that year. Mr. Wyatt says: "It was a memorable time. I preached with great freedom and much assurance, and have reason to think that good was done." The building was completed in 1858, and the audience room was first used on the evening of September 8, 1858, by a reception which was given to the daughter of Rev. B. W. Gorham, Nellie, who had just married Rev. S. L. Baldwin and was about to go to China as a missionary.

In 1879 the church was enlarged at a cost of \$12,000. The building had three memorial windows: one to the memory of Mary Ann Slocum, who left the church \$800 at her death in 1875; another was put in by Horace Phelps in memory of his mother, Mrs. Hannah Phelps; and the third was in memory of Hattie B. Nivison. A new pipe organ was purchased at this time. The church was dedicated on January 24, 1880, with

sermons by Rev. C. H. Fowler and Rev. P. Krohn, the former preaching from Rom. viii, 14.

The growth of the church made it evident that larger accommodations were needed, and the matter was agitated several years, until a committee was appointed to solicit funds on February 12, 1891. The present site was purchased on March 16, 1891, for \$30,000. Two thousand people gathered at 5 P. M. on Tuesday, September 8, 1891, to witness the breaking of ground for the new church. Rev. M. S. Hard, D.D., led in prayer. James P. Dickson gave some reminiscences of early days in Scranton. Hon. R. W. Archibald sketched the history of Methodism in the Lackawanna valley, paying a warm tribute to the pioneers. Captain W. A. May spoke upon the new church enterprise; while Colonel E. H. Ripple brought greetings from Grace Reformed Episcopal Church, Rev. S. C. Logan from the First Presbyterian Church, and James H. Torrey from the Second Presbyterian Church. William Connell, after a few remarks, broke the ground when Rev. L. C. Floyd pronounced the benediction. A chorus of one hundred voices assisted in the service.

On September 30, 1891, the Adams Avenue Church property was sold to the Clark and Snover Company for \$30,000, and on Sunday, October 11, 1891, farewell services were held in the church. Rev. J. G. Eckman preached in the morning. Hon. Lewis Pughe, an ex-superintendent, and others addressed the Sunday school in the afternoon, and in the evening addresses were made by Revs. L. W. Peck, L. C. Floyd, and William Connell. On the following Sunday services were commenced in the Tabernacle, which had been hastily prepared on the corner of Adams Avenue and Mulberry Street, where the society worshiped until going into the new church.

The contract for the building of the church and parsonage was let to Conrad Shroeder, and the corner stone was laid April 23, 1892, by the pastor, at which time addresses were made by Revs. B. P. Raymond, D.D., Charles Robinson, D.D., M. S. Hard, D.D., and Judge Alfred Hand.

The parsonage was begun on May 10 and completed October 1.

The church was completed and ready for dedication, and the program arranged. Services were to begin on December 12, and close on December 18, 1892. About four o'clock on the morning of Saturday, December 3, 1892, the church was found to be on fire. The building was completely gutted, the tower and chime of bells being saved. The society received \$52,143.44 from the insurance companies, gifts from sympathizing friends amounting

to \$12,656.75, and from the organ recital and concert arranged for December 13, and which was held in the Penn Avenue Baptist Church, a generous amount. The work of rebuilding commenced at once and was progressing finely when a second fire occurred on March 27, 1893, which completely destroyed the walls, leaving the tower standing, though badly chipped in places. This time the building was insured for \$30,000. It became the belief that the fires were of an incendiary origin, and methods of discovery resulted in the conviction of Peter Hombaugh, the sexton, in the fall of 1893 and his incarceration in



ELM PARK CHURCH AND PARSONAGE

solitary confinement ten years. The work of rebuilding was vigorously pushed and completed in the early winter.

We quote from the building edition of *The Scientific American* of 1897:

"The site is a most desirable one, triangular in shape, . . . while the church property is the most spacious, adapted to the greatest variety of uses, acoustically the most satisfactory, and without a superior in location and architectural effect.

"In this building is an organ pronounced by competent authorities the finest in this country [since this organ was put in two organs have been erected in Wilkes-Barre which have a few

more stops]; three memorial windows equal to any; a perfect system of heating and ventilation; and a chime of bells which, owing to their relation to the hills and plateaus of the city and the neighboring mountains, produce an effect quite pleasing and unique in its character.

"The style is of the Romanesque order. The basement contains pastor's study, with open fireplace, trustees' room, ladies' parlor, lecture room, dining room and kitchen for entertainment purposes, heating room, storeroom, numerous entrances, coat rooms, and toilet rooms complete. The auditorium is planned after the Akron style, and has a seating capacity of two thousand five hundred when the Sunday school room and the main auditorium are thrown together....The church is as near perfect in its equipments as it is possible for any building of its character.

"The building is of native rock trimmed with Ohio sandstone."

The chime of ten bells is the gift of Mr. and Mrs. William Connell as a memorial for their children—a bell for each.

The Epworth League and King's Daughters furnished the chancel window, the "Repose in Egypt." W. H. Peck, in memory of his father and grandfather, gave the window "Christ among the doctors," and the window "The Nativity of Christ" was given by Dr. A. J., H. H., W. L., and Jessie G. Connell in memory of their parents. The pulpit furniture was contributed by Mrs. Franc T. Vail.

The feast of dedication began with an organ recital and concert on December 7 and 8, 1893, which netted about \$9,000. These were followed by a series of meetings in which forty-eight ministers of various denominations participated. Governor Pattison, Hon. Samuel Ammerman, Colonel E. H. Ripple, Colonel H. M. Boies, and Mrs. Margaret Bottome also had part in the week's program. On Sunday, December 17, Bishop Fowler preached in the morning, and Rev. J. M. Buckley, D.D., in the evening, after which the pastor received one hundred and ten persons into church membership. Bishop Fowler then conducted the dedicatory service.

During the week \$40,699.29 was received, and the church was dedicated without making an appeal for funds. The building cost about \$150,000, and the total property is valued at \$225,000. Since building the church the society has purchased a triangular piece of ground in the rear of the church for \$13,000.

The early class leaders were, in the order named, Martin Washburn, Barton Motte, Adam L. Horn, and Samuel Culver.

Miss Tilly Hawley was employed as church missionary several years by the Woman's Home Missionary Society of the church.

This church entertained the Conference in April, 1860; April, 1880; and in April, 1894.

The appointment was called Scranton until 1876, when it became known as First Church, which name it carried until 1893, when it took the name of Elm Park. It was a part of Pittston Circuit until Providence charge was formed in 1849, when it became a part of that charge, and in 1855 it became a charge itself.

Court Street, Saint Paul's, and Ash Street have been missions of this church.

Pastorates

1855, A. H. Schoonmaker; 1856-57, George Peck; 1858-59, B. W. Gorham; 1860-61, G. C. Bancroft; 1862-63, J. V. Newell; 1864, J. A. Wood; 1865-66, N. W. Everett; 1867, B. D. Sturdevant; 1868, B. D. Sturdevant, J. C. Nobles; 1869, J. C. Nobles; 1870-71, P. Krohn; 1872, G. P. Porter; 1873-74, I. T. Walker; 1875-76, L. C. Floyd; 1877-79, J. G. Eckman; 1880-82, J. E. Smith; 1883-85, L. C. Muller; 1886-87, J. E. Price; 1888, J. E. Price, C. S. G. Boone; 1889, J. E. Price, J. W. Nicholson; 1890, C. C. McLean, J. W. Nicholson; 1891-95, W. H. Pearce; 1896-1900, C. M. Giffin; 1901-02, C. M. Giffin, E. B. Singer; 1903, C. M. Giffin, C. R. Vickery.

SCRANTON, PA.—EMBURY

After occupying the corner of Hampton and Ninth Streets about ten years, and building a little church costing \$2,500, the Protestant Methodist society saw its property sold by the sheriff in the spring of 1882. The property was bought by a gentleman friendly to the Methodist Episcopal Church, who sold it to us for \$1,350. The society was organized with some members of the Protestant Methodist Church and some from the Simpson Church, and it became incorporated on June 22, 1882, with Thomas P. Arnt, Henry Smith, C. W. Treverton, John R. Hall, and H. C. Hinman as trustees.

On July 2, 1882, the presiding elder appointed Rev. John La Bar pastor, who preached his first sermon to the newly formed society from "For I determined to know nothing among you save Jesus Christ and him crucified." Shortly afterward the Sunday school, Ladies' Aid, and other societies were organized.

The charge appeared among the appointments in 1883.

After an expenditure of \$6,000, the church was reopened on February 19, 1892. The old church, which faced Hampton Street, was moved to the rear of the lot, facing Ninth Street, and was fitted up for Sunday school and social purposes. A new building 54x37 feet, was erected on the site of the old church, which would seat three hundred, and the old chapel so arranged relative to the new church that it might be opened and add to the auditorium two hundred sittings. Several memorial windows were put in, the most conspicuous being one for a former pastor, Rev. G. C. Lewis. The society was so pleased with the work of the pastor during the building of the church that it put a tablet in the auditorium attesting its gratitude. On the day of dedica-



EMBURY CHURCH, SCRANTON

tion Chaplain McCabe preached in the morning from Exod. xxv, 8, and in the evening speeches were made by several former pastors and Chaplain McCabe. During the day \$3,097 was raised, which with funds previously raised left an indebtedness of \$2,100.

The parsonage on Ninth Street was built in 1885, costing \$1,100.

In 1892 the indebtedness reported was \$3,189. From year to year more or less of the indebtedness was canceled, until in 1901 only \$400 remained unpaid. This is a noble record. As time passed it became very evident that a better location must be secured. The present church lot was donated to the society by W. W. Watson, and was valued at \$1,500, and the lot beside it, upon which the parsonage stands, was purchased for \$1,000. The parsonage with its furnishings cost \$2,700, and the church about

\$14,000. The old property was taken by the contractor at \$2,500. This with labor and other contributions reduced the amount to be raised on the day of dedication to \$12,500. The building was dedicated on May 4, 1902. Rev. S. F. Upham, D.D., preached in the morning from Mark xiv, 8. In the afternoon a Sunday school rally and mass meeting was held, addressed by Revs. F. P. Doty, H. C. McDermott, C. B. Henry, and Dr. Upham. James Shepard conducted the League service, and in the evening Rev. J. B. Sweet, D.D., preached. Mr. J. W. Powell, managed the finances during the day, and secured \$12,500 upon subscription. The dedicatory service was conducted by Dr. Upham. Jubilee services during the week following the dedicatory day were addressed by Revs. J. P. Moffatt, S. F. Matthews, T. DeGruchy, H. C. McDermott, C. H. Newing, G. A. Cure, M. D. Fuller, C. B. Henry, and J. Bradshaw.

The court granted an amendment to the charter of the society on July 15, 1901, by which the name of the society was changed to "Embury Methodist Episcopal Church of South Main and Bryn Mawr Streets of North East District of Lackawanna Township, Lackawanna County, Pa."

In 1903 the indebtedness was reported as being \$9,500.

Pastorates

1883, J. La Bar; 1884-86, G. C. Lewis; 1887-88, W. R. Netherton; 1889-90, S. Elwell; 1891, H. B. Benedict; 1892, C. H. Hayes; 1893-94, A. W. Cooper; 1895-97, F. P. Doty; 1898-1903, J. Benninger.

SCRANTON, PA.—PROVIDENCE

Sometime in May, 1793, William Colbert preached to a few people at a Brother How's, and also met a small class. He lodged at Joseph Waller's. This was at Capouse. How's and Waller's were regular preaching places at that time. In 1798 Colbert stopped at Daniel Taylor's in Capouse. This was probably between Providence and the central part of the city, and not far from the power house of the street railway. In 1802 Providence was credited, on the stewards' book of Wyoming Circuit, with forty cents quarterage. Elisha Bibbins stated that a class existed here in 1812, and that he used to stop with an old man by the name of Ireland. This class was undoubtedly the nucleus of the present church, and its meetings were probably moved from Capouse to Providence Corners when the settlement at the latter place began to grow. In 1826 Providence had but seven

dwelling, and was called "Razorville" or "The Corners." In 1840 the class had twenty or more members. Mrs. C. E. Gardner said they were "intelligent and well-bred people, mostly from Westchester County, N. Y.," and that "the officials of the society were men of business ability and sterling religious character." At that time (1840) the class was a part of Pittston Circuit. In 1849 Providence was taken from Pittston Circuit, and with Slocum Hollow (now Elm Park), Hyde Park, Dunmore, and



PROVIDENCE CHURCH, SCRANTON

Blakely constituted a charge under the name of Providence. In 1869 Providence was alone and contained within its bounds the territory now in Park Place, Green Ridge, and Providence.

On September 9, 1833, Nathaniel Cottrill and Elisha D. Potter deeded the society a lot, situated about where William Von Storch's residence now stands on North Main Avenue, for \$1,000. On this a church was built in 1833-34, which was destroyed by a tornado on July 3, 1834. The destruction was so complete that the society did not attempt to rebuild. The trustees at the time were Alvin Dana, Samuel Griffin, and Egbert B. Mott.

After this the society worshiped in an old schoolhouse on the opposite side of the street from the wrecked church for a short

time, and then went to a school building on the east side of the river, located on the hill on East Market Street, not far from the tracks of the Delaware and Hudson Railroad. The society continued to worship there until the winter of 1845-46, when it was permitted to occupy the "Bell Schoolhouse," on the west side of the river, located on North Main Avenue opposite Weston Place. A revival that winter added much to the society. Shortly after this the Presbyterians erected a chapel on the corner of Church and Oak Streets, and, having received some help from Methodists in the enterprise, gave the Methodists the use of their building. The society used this building until it secured a church of its own.

On September 20, 1850, Edmund Griffin and wife Eliza, in consideration of \$10 deeded to Artemas Miller, William Silkman, A. B. Silkman, James Mott, Ebenezer Leach, and L. W. Wykoff, trustees of the Methodist Episcopal Church of Providence borough, the lot for the church. Mr. Griffin was a native of this place, and lived at New York at the time he gave the lot to the society. The church was dedicated on April 21, 1853, Rev. George Peck preaching in the morning and Rev. D. A. Shepard in the evening. The building was of brick, 36x52, with a vestibule. A large entrance admitted to the vestibule, and two smaller ones admitted from the vestibule to the auditorium. The pulpit was between these two doors in the front end of the church. At the rear of the audience room the choir occupied elevated seats. The basement was not finished at this time.

After spending \$2,000 in putting the pulpit into the back part of the audience room, reversing the pews, building a place for the choir over the vestibule, retinting the walls, and making some minor improvements, the church was reopened on May 28, 1865. Rev. R. Nelson preached in the morning and Rev. Caleb Wright in the evening. Six hundred dollars was raised during the day. In 1867 an addition 12x40 was built on the rear of the basement to better accommodate the Sunday school.

In 1872 the front of the building was extended twenty feet, the tower constructed, entrance rearranged, choir removed to the right of the pulpit, basement finished under the whole building, at a cost of \$7,000. The church was reopened on Thursday, October 17, 1872. Bishop Wiley preached in the morning and Rev. B. I. Ives in the evening. In 1886 \$1,300 was spent in painting and putting in stained-glass windows. The next year the floor was inclined, new pews purchased, and the walls decorated, auditorium recarpeted, and the basement thoroughly remodeled, the whole costing \$2,000. The chandeliers in the audi-

torium were put in more recently by Miss Amy Mulley's Sunday school class of boys. The pipe organ was purchased in 1892, and in 1893 \$2,000 was expended in reseating the auditorium and needed repairs.

On Wednesday, January 1, 1902, the society celebrated its "semicentennial," at which time addresses were made by several former and neighboring pastors and \$1,650 indebtedness canceled. After spending \$2,500 in building an alcove back of the pulpit for the organ and choir, finishing the audience room in oak, putting on a steel ceiling, decorating the walls, and purchasing new pulpit furnishings, the church was reopened on Sunday, October 11, 1903. Rev. A. Griffin, D.D., preached in the morning from Ezra v, 3, and Rev. M. D. Fuller, D.D., preached in the evening from Luke ix, 32. An interesting Sunday school rally was held in the afternoon.

In 1848 a small, unpretentious parsonage was built on North Main Avenue near Weston Place. When Providence separated from Pittston in 1849 the society paid Pittston for its share in the house. In 1863, the parsonage lot being a large one, a part was sold and the proceeds used in enlarging the parsonage. In 1884 a large and commodious house near the church was purchased for \$5,000. The old parsonage was sold for \$2,000, and proceeds used in the new purchase. In 1887 this property was sold and the present parsonage, standing between the last named and the church, was built.

The Ladies' Aid Society was organized in 1858, and the Woman's Foreign Missionary Society in 1870.

The Quarterly Conference has licensed the following: L. C. Floyd, P. R. Tower, J. B. Sumner, J. B. Sweet, C. A. Benjamin.

The years 1860, 1862, 1873, and 1885 may be mentioned, among the many, as years of more than ordinary revival interest.

Pastorates

1849, —; 1850, Ziba S. Kellogg; 1851, H. Brownscombe; 1852, H. Brownscombe, J. H. Cargill; 1853, Charles Perkins, S. S. Kennedy; 1854-55, J. F. Wilbur; 1856-57, G. M. Peck; 1858, J. W. Munger; 1859-60, A. H. Schoonmaker; 1861-62, H. Brownscombe; 1863, G. H. Blakeslee; 1864-65, G. M. Peck; 1866-67, George Peck; 1868-69, S. W. Weiss; 1870-72, W. J. Judd; 1873-74, W. Bixby; 1875-76, L. Cole; 1877-79, R. W. Van Schoick; 1880, W. L. Thorpe; 1881-82, L. C. Floyd; 1883-85, A. J. Van Cleft; 1886, S. C. Fulton; 1887-89, G. Forsyth; 1890-94, M. D. Fuller; 1895-99, W. Edgar; 1900-03, G. A. Cure.

SCRANTON, PA.—SIMPSON

A class was organized here prior to 1849 and formed a part of the Pittston Circuit. From 1849 to 1854, inclusive, it was served by the pastor of Providence Circuit, and from 1856 to 1861 it was a part of Lackawanna Circuit, becoming a charge in 1862.

In 1853 preaching services were held monthly in the old brick Baptist church, of which Rev. Mr. Mott was pastor. In 1855 preaching services were held in the same church biweekly. When Lackawanna Mission was created in 1856 it consisted of Lackawanna, Taylorville, and Hyde Park, services being held at Lackawanna in the morning, Taylorville in the afternoon, and Hyde



SIMPSON CHURCH, SCRANTON

Park in the evening. At this time the services were taken to the old schoolhouse which stood on the site now occupied by the church. This property was purchased by the society in 1857 for \$1,000, and in 1859 a parsonage was built by the side of the schoolhouse church. In 1860 the schoolhouse church was sold to H. Krigbaum, who moved it to Chestnut Street, and converted it into a double dwelling. It may be seen at Nos. 217 and 219 Chestnut Street. A brick church 40x60 feet was built, which was dedicated in July, 1861, Rev. D. W. Bartine, of Philadelphia Conference, preaching the dedicatory sermon.

On the night of February 14, 1869, the church and parsonage were consumed by fire. The church and parsonage were valued at \$8,500, and the society had but a little while previous to the fire

freed itself from debt. There was but \$1,100 insurance. The work of rebuilding began at once. As soon as the basement was completed it was dedicated on Sunday, February 27, 1870, with sermons by Rev. R. Nelson in the morning and Hon. Caleb Wright in the evening. The pastor during the year 1870 traveled throughout the Conference raising funds for the struggling church. The church was completed, and dedicated on February 22, 1872, Rev. W. P. Abbott, D.D., preaching in the morning and Rev. B. I. Ives, D.D., at night.

The financial panic which swept over the country in the seventies greatly embarrassed the society, as it had a large debt to struggle with (\$17,000). On March 13, 1881, a service was held and over \$13,000 was subscribed, which covered the indebtedness at that time. On February 22, 1883, a jubilee service was held, recognizing the fact that the debt had been fully paid. The evening service of the day was unique. The pastor received sixty-eight on probation, baptized forty, and received five into full membership. The pastor was presented with a gold watch and a purse of \$142, and his wife with a fifty-dollar dress and a purse of \$30. Addresses were then made by Revs. Messrs. Thorpe, Hiller, Peck, and Lewis.

In 1888 the tower was discovered to be unsafe, and the society determined to rebuild the front of the church. The entire front of the church was torn away and a more imposing and larger front erected. In doing this the audience room was lengthened about twenty feet. At the same time the auditorium was remodeled, handsomely decorated, and reseated. The building was rededicated on February 15, 1890. The total cost of these improvements was \$16,054. The sum of \$3,666 had been raised prior to this day, and during the day \$9,388 was raised, leaving \$3,000 unprovided for. On December 7, 1890, at 5 p. m., the church was discovered to be on fire. The interior of the building was destroyed. The loss on the building was covered by the insurance, but there was a loss on the organ, the finest in the city at the time, which was but partly insured. The Sunday school library was also ruined. The church was reopened on Sunday, May 10, 1891, Rev. W. H. Pearce, D.D., preaching in the morning and Rev. M. S. Hard, D.D., at night.

A steam-heating plant was installed in 1902.

The parsonage, valued at \$4,500, was built in 1873.

The Sunday school was organized in 1857, and numbered about sixty. Its library numbered about seventy-five volumes, and the society being poor could not afford a suitable receptacle

for the books. The librarian, accordingly, carried the library to his home at the close of each session of the school.

Joseph A. Ladd, Issachar Pawling, Isaac Miller, W. H. Owen, William Munson, Stephen W. Blatchley, and John M. Acker constituted the first board of trustees, the last named also acted as chorister over twenty-five years.

On October 15, 1890, the court granted the petition of the society to change its name from "First Methodist Episcopal Church of Hyde Park" to "Simpson Methodist Episcopal Church of Scranton, Pa."

Allis Mission. During the fall of 1894 cottage meetings were commenced in this neighborhood under the direction of the pastor. One year later a Sunday school was organized, and Sunday evening preaching services instituted by W. H. Crawford, an exhorter. Lots 90x150 feet on the corner of Keyser Avenue and Luzerne Street were donated by M. H. Dale, and in August, 1896, a chapel was built which will seat seventy-five people. The membership is reported with that of Simpson Church, and the property is held by the trustees of Simpson Church. The Sunday school superintendent is F. S. Crawford.

Simpson Church entertained Wyoming Conference in 1867, and again in 1884.

In the years 1876, 1885, and 1897 extraordinary ingatherings were reported.

Pastorates

1862-63, W. J. Judd; 1864, R. Van Valkenburg, F. L. Hiller; 1865, F. L. Hiller; 1866-67, L. W. Peck; 1868, D. A. Shepard; 1869, F. L. Hiller; 1870, F. L. Hiller, S. J. Austin; 1871, F. L. Hiller; 1872, —; 1873, I. B. Hyde; 1874-76, R. W. Van Schoick; 1877-79, W. L. Thorpe; 1880-82, R. W. Van Schoick; 1883, A. L. Smalley; 1884-85, G. M. Colville; 1886, S. Moore; 1887-88½, G. W. Miller; 1888½-90, O. P. Wright; 1891-95, L. C. Floyd; 1896-1900, J. B. Sweet; 1901-03, H. C. McDermott.

SCRANTON, PA.—ST. PAUL'S

This society is the outgrowth of a cottage prayer meeting instituted on Slocum Flats by the Adams Avenue pastor in 1884. After holding meetings in private houses a while, the services were taken to school building No. 11 on Pittston Avenue, where a Sunday school was organized. The growth of the work

demanding the erection of a building suitable for the work. A lot on the corner of Cedar Avenue and Cherry Street was purchased of William Connell in 1886 for \$500. Rev. John Davy, a superannuate member of New York Conference, living in Scranton, was placed in charge of the work. A chapel was erected in 1887 costing \$1,500. Some time before the completion of the building John Rogers, who had taken great interest in the Sunday school, was killed in the mines. In his memory the chapel was called "The John Rogers Mission Chapel." In 1888 Rev. C. S. G. Boone, a local preacher, was given charge of the work.



ST. PAUL'S CHURCH, SCRANTON

In 1889 Rev. J. W. Nicholson was appointed assistant pastor of Adams Avenue Church, with the understanding that he was to have charge of the south-side work. In 1891 the church appeared among the appointments, taking the name of Cedar Avenue Church in 1892, and St. Paul's in 1902.

A parsonage was built on Cherry Street in 1893 costing \$1,700, \$500 of which was raised at the time. In 1894 an extension 16x26 feet was built on the rear of the church, which gave much-needed additional room. The church was reopened August 25, 1894, Rev. S. H. Adams, of Jamestown, preaching the dedicatory sermon, and Rev. L. C. Floyd conducting the dedicatory service.

Time developed the fact that the church property was not located so as to render the work of the society most efficient. Accordingly, a lot was bought of Mrs. Joseph K. Harvey, on February 15, 1902, located on the corner of Pearl Street and Pittston Avenue. The lot is 90x160 feet, and was secured for \$1,500. The corner stone of the present church was laid on August 7, 1902, by Rev. A. Griffin, D.D. The pastor delivered the address of the day. The church and parsonage join and cost \$8,500. The old property on Cherry Street was sold to the Scranton Button Company for \$2,500. The dedication occurred on November 16, 1902. Rev. C. M. Giffin, D.D., preached in the morning and Rev. H. C. McDermott, D.D., at night. Mr. J. W. Powell managed the finances during the day and secured \$6,300 in subscriptions. The windows are all memorials.

Pastorates

1891-92, J. W. Nicholson; 1893-94, E. L. Santee; 1895-97, J. L. Race; 1898-1903, F. P. Doty.

SHAVERTOWN, PA.

This charge was formed in 1891 by taking Huntsville from the Lehman Circuit, Trucksville from Dallas, and Shavertown from Luzerne.

The charge was called Trucksville until 1896, when the name was changed to Shavertown.

Shavertown was opened in 1890 by the pastor at Luzerne. There is no church at Shavertown, but the parsonage is located there and was built in 1894, costing \$1,200. Jacob Shaver had supervision of its construction.

Huntsville class was organized as early as 1820. The church was built in 1870, and dedicated on November 22 of that year by Rev. W. H. Olin, D.D. It is called "The Van Loon Methodist Episcopal Church," because Mr. James Van Loon, of Kingston, contributed largely toward its erection.

Trucksville appears among the preaching places on Wyoming Circuit in 1818. The church here is supposed to have been built about fifty years ago. On July 22, 1853, Jacob Rice and wife Sarah, in consideration of \$100, deeded three quarters of an acre of land to Jacob Rice, John P. Rice, William Booth, Asa Rice, Daniel Harris, John Wall, and W. C. Hageman, trustees of the Methodist Episcopal Church at Trucksville.

Several revivals have strengthened the charge.

Pastorates

1891, W. Rawlings; 1892-94, Clark Callendar; 1895-96, N. J. Hawley; 1897-98, J. W. Price; 1899-1900, P. Houck; 1901-02, L. T. Van Campen; 1903, W. H. Stang.

TAYLOR, PA.

The class at Taylor was organized about 1853 by the pastor of Pittston Circuit, and was a part of Pittston charge until the formation of Lackawanna Mission in 1856, when it became a part of that charge and remained so until it became a charge in 1876. The society became incorporated on December 30, 1882, with Alexander Connell, Fred Courtright, and Robert Linney trustees.

The society built its parsonage first. On February 24, 1882, the Delaware, Lackawanna, and Western Railroad gave the society a site for a parsonage on Main Street 38x150 feet. The



TAYLOR CHURCH

house was built in 1882 at a cost of \$1,200. In 1885 \$400 was spent in improving it.

After worshipping forty years in the Presbyterian church the society built a church costing \$5,400, which was dedicated on October 30, 1892. The lot corner of Main and Taylor Streets, was purchased from the Delaware, Lackawanna, and Western Railroad Company for \$600. The deed, however, was not executed until July 23, 1894. On Saturday evening prior to the dedication Rev. J. A. Faulkner preached in the old church. The morning sermon on Sunday was by Rev. M. S. Hard, D.D. In

the afternoon Drs. Park and Floyd, and former pastors Faulkner, Santee, La Bar, and Olver, made addresses, and in the evening Rev. W. H. Pearce, D.D., preached. A mortgage of \$600 was to be carried and \$1,250 raised, which was readily done.

The years 1886 and 1890 were great revival years.

Pastorates

1876-78, E. L. Santee; 1879-81, A. C. Olver; 1882-84, I. B. Wilson; 1885, R. J. Kellogg; 1886, T. P. Halstead; 1887-91, J. A. Faulkner; 1892, I. J. Smith; 1893, W. W. Smith; 1894-96, F. A. King; 1897-98, W. Frisby; 1899, F. Gendall; 1900-02, C. B. Henry; 1903, E. L. Santee.

TUNKHANNOCK, PA.

A class was formed at a Mr. Fancher's on Tunkhannock Creek as early as 1802. We are unable to state the location of this class relative to the present society, but the class was a part of Wyoming Circuit. Some years prior to 1828 religious services were held by the Methodists of Tunkhannock in the Keating schoolhouse, there being no church edifice in the town at that time. The class was first part of Wyoming Circuit, subsequently a part of Bridgewater; following this it was on Springville Circuit, and in 1843 became a charge.

In 1828 there were but seven members in the class. During the year, under the labors of "Elder David Holmés, D.D.," there was a revival in the community which added sixteen members to the society. In 1833 Henry Stark donated the society a lot on the corner of Bridge and Church Streets. Members of the society went to the woods and prepared timbers for the frame of the church, which was raised and inclosed, when the work was discontinued. The church, "after being half finished, was sold by the sheriff, redeemed, and after standing five or six years in an unfinished and dilapidated condition," was finally finished after a severe struggle, and dedicated in December, 1842. A revival followed the dedication which resulted in over one hundred conversions. The church was 56x72 and conformed to the style of the times, a gallery on three sides, high pulpit, and pews with doors. It was sold in the sixties, converted into a dwelling house, and in 1868 destroyed by fire.

When Tunkhannock became a charge in 1843, Washington Stansbury and William H. Jenkins were made class leaders, and Peter Sharp, P. M. Osterhout, Henry Stark, and Nicholas Stevens were appointed stewards. The first Quarterly Confer-

ence was held on November 25, 1843. At this time Mount Vernon and the Shaw, Stark, and Jenkins neighborhoods were preaching places on the Tunkhannock charge.

On October 20, 1868, Rev. D. C. Olmstead laid the corner stone for the present church, and the building was dedicated on April 10, 1869, Bishop Ames preaching in the morning and Rev. B. I. Ives in the evening. The church cost \$12,500, \$3,200 of which was raised on the day of dedication. The day following was Sunday, when the bishop again preached in the morning, and



TUNKHANNOCK CHURCH

Mr. Ives in the evening gave a temperance address of great power, holding the audience two and a half hours. In 1888 \$3,500 was spent in improving the church, which was rededicated on June 6, 1888, by Bishop Foss. Among the improvements at this time were the extension of the building, and the fitting up of a commodious class and Epworth League room. Since 1899 the auditorium has been carpeted, papered, a new organ purchased, and the building lighted by electric lights. The organ is the gift of Mrs. P. S. Billings, her son W. P. Billings, and her daughter Mrs. J. C. Thayer, in memory of the husband and father, P. S. Billings, who was a prominent official of the church many years.

The parsonage was built in 1879 at a cost of \$1,500. It has since been improved and repaired several times.

Good revivals were witnessed in 1852-53, 1855, 1863, 1867, 1869, 1886, and 1900.

In the middle of the Conference year of 1846 Rev. P. S. Worden was moved to Kingston, and Rev. Thomas Wilcox filled out the year. In 1848 Tunkhannock was with Springville. Rev. H. R. Clarke resigned his pastorate in December, 1871, and Rev. J. L. Race filled out the balance of the year.

In 1873 a \$1,200 debt was paid, and from 1892 to 1895 \$1,800 of a \$2,100 debt was paid.

Pastorates

1843, H. F. Rowe; 1844, D. G. York; 1845-46, P. S. Worden; 1847, L. S. Bennett; 1848, with Springville; 1849-50, H. Brownscombe; 1851, D. C. Olmstead; 1852-53, J. F. Wilbur; 1854, L. D. Tryon; 1855, F. S. Chubbuck; 1856-57, C. Perkins; 1858, I. D. Warren; 1859-60, B. B. Emory; 1861-62, A. H. Schoonmaker; 1863-64, L. Peck; 1865, J. V. Newell; 1866-67, J. L. Legg; 1868-70, S. F. Brown; 1871, H. R. Clarke; 1872-73, J. L. Race; 1874-75, J. K. Peck; 1876-77, S. W. Weiss; 1878, George Comfort; 1879-80, G. M. Colville; 1881-83, S. F. Brown; 1884-86, W. J. Hill; 1887-89, G. C. Lyman; 1890, H. M. Crydenwise; 1891, J. F. Warner; 1892-95, W. M. Hiller; 1896-97, J. C. Leacock; 1898-1903, H. H. Wilbur.

WANAMIE, PA.

The territory within the bounds of this charge was formerly a part of the Newport Circuit, and subsequently a part of Hanover, becoming a separate charge in 1886.

The society worshiped in the old "Center" church (Lutheran) some time before building. Squire Vandemark gave a site, and a church was built on it in 1853, which cost about \$1,200. This building was thoroughly renovated in 1881, and in 1889 \$700 was spent in building two wings to the church and making some minor improvements. The church was reopened on December 22, 1889, Rev. W. M. Hiller preaching the sermon and Rev. R. W. Van Schoick conducting the dedicatory services.

The site for the present church was purchased of the Lehigh and Wilkes-Barre Coal Company and Richard Morris, one half from each, and cost \$900. The church has a basement nicely fitted for social work, and an attractive auditorium above it. The

building cost \$4,500, and was dedicated by a festival of dedication in March, 1902.

In 1888 one hundred conversions were reported, and in 1898 there were thirty accessions.

James A. Dewey has been superintendent of the Sunday school many years.

Alden. The class was organized a number of years before the church was built, and worshiped in the schoolhouse. In 1890 the Delaware, Lackawanna, and Western Railroad Company gave the society a building lot, upon which a church was built costing \$2,800. The building was dedicated on Sunday, June 29, 1890. Rev. A. Griffin preached in the morning and Rev. George Forsyth in the evening. In the afternoon a children's meeting was held addressed by Joseph Evans and Revs. J. K. Peck and R. W. Van Schoick. The sum of \$1,800 was raised during the day.

In 1899 a revival added twenty-five to this society.

Thomas Turner has served as Sunday school superintendent many years.

Pastorates

1886, George Greenfield; 1887, R. P. Christopher; 1888-89, D. A. Sanford; 1890, W. Keatley; 1891, W. Keatley, B. R. Hanton; 1892, W. Keatley; 1893-94, J. Madison, J. H. Brunges; 1895, T. M. Furey; 1896-97, J. A. Transue; 1898-1903, F. D. Cornell.

WAVERLY, PA.

Waverly was the center of the old Abington Circuit. This territory was first served by the preachers of Wyoming Circuit. The first Methodist preaching place in this section was at Mr. Leach's in 1818. (See Chinchilla.)

The Waverly class was organized in 1832 by Rev. Samuel Griffin, with the following members: Owen Wight and wife, Nehemiah Tinkham and wife, Rev. S. Griffin and wife, Mrs. Elvira Whaling, and Ann Stevens. Services were held in a schoolhouse, standing near the residence of Colonel J. G. Fell, which still stands and is used as a dwelling house. Among the members who joined the church later were William La Bar and wife, J. S. Mershon and wife, Jane Tinkham, Sarah J. and Celinda Stone, Rhoda M. Jones, Mary A. Sherman, W. R. Finch and wife, A. M. Coon and wife, Mary Thompson, Benjamin Knight, A. J. Stone and wife, Deborah Bedford, Dr. A. Bedford, Lois B.

Gorman, Elizabeth Palmer, Rebecca White, Elizabeth Bailey, N. N. Dean and wife. Deborah Bedford was converted and joined the Ross Hill class in 1788, and lived an irreproachable Christian life eighty-one years, dying in 1869 in her ninety-seventh year.

This territory was undoubtedly a part of Wyoming Circuit from 1818 to 1831 inclusive. We have given us a list of pastors serving Waverly and contiguous places as follows: 1832-33, Samuel Griffin; 1833-34, B. Ellis; 1836-37, William Reddy; 1838-



WAVERLY CHURCH

39, B. Ellis; 1840, D. F. Reed. We are unable to harmonize this list of appointments with anything. They are not given in the Minutes, and do not correspond with those published of Canaan, Bridgewater, Pittston, or Wyoming Circuits.

When Abington Circuit appeared among the appointments in 1841 it contained the following preaching places: Abington Center (Waverly), West Abington, Factoryville, Corners Schoolhouse, Shook Schoolhouse, Bald Mount, Breeches Pond, North Abington, Yellow Schoolhouse, Clarksville, Wallsville, Greenwoods, and Red Schoolhouse—thirteen places. Later the Red Schoolhouse was dropped, and Post Town and White School-

house added. This circuit comprised the territory now in Waverly, Wallsville, Nicholson, Factoryville, Falls, Newton, and Clark's Summit charges.

In 1871 the name Abington was changed to Waverly. Dalton was attached to Waverly for a while.

The society became incorporate on October 20, 1843, as "The Methodist Episcopal Church of Abington Center, Luzerne County, Pa.," with Gerton Hall, Samuel Griffin, Benjamin Knight, Andrew Bedford, Leonard Hopfer, Owen Vought, and Norman Phelps trustees.

The church was erected in 1842. On February 27, 1881, after an outlay of \$1,000 in improving the building, it was reopened. Rev. D. Copeland, D.D., preached in the morning and Rev. W. H. Olin, D.D., in the evening. The building was extensively repaired in 1886. In 1890 the church was hit by lightning, after which \$1,000 was spent in building a new tower, putting in new windows, decorating the walls, and painting the exterior. The church was reopened on Sunday, December 14, 1890, Rev. J. E. Perry, of the Waverly Baptist Church, preaching to the united congregations.

Waverly entertained the Wyoming Conference in May, 1857.

The parsonage property was bought in 1852, and the house has been greatly improved since.

Clark's Green. Preaching services were held here as early as 1841, and the class organized some time before 1848. This place was an appointment on the Abington Circuit. In 1865 Clark's Green, Leach's Flats, and Ackerley's were taken from Abington Circuit and constituted a charge. Shortly afterward Ackerley's was merged with Leach's Flats and Shultzville taken on. In 1883 Clark's Green went back to Waverly charge.

"The Methodist Episcopal Church of Clark's Green" was incorporated on July 14, 1868, George Swallow, James S. Wagner, Albert I. Ackerley, Giles Leach, Erastus D. Larue, William Alworth, and David Cosner being the first trustees. The church was dedicated on Thursday, February 25, 1869, and cost between \$3,000 and \$4,000. Rev. B. I. Ives preached the dedicatory sermon. In 1880 \$350 was spent in improving the building, and in 1886 it was again greatly improved.

During the time Clark's Green was an appointment it was served as follows: 1865-67, Parley H. Scovill; 1868-69, J. B. Davis; 1870-72, O. M. Martin; 1873-74, S. J. Austin; 1875-77, F. A. King; 1878-80, G. C. Lyman; 1881-82, G. T. Price.

Pastorates

1841, D. F. Reed; 1842, John Mulkey; 1843-44, C. Perkins; 1845-46, C. E. Taylor; 1847, —; 1848, T. Wilcox; 1849, A. H. Schoonmaker; 1850, J. F. Wilbur, E. F. Roberts; 1851, J. F. Wilbur; 1852-53, A. Bronson; 1854, L. Cole; 1855-56, D. Worrall; 1857-58, S. S. Barter; 1859-60, H. Brownscombe; 1861-62, Asa Brooks; 1863, D. C. Olmstead; 1864-65, C. E. Taylor; 1866-68, F. L. Hiller; 1869-71, J. G. Eckman; 1872-73, A. C. Bowdish; 1874, L. W. Peck; 1875-77, G. A. Severson; 1878-79, A. W. Cooper; 1880, G. C. Lyman; 1881-82, W. Treible; 1883-84, S. J. Austin; 1885-87, F. Gendall; 1888-89, S. Jay; 1890-91, J. B. Sweet; 1892-96, F. H. Parsons; 1897-98, J. B. Sumner; 1899-1903, M. S. Godshall.

WEST NANTICOKE, PA.

For some time prior to 1872 a union Sunday school had been held at West Nanticoke, running only through the warm weather, and was under the leadership of some Baptist people. Rev. Mr. Sheerer, a Baptist minister, preached here some time, having his appointment once in four weeks. In the fall of 1872, at the suggestion of Jacob Bonawitz, a Methodist Sunday school was organized, which was to continue through the winter. The school had one hundred members, and Mr. Bonawitz was the superintendent. The school has continued until now. After the organization of the school F. Gendall, Frank Gray, Henry Gray, Mr. Dexter, and Charles Haynes, local preachers from Plymouth, alternated in preaching here morning and evening. In 1874 West Nanticoke was placed with Nanticoke for pastoral oversight, and continued with Nanticoke until 1886, when it became a charge with C. S. Lane as pastor.

The church was built in 1886 at a cost of \$1,500, exclusive of the lot. This building was 32x46 feet. In 1900 the work of remodeling began. It was raised, thirteen feet added to its width, and a basement constructed under the whole for Sunday school and social purposes. A tower was built, stained-glass windows put in the building, circular pews purchased, auditorium carpeted, new organ purchased, and several minor improvements made, the whole costing \$2,600. The church was rededicated on Sunday, August 18, 1901. Rev. A. Griffin, D.D., preached in the morning, Rev. A. J. Van Cleft in the afternoon, and Rev. W. H. Hiller in the evening. During the day \$2,000 was raised, thus providing for the total cost of the improvements.

The parsonage was built in 1893 at a cost of \$1,200. It has since been somewhat enlarged.

In 1890, after serving the charge a few months, the pastor resigned, and Rev. E. B. Singer was sent to fill out the year. Before the year closed one of the greatest revivals the charge has known was enjoyed. In the fall of 1892 the pastor left to attend Drew Theological Seminary. The balance of the year was supplied by Rev. J. B. Santee.

Pastorates

1886, C. S. Lane; 1887-89, W. Keatley; 1890, L. W. Peck; 1891-92, F. N. Smith; 1893-94, A. D. David; 1895-97, Clark Callendar; 1898, P. Houck; 1899-1902, E. L. Santee; 1903, J. R. Wagner.

WEST PITTSTON, PA.

The rapid growth of West Pittston rendered it necessary to organize a society and build a church. The Pittston church, seeing this, took measures to organize such a society, which was done on January 27, 1873. Rev. I. T. Walker, who was pastor of the Pittston church at the time, and under whose direction the division was effected, writes: "The male members met pursuant to public notice at the Vine Street schoolhouse, in West Pittston, on Monday, January 27, 1873, at 7:30 P. M., for the purpose of electing trustees of the newly formed church, and also for the purpose of organizing a Quarterly Conference. The meeting was called to order by B. D. Beyea, who, after prayer by Rev. George Peck, D.D., . . . nominated nine persons as trustees, who were duly elected." The board elected consisted of B. D. Beyea, C. S. Stark, Charles Pugh, B. Downing, W. R. Sax, David Jones, B. Sharkey, Thomas Ford, and G. B. Rommel. After election the board organized by electing B. D. Beyea president, C. S. Stark secretary, and Thomas Ford treasurer.

In forming the new society the Pittston church gave one hundred and ninety-three of its members, which was one half, less one, of its total membership. The first board of stewards consisted of Thomas B. Lance, W. R. Sax, Chandler Williams, Thomas Nichols, Henry Searle, Peter Rinker, William McCabe, B. D. Beyea, and H. C. Dewey. Following this the usual Disciplinary committees were appointed.

The society proceeded to build a church on the corner of Wyoming and Montgomery Streets. The building committee consisted of Thomas Ford, B. D. Beyea, and W. R. Sax. The con-

tract was let to William O'Malley, and the work pushed rapidly forward, so that when the Conference of 1873 appointed a pastor to West Pittston he found the basement of the church completed, formally opened, and occupied by the society. The Sunday school was organized soon after Conference. The building was completed, and dedicated on August 26, 1873. Rev. R. Nelson, D.D., preached in the morning from Heb. i, 14, and Rev. B. I. Ives in the evening from Rom. xii, 1. The entire cost of building and



WEST PITTSTON CHURCH

lot was \$42,000, \$31,000 of which was raised on this day, the balance having been previously raised.

It was found in 1878 that the society was \$8,000 in debt. The financial depression in the country had rendered some unable to meet their subscriptions. The indebtedness was unpaid subscriptions and accumulated interest. In 1883 \$6,074 was paid on indebtedness, reducing the debt to \$1,926. The building was repaired and beautified at a cost of \$3,500, and the pews supplied with Hymnals. In 1890 \$1,250 was expended in grading the grounds, laying walks, and building a barn. In 1895 \$1,200 was spent in repairs upon the church. In 1900 the building was extensively repaired. The stairway from the vestibule to the

auditorium was improved, the floor of the auditorium inclined, pews remodeled, the whole church refrescoed, a new pipe organ purchased, auditorium carpeted, and a steam-heating plant installed at a total cost of \$10,000. The reopening services were held on September 9, 1900. The pastor preached in the morning and Rev. C. E. Mogg, D.D., in the evening. The sum of \$5,000 was raised during the day, the balance having been previously raised.

The parsonage was erected in 1884 at a cost of \$3,500.

West Pittston entertained the Wyoming Conference in 1878, 1889, and 1901.

While most of the pastors have witnessed gracious seasons of revival work, the revival during the winter of 1885-86, in which over three hundred were converted and two hundred and ten received on probation, is spoken of as the greatest revival in the history of the church.

Pastorates

1873-74, W. B. Westlake; 1875-77, S. Moore; 1878-80, A. Griffin; 1881-83, O. W. Scott; 1884-86, J. G. Eckman; 1887-89, H. M. Crydenwise; 1890-92, C. A. Benjamin; 1893-94, O. H. McNulty; 1895-98, W. G. Simpson; 1899-1903, O. L. Severson.

WILKES-BARRE, PA.—BENNETT CHAPEL

This society is a mission of the Franklin Street Church, and is the outgrowth of a Sunday school which was started by Walter J. Symons, Andrew E. Symons, and Alfred Johns on January 8, 1893, with a membership of sixty-nine. The sessions of the school were held in the Baltimore Public School building on Scott Street. John V. Brownell was the first superintendent. Until going into the chapel the work was limited to the session of the school and a prayer meeting each week. After the chapel was opened one preaching service was held each Sunday until 1901. At this time the assistant pastor of Franklin Street was given charge of this work, and since then there has been a morning and evening sermon.

The site for the church was purchased of the Delaware and Hudson Canal Company for \$1,800. The corner stone of the chapel was laid by Rev. J. R. Boyle, D.D., assisted by other clergymen, on September 20, 1894. The chapel cost \$4,500, and was dedicated on January 20, 1895, Rev. G. E. Reed, LL.D., preaching the sermon. It is located on the corner of North Grand Street and Stillard Lane, and is called Bennett Chapel

because Mrs. Priscilla Bennett gave \$2,400 toward its construction, the balance of the \$4,500 being raised among the Franklin Street people. The purchase price of the lot is yet to be provided for.

The bell in this church was given to the society by the Central Church and hung in the Ross Street Church for years. It was given to the Ross Street Church by the Franklin Street Church,



BENNETT CHAPEL, WILKES-BARRE

and according to Rev. William Wyatt was used in the Old Ship Zion.

The Sunday school superintendents have been John V. Brownell, Byron G. Hahn, Professor Pringle, and C. W. Miller.

Prior to 1901 the following preached here: C. H. Seward, C. W. Smith, John C. Tennant, and Jonas Underwood. In 1901 C. H. Seward served the society, and D. S. McKellar in 1902-03.

WILKES-BARRE, PA.—CENTRAL

This society had its origin in the Woodville Sunday school, which met on the upper side of Academy Street near Maine. The school met in the schoolhouse, which was swept by the women every Saturday preparatory to the Sunday service. Mother Wood was the first superintendent, and was followed by George Moore. Increasing population made a church necessary. In

1855 the project took form. Rev. William Wyatt purchased the lot on Ross Street. The lot was purchased of Matthew Handley for \$500, the deed for which was executed on August 12, 1858, William Wood, Matthew Wood, William Dickover, John C. Frederick, and Lord Butler being trustees of "The Methodist Episcopal Church of Woodville" at the time. The ladies instituted a fair and supper to pay for it. Moses Wood, commonly called "Father Wood," an English Wesleyan who settled here,



OLD CENTRAL CHURCH AND PARSONAGE, WILKES-BARRE

left a bequest of \$500 to aid in building a church on his old farm. The ladies raised at least \$1,500 toward the church enterprise. Mrs. Wyatt went to White Haven and Carbondale and secured enough money to put the roof on the building. In the spring of 1857 the building was so far completed as to permit the use of the basement. Mr. Wyatt regarded this enterprise as one of the greatest achievements of his ministry. He and his wife did invaluable service in the starting of the project.

In 1857 the charge appeared among the appointments. The pastor at once began to formally organize the society, canvassing

that section of the city for members. Forty members, mostly from Franklin Street, were secured, and the church properly organized, with trustees, stewards, and committees. "The minutes of the official board give the following account of the first meeting: 'Pursuant to a call by the pastor, Rev. Asa Brooks, the board of stewards met in the Woodville Church on July 7, 1857, in the evening, A. Brooks in the chair, Josiah Bennett secretary. Members present: Josiah Bennett, William Dickover, Matthew Wood, John Taylor Bennett. On motion, J. T. Bennett and Silas Finch were elected to take the collections in the church, and Matthew Wood was elected treasurer. On motion, the territory was divided for the stewards to collect money for the salary of A. Brooks, and Main Street is to be the line. J. T. Bennett and Matthew Wood took the south side and Josiah Bennett and William Dickover the north side. On motion, adjourned.' Of the first board there are still living two—William Dickover, who is with us, and John Taylor Bennett, who is living in South Dakota."

Revival services were commenced which resulted in three hundred conversions, and over two hundred were added to the church. Rev. W. P. Abbott was one of the converts and joined the church. Rev. A. H. Wyatt received his first license to preach from this society, and preached his first sermon here on the word "Eternity."

The building was completed so as to be dedicated in 1858.

The bell from the "Old Ship Zion" was secured and put in the steeple. However, this is not the first bell which was in the old church, but one put in after the Methodists came to be sole owners of the church. This bell is now in the Bennett Chapel, having been given to the society by the Central Church.

In 1867 the building was extended twenty-eight feet and otherwise improved. It was reopened on December 25, 1867, Rev. D. W. Bartine, D.D., of Newark, N. J., preaching in the morning and Rev. J. McKendree Reiley, D.D., of Danville, Pa., preaching in the evening.

From 1879 to 1881 \$10,300 was paid on indebtedness, and during the next three or four years the remaining indebtedness of \$3,000 was canceled.

In 1883 \$3,530 was spent in repairs, and the church was reopened on Thursday, November 1, 1883. At 2 p. m. Rev. L. C. Muller preached, and in the evening a platform meeting was held addressed by Revs. J. G. Eckman, L. C. Floyd, and H. M. Crydenwise, and letters were read from several former pastors.

A parsonage was built on Franklin Street where William Tuck's residence stood latterly. This property was sold about 1869, and in 1872 the parsonage on Ross Street was built, costing \$5,500.

During the Conference year 1885-86 two hundred and sixty probationers were received and one hundred and twenty-three into full membership. This revival season was as noted as that under Rev. Asa Brooks's administration. Almost every pastor has seen accessions by revival work, yet these two seasons were the greatest.

The society was called Woodville Church until 1867, when the



NEW CENTRAL CHURCH, WILKES-BARRE

name was changed to Ross Street, and in 1881 the present name was adopted.

The site for the present church was purchased of the Osterhout Library Association for \$17,000.

Ground was broken for the present church on June 9, 1899, and on September 26 of that year Bishop Fowler laid the corner stone. The services were held in the Armory, after which the audience marched to the building site and witnessed the laying of the stone. The building and furnishings cost \$97,000. On Sunday, March 24, 1901, the pastor preached at the morning service, baptized forty-two adults, received eighty-eight probationers into full membership, ninety-four on probation, and twenty-three by letter. In the evening Rev. W. H. Pearce, D.D., preached, and the sermon was followed by the sacrament of the Lord's Supper. This day was the beginning of a rich week's

services. During the week various denominations in the city conducted services with representative preachers from abroad preaching the sermons. On one evening Bishop Fowler delivered his lecture on Lincoln. Sunday, March 31, was the culmination of the feast. Bishop Fowler preached in the morning from Rom. viii, 14, and in the evening Rev. E. M. Mills, D.D., preached from John iv, 36. During the day \$45,000 was subscribed to provide for the unprovided cost of the enterprise. At the close of the evening's offering the church was dedicated by Bishop Fowler.

The Ladies' Aid Society has been an important factor in the work of this church from the beginning. In the new church project it raised over \$3,000, the Sunday school \$4,000, the Epworth League \$100, and the Young Lady Workers \$2,000.

E. H. Jones gave \$5,000 to pay for the organ as a memorial to his father and mother—Richard Jones, his father, was the first chorister. Mrs. Elijah Wadhams gave \$1,000 as a memorial to her husband. Many other gifts might be mentioned, though not so large, equally as commendable.

William Dickover was a member of the first official board, and still continues to be on the board.

The old church was sold to the Atlantic Land Company for \$10,000. The old parsonage is still owned by the church. The present parsonage is adjoining the church.

Matthew Wood and Hon. E. C. Wadhams each served as Sunday school superintendent about fifteen years. Ralph Wadhams was elected in 1892, and still serves the church in that capacity.

Pastorates

1857-58, Asa Brooks; 1859-60, N. W. Everett; 1861-62, S. W. Weiss; 1863-65, H. Wheeler; 1866-68, J. G. Eckman; 1869-71, L. C. Floyd; 1872-73, L. W. Peck; 1874-76, F. L. Hiller; 1877-78, D. C. Olmstead; 1879-81, H. M. Crydenwise; 1882-83, S. C. Fulton; 1884-86, G. W. Miller; 1887-90, A. Griffin; 1891, O. P. Wright; 1892-93½, W. H. Reese; 1893½-95½, J. W. Webb; 1895½-1903, C. E. Mogg.

WILKES-BARRE, PA.—DERR MEMORIAL

The growth of the city northward made it advisable to open work in that section of the city. Accordingly, in 1869, a Sunday school was started. Having no chapel, the sessions of the school were held in the schoolhouse on Courtright Avenue. Later in the same year Charles A. Miner, George B. Kulp, and Edward

H. Chase donated a lot on North Franklin Street, and still later Mr. Kulp gave an adjoining lot. A chapel was erected in 1870 costing \$2,700. This was a mission of the Franklin Street Church, workers going up there each Sunday to carry on the work. Theron E. Burnett was the first superintendent, and was succeeded as follows: P. M. Carhart, Charles H. Wheelock, Dr. W. G. Weaver, Dr. E. Shelp, Dunning Sturdevant, A. C. Montanye, Frank Puckey, I. C. Kline, Oliver Phillips, W. E. Doran, Rev. A. D. Decker, Rev. J. E. Bone. G. W. James, the present incumbent, has served since 1893. Miss Lenore Perry has made a great record as superintendent of the infant department during the last twenty years.



DERR MEMORIAL, WILKES-BARRE

On March 22, 1888, a charter was granted to "The Fourth Methodist Episcopal Church of Wilkes-Barre," and the following persons were named as the trustees: George B. Kulp, president; Frank Puckey, secretary; J. W. Lear, A. P. Krum, J. T. Morgan, W. E. Doran, and A. C. Montanye. By the action of Conference this became a separate charge in 1891. Franklin Street Church manifested a tender interest in her child by defraying a large per cent of the annual expenses for several years. As the society grew the amount given was decreased until the new society could get along without assistance.

Mrs. Mary D. Derr, an estimable lady of the Franklin Street Methodist Episcopal Church, seeing the need of a better-located and more commodious church, donated the ground on North Main Street, and \$5,000 toward the erection of a suitable church,

to be a memorial to her deceased husband, Mr. Henry H. Derr, Esq., who had always taken an active interest in the welfare of the society. The church, which cost \$10,000, was dedicated on November 27, 1892, by Bishop Goodsell. The sum of \$2,500 was raised on the day of dedication. Subsequently (1893) the old chapel on Franklin Street was sold to the German Lutherans for \$2,000. In 1893 a parsonage project was launched. Some funds were raised and plans for a house secured. The house was built in 1894, costing \$3,000, and the pastor moved into it on December 20. In 1895 the house was improved by papering, putting in mantels, sideboard, cementing the cellar floor, and the grounds graded and fenced. In 1900 \$1,800 was spent in church and parsonage improvements.

The winters of 1893, 1895, 1898, 1899, and 1902 were seasons of gracious ingathering.

Pastorates

1891-92, J. E. Bone; 1893, A. F. Chaffee; 1894, G. A. Place; 1895-98, J. F. Warner; 1899-1903, W. J. Hill.

WILKES-BARRE, PA.—FRANKLIN STREET

It is evident that the preachers of Wyoming Circuit began work here at an early day. William Colbert preached in the meetinghouse at Wilkes-Barre on the afternoon of Sunday, May 19, 1793. This meetinghouse was the one at Hanover Green. It was never finished, but was used regularly for preaching services. Asbury preached in it when he visited Wyoming. He also preached in the courthouse during this visit (1793).

During the first year of Alward White's service on Wyoming Circuit, 1795, a remarkable revival occurred in the borough of Wilkes-Barre, in which large numbers were converted. The work moved all classes of society, reaching some of the best families and also some of the hardest characters of the place. This revival added strength to the struggling society.

One night, and it must have been about this time, while Valentine Cook, the presiding elder, was preaching, an attempt was made to smoke the society out with brimstone matches. The matches were made by winding cloth, or paper, around a stick and rolling it in melted brimstone. "Their plan was to light these matches and throw them down the chimney. The person who was appointed to carry out the project went upon the roof and lit his matches, and from some cause let go his hold and slid

down the roof, and came to the ground matches in hand in the midst of his companions. The fumes of the burning brimstone almost stifled them, and they had to run for life. It did not molest the meeting, for the worshipers knew nothing about it until the persons concerned in the scheme told of it themselves, when it made a great deal of amusement for both saints and sinners." This incident occurred while a preaching service was being held at a Mr. Mann's residence. This Mann was a friend of William Colbert. Here he frequently stopped. It is probable



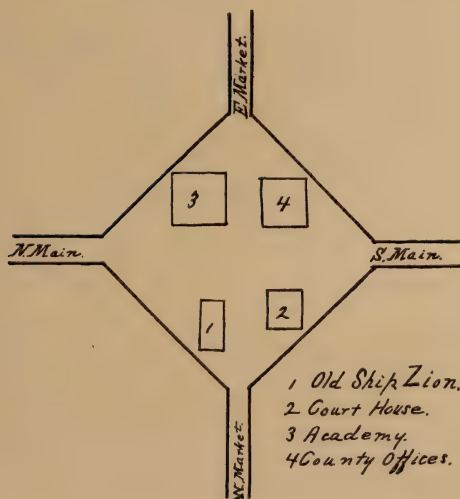
THE "OLD SHIP ZION," WILKES-BARRE

that his home was the first in the county seat that was opened to Methodist preachers.

On Sunday, April 16, 1797, Mr. Colbert records the following: "Preached in the courthouse in Wilkes-Barre to an attentive congregation, some of whom, I suppose, were deists. I felt myself for some time at a loss for a subject to address these people on. I wanted to preach pointedly against deism, but was afraid I should not do justice to such an important subject; and as it seemed probable that a great part of them professed to believe the Bible, I spoke to them accordingly, and concluded with a word to deists." In the Minutes Mr. Colbert is appointed to Chester Circuit. He appears, however, to have done some

work in this section, and some upon Bristol Circuit, and was appointed to Wyoming in 1798.

The Old Ship Zion was located on the public square, as will be seen by the map below. The pen drawing is not made to a scale. It is simply for the purpose of showing the position of the church on the square. Nor is it intended to show the relative size of the various buildings, simply location. The church was a wooden structure, 45x65, with a steeple, and its front was about three rods from the street. The building was started in 1800, inclosed in 1803, and finished in 1812. The work of building proceeded slowly because the people were poor and funds were not readily secured. Perhaps the controversy in regard to the ownership of lands had something to do with the delay. The first-named cause



was undoubtedly the prevailing one. The old ferry house was sold and the proceeds used in building the church. In 1808 "The Wilkes-Barre Meetinghouse and Bank Lottery" was organized for the purpose of securing funds. While the church received some help from the lottery, the scheme was a failure, and some of its promoters lost quite heavily. The building was erected with the understanding that it should not be under the exclusive control of any denomination. While it is true that the Congregationalists may have subscribed more than others, yet it is also true that some Methodists gave, and some who belonged to no Church gave, and all with the understanding that it was

a union church. The building was occasionally used by the Methodists.

After being inclosed Ephraim Chambers preached a funeral sermon in it. A wag observed, "That will be a Methodist church, you'll see." This was somewhat prophetic.

In 1826 Rev. George Peck was in charge of the work at Wilkes-Barre, and says: "The society had suffered serious inconveniences for the want of a suitable place of worship, and during the present year they petitioned the county commissioners to give them a lease of a hall in the upper part of the courthouse for a chapel. . . . The lease is dated March 8, 1827. It held for ten years, and the consideration is the nominal sum of ten cents per annum." The rental of the courthouse was undoubtedly because it was becoming more and more difficult to get the use of the church when desired. In 1829 the Congregationalists became Presbyterians as a condition upon which Rev. Nicholas Murray accepted the pastorate. The Presbyterians held the keys to the church. At a meeting held in the courthouse it was resolved to hold services biweekly, and subsequently the society resolved to enforce its claim to a partial use of the Old Ship Zion. The war was on. The Presbyterians claimed exclusive ownership, and the Methodists claimed it was a union church, "toward the construction of which they had liberally contributed."

"The Presbyterians held the keys, and the doors were locked against the invading Methodists. Committees were appointed by the outs, but the ins refused to confer. At length the followers of Wesley assembled in the courthouse, and resolved to enter the church at all hazards. They, accordingly, with the approval of their pastor, the Rev. Morgan Sherman, appointed Joseph Slocum [grandfather of George S. Bennett], Abraham Thomas, David Collings, and others, a committee to storm the Lord's house. Mr. Slocum forced the windows with a crowbar, and Mr. Thomas, like Samson at Gaza, lifted the door from its hinges. The people entered the building, and, by direction of James McClintock, Esq., attorney for the Methodists, broke the locks from pulpit and pew doors. Mr. Sherman then approached the sacred desk, and commenced religious worship by giving out the hymn commencing:

" 'Equip me for the war,
And teach my hands to fight.'

"In his opening prayer the minister thanked the Lord for many things, but particularly that they could 'worship under their own vine and fig tree, *few* daring to molest, and *none* to make them

afraid.' At the close of his discourse Mr. Sherman said, 'With the permission of Divine Providence, I will preach in this house again in two weeks from to-day.' Whereupon Oristus Collins, Esq., arose and said, 'At that time this church will be occupied by another congregation.' Mr. Sherman repeated his notice, and Mr. Collins repeated his reply, after which the benediction was pronounced, and the congregation quietly dispersed.

"On another occasion the Methodists entered the church on Sunday morning in advance of the Presbyterians. Just as the Rev. Benjamin Bidlack was about giving out the first hymn Matthias Hollenback, Esq., accompanied by the Rev. Mr. Tracy, a Presbyterian clergyman, entered the house, and walking a few steps up the aisle thus addressed the preacher: 'What are you doing here?' 'Page 144, short meter,' said Mr. Bidlack. 'What is that you say?' inquired Mr. Hollenback. 'I say, page 144, short meter,' was the reply. Whereupon Mr. Hollenback and the Rev. Mr. Tracy retired from the church, while Mr. Bidlack proceeded with the religious exercises."—*Annals of Luzerne County*, pp. 284-286.

This religious war, which is somewhat amusing to us of the present day, was drawn to a close by the Methodists purchasing the interest of the Presbyterians in the church in 1831 for \$1,000.

It may be of interest to note that the Wilkes-Barre class paid \$7.30 quarterage in 1803, \$11.25 in 1804, \$11.16 in 1805, and \$15.96 in 1806.

The class formed a part of Wyoming Circuit from its birth until 1826. After the first quarter of this year had passed, upon petition of the society in Wilkes-Barre, Wilkes-Barre was made a charge with Hanover and Plains as outside preaching places, and appeared in the Minutes as a charge in 1827 with George Peck as pastor. During 1828 and 1829 Wilkes-Barre formed a part of Wyoming Circuit, and in 1830 appeared as an appointment again, and remained. Mr. Peck received for his work in 1827 less than \$100.

The society was formally organized on September 16, 1830. "Charles Nash, preacher in charge; Robert Miner and Comfort Cary, exhorters. The stewards were Gilbert Barnes, Sharp D. Lewis, Ziba Bennett, Robert Miner, and David Thompson. The class leaders were Gilbert Barnes, Robert Miner, Thomas Brown, Lorenzo Ruggles, David Thompson, and Samuel Gaskill. Trustees, John Carey, Joseph Slocum, Ziba Bennett, Sharp D. Lewis, Lewis Worrall, Abraham Thomas, and Anning O. Cahoon."

As the church grew it became necessary to have a place for holding social meetings, as there was no room in the church suitable for that purpose. In 1836 Mr. Ziba Bennett built a suitable building and gave it to the society. It was situated on North Main Street, on the site of J. H. Montanye's tin store. Mr. Montanye's tin shop in the rear of his store is the old prayer room built by Mr. Bennett, it having been moved back to make room for the store. Sunday school and preaching services were held in the church, and the other services in this building. The thrifty growth of the society soon made it manifest that more commodious quarters must be had. Accordingly, a committee was appointed in 1846 to solicit subscriptions for a new church. Mr. Ziba Bennett donated a lot on Franklin Street. Sufficient



OLD FRANKLIN STREET CHURCH, WILKES-BARRE

subscriptions having been secured to warrant the trustees in commencing work, a building committee was appointed in 1848, consisting of Ziba Bennett, Lord Butler, William Wood, and Sharp D. Lewis. In 1849 the old church on the square was sold to O. Collins, G. M. Hollenback, and Charles Dennison for \$600. It was torn down and removed. The new church on Franklin Street was built of brick, 56x80 feet, 33 feet high. It had two class rooms and an infant class room. The floor of the auditorium seated about 650, and the gallery would seat about one

hundred. The church was dedicated on Thursday, October 4, 1849. Rev. Jesse T. Peck, D.D., of Dickinson College, was the preacher of the day, preaching in the morning from Psa. cxlv, 5-14, and in the evening from Psa. xc, 5. The building cost \$8,200. On the day of dedication \$1,000 was raised to provide in full for its cost. At the time of its erection it was the finest and most commodious building of its kind in this section of the country.

In 1874 Mrs. Priscilla Bennett offered to build a commodious and modern Sunday school room on condition that the congregation should raise a like amount to remodel the old church or build a new one. The proposition was gladly accepted. The com-



NEW FRANKLIN STREET CHURCH, WILKES-BARRE

mittee having charge of the project consisted of George S. Bennett, B. G. Carpenter, D. L. Rhone, P. Abbott, and H. H. Derr. The lot upon which the Sunday school room was built was given by Ziba Bennett and Mrs. Martha Phelps. The building, exclusive of site, cost \$27,500. The ladies of the society contributed the furnishings of the church rooms in the building. It was dedicated on February 11, 1877. Rev. J. H. Vincent preached in

the morning from Col. iii, 16. The afternoon service of the Sunday school was of extraordinary interest. Addresses were made by Rev. J. H. Vincent and Chaplain McCabe. This Sunday school room was the first of its kind built in the East, and was modeled after Mr. Miller's school room at Akron, O.

Gilbert Barnes was superintendent until 1850, when Lord Butler was appointed, but he held the office only one year. In 1852 Ziba Bennett was elected, and served until 1867, when W. W. Loomis was elected, serving one year. In 1868 the present incumbent was elected, George S. Bennett. We have no other record of so long a term of service within our Conference. The school adopted the graded system a number of years ago, and has made a great success of it. The school has also made a great success of its missionary collections. Mrs. Priscilla Bennett was the assistant superintendent many years.

The corner stone for the present church was laid Tuesday, September 18, 1883, at which time Rev. Henry Brownscombe read an historical address, and Rev. Y. C. Smith made an address. Rev. J. O. Woodruff, the pastor, laid the stone, assisted by several neighboring pastors. The building, which cost \$72,000, was dedicated on Sunday, October 4, 1885. Bishop Foster preached in the morning from Rom. i, 20, and at the close of the sermon conducted the dedicatory service. Rev. J. H. Vincent, D.D., preached in the evening from John xxi, 21, 22. Mrs. Priscilla Bennett gave the organ, costing \$4,800, also two memorial windows, one in memory of her mother and one in memory of her sisters, Mrs. Mary Lee Paine and Mrs. Margaret Lee Doolittle. In 1886 \$2,147 was expended in repairs, and in 1897 \$5,400 was spent in repairs and improvements, at which time Mrs. Bennett replaced the first organ by the present one, which cost \$10,000. This organ has 64 stops and 2,273 pipes.

In 1818 it was resolved "that a preacher's home be built on this circuit (Wyoming), and a committee appointed to select the ground. In 1819 trustees were chosen to receive the title to a lot in Wilkes-Barre, given by Samuel Thomas, of Kingston, on which to build a preacher's house. It was built on land now occupied by the Harvey law building on North Franklin Street." On January 1, 1823, George Lane and wife Sarah, in consideration of \$100, deeded a lot on New Street, containing eleven or twelve perches, to Thomas Borbridge, Darius Williams, Jacob Rice, Comfort Cary, David Thompson, Gilbert Barnes, and Myron B. Helm, trustees of Wyoming Circuit. This is undoubtedly the lot referred to in the quotation above. At the

separation of Wilkes-Barre from the Wyoming Circuit, the Wilkes-Barre society paid the circuit \$474 for its interest in the property.

On November 16, 1835, Edmund Taylor and wife Mary, in consideration of \$1,000, deeded to John Carey, Joseph Slocum, Ziba Bennett, Lord Butler, Robert Miner, and James C. Heeme, trustees of the Methodist Episcopal Church of Wilkes-Barre, a property on the west side of Franklin Street, and about one hundred feet from Union Street, which was used as a parsonage until an exchange was made with Mr. Bennett for the present one by the church. In 1903 several thousand dollars were spent in improving the present house.

Ziba Bennett, Lord Butler, and Sharp D. Lewis were a trio of stalwart men in the early history of the church. Ziba Bennett was a class leader for some time; his wife, however, led the class. The first Mrs. Bennett, as the last, appears to have been a remarkable woman.

This society has entertained the following Conferences: Genesee, in June, 1827; Oneida, in August, 1843; Wyoming, in June, 1855, April, 1862, April, 1870, April, 1874, April, 1886, and March, 1892.

The church has been visited by a number of sweeping revivals.

For its interest in Derr Memorial and Bennett Chapel, see sketches of each.

Pastorates

1827, George Peck; 1828-29, with Wyoming Circuit, 1830-31, Charles Nash; 1832, H. F. Rowe; 1833-34, Selah Stocking; 1835, J. M. Snyder; 1836, R. Fox, M. Pearce, sup.; 1837, R. Fox; 1838-39, David Holmes, Jr.; 1840, D. W. Bristol, J. Barnes; 1841, D. W. Bristol, E. Owen; 1842, John Seys; 1843, D. Holmes, Jr.; 1844-45, D. A. Shepard; 1846-47, Bostwick Hawley; 1848-49, T. H. Pearne; 1850-51, Nelson Rounds; 1852-53, George Peck; 1854, W. Wyatt; 1855-56, H. Brownscombe; 1857-58, J. M. Snyder; 1859, Z. Paddock; 1860-61, Jacob Miller; 1862-63, J. A. Wood; 1864-66, Y. C. Smith; 1867-68, H. Brownscombe; 1869-71, T. M. Reese; 1872-73, A. H. Wyatt; 1874-76, W. H. Olin; 1877-79, J. E. Smith; 1880-82, S. Moore; 1883-85, J. O. Woodruff; 1886-87, A. H. Tuttle; 1888, A. H. Tuttle, J. E. Bone, assistant; 1889-90, W. Phillips, J. E. Bone, assistant; 1891-95, J. R. Boyle; 1896-1900, W. H. Pearce; 1901, J. H. Bickford, C. H. Seward, assistant; 1902-03, J. H. Bickford, D. S. McKellar, assistant.

WILKES-BARRE, PA.—PARRISH STREET

In the early part of 1870 Rev. C. S. Alexander, under the supervision and with the help of his brother A. D., who was then stationed at Ashley, began meetings in the Parrish Street school-house. A great revival followed and a class was formed, John Benning, a member of Ross Street Church, being appointed leader. The class became known as the Hill Class, and formed a part of Ashley charge. Soon after the revival the class began to plan for a church building, which was dedicated on March 17, 1872. In the spring of 1872 the class became a separate charge known as the Wilkes-Barre Mission, and Rev. D. Marvin (a



PARRISH STREET CHURCH, WILKES-BARRE

supply) became the pastor. In the spring of 1873 the society had thirty-two full members, eleven probationers, and a church property with a probable value of \$3,500, upon which there was a debt of \$1,300. From 1873 to 1875 the debt was reduced to \$420.

In 1888 the church was enlarged and improved at an expense of \$3,715, most of which was paid before the spring of 1890. The building was again improved in 1901, at a cost of \$3,000, which amount was raised on the day of reopening. Sermons of the day were by Rev. B. I. Ives, D.D., and Rev. A. Griffin, D.D.

The parsonage was built in 1895, costing \$4,500, \$2,000 of

which was paid at the time. Since the building of the house the debt has been steadily reduced.

The history of this society has been characterized by extensive revivals.

Pastorates

1872, D. Marvin; 1873-75, H. Brownscombe; 1876-78, O. L. Severson; 1879-81, E. L. Santee; 1882, L. Jennison; 1883-85, H. Brownscombe; 1886, J. Underwood; 1887-89, E. L. Santee; 1890-92, J. N. Lee; 1893, W. B. Westlake; 1894-96, L. C. Murdock; 1897-1903, W. H. Hiller.

WILKES-BARRE, PA.—SHERMAN STREET

The first Quarterly Conference of this society was organized on March 19, 1888, at which time the society had fifty members. A lot was purchased on Sherman Street and the corner stone of the church laid by Rev. R. W. Schoick on Wednesday, October 31, 1888, Rev. J. E. Price, D.D., making the address of the occasion. The church, which cost about \$4,000, was dedicated on June 4, 1889, by Bishop Foss. This church has received aid from the Missionary Society since its organization. It was organized to do work among the Welsh-speaking people, but its history has not fulfilled expectations. Shortly after organization, many of its members, on account of hard times, returned to Wales, or went to some other coal region. Subsequently a heated controversy, occasioned by the introduction of an English service on Sunday evenings, militated against a thrifty growth.

Pastorates

1888-90, Isaac Jenkins; 1891-94, Thomas Jenkins; 1895, J. B. Williams; 1896-99, H. P. Morgan; 1900-01, W. H. Hiller, E. M. Jones; 1902, W. W. Rothrock; 1903, H. L. Brenner.

WYOMING, PA.

This society originally formed a part of Wyoming Circuit. As early as 1793 preaching services were held at Philip Jackson's. He lived on what was afterward known as the Fisher Gay place. The monument to those who were massacred in the battle of Wyoming now stands on the place. Mr. Jackson's wife was a member of the society, and he had once been. A Mr. Rosencrantz lived where "the old red house," or the "Captain Breese House," afterward stood, on the bluff near the Wyoming depot. Both of these places were used as preaching places in the early days.

In 1795 a quarterly meeting was held at Mr. Jackson's. The Quarterly Conference was held upstairs. Mrs. Bedford says: "We heard them shouting and praising the Lord. My mother, Betsy Dennison, Polly Dennison, Clara Pierce, Polly Pierce, and myself went into an adjoining room and looked in, when we saw them all lying on the floor. The one near the door said: 'Sisters, come in.' We went into the room, and as soon as we entered the place we all fell, so wonderfully was the power of God manifested on that occasion." The love feast and sermon of the next day were times of refreshing, indeed. A gracious revival followed.

Dr. George Peck says he took up work at New Troy (Wyo-



WYOMING CHURCH

ming) in 1818 which had been neglected. Just how long it had been neglected or to what extent the society had suffered, and what was the strength of the society at that time, does not appear.

Prior to 1842 this class worshiped in private houses and the district schoolhouse. About 1840 the Christians erected a church which was subsequently sold by the sheriff. This property was deeded to the Methodists on October 6, 1842, by Volney L. Maxwell and wife Lydia in consideration of \$10. The trustees at this time were Ezra Breese, John Goodwin, Philo Bowers, George M. Peck, and John Jenkins.

The society was quite weak until the revival of 1847, under the labors of Rev. T. H. Pearne, when Mr. William Swetland, Payne Pettebone, and other leading business men of the community

were brought into the church. That revival made the church strong for a generation.

In 1848 the society, with Exeter (West Pittston) and Forty Fort as afternoon appointments, became a charge, bearing the name of New Troy, which name it bore until 1861, when it was given the name of Wyoming. In the fall of 1848 \$1,600 was spent in putting a basement under the auditorium for Sunday school and social purposes, and otherwise improving the building. In 1849 a parsonage lot was bought for \$450. A barn for the pastor's use and one hundred and fifty feet of horse sheds were built. In 1849-50 the parsonage was built, the family of Rev. C. W. Giddings living in it a short time before Conference.

At the Conference of 1860 Kingston and New Troy were united under the name of New Troy and Kingston Circuit, and in 1861 the name was changed to Wyoming and Kingston Circuit. In 1864 the charge was divided, since which time each point has been a charge.

The old church property was sold about 1881 to William Hancock for \$4,900, and a lot with a good sexton's house upon it was purchased for \$4,300. The house was moved to the rear of the lot, and in 1882 the present parsonage was built, which with sheds and outbuildings cost \$8,722.76. The church and furniture cost \$24,449, and was given to the society by Payne Pettebone and family. The bell, costing \$593, was the gift of Mrs. Alice Shoemaker Van Scoy, of Kingston, and Mrs. Frances Shoemaker Brownscombe, of Wilkes-Barre, in memory of their parents Isaac C. and Katherine Ann Shoemaker, who had been honored members of this society. The church was dedicated on Wednesday, July 18, 1883, Rev. T. H. Pearne, D.D., preaching in the morning and Rev. L. C. Muller in the evening. In the afternoon a reunion of former pastors and friends added interest to the day.

In 1887 \$600 was spent in improving the parsonage.

On July 29, 1888, the Isaac Shoemaker Memorial Chapel, at West Wyoming, which cost \$2,250, was dedicated by Rev. R. W. Van Schoick.

Pastorates

1848, B. Hawley; 1849, C. W. Giddings; 1850-51, B. W. Gorham; 1852-53, L. D. Tryon; 1854-55, G. M. Peck; 1856, A. H. Schoonmaker; 1857-58, H. Brownscombe; 1859, Asa Brooks; 1860, Asa Brooks, W. J. Judd; 1861, W. J. Judd; 1862-63, L. Cole; 1864-65, J. La Bar; 1866, H. Wheeler; 1867-69, A. J. Van Cleft; 1870-71, S. W. Weiss; 1872-73, R. W. Van Schoick; 1874-

76, J. C. Leacock; 1877-79, F. L. Hiller; 1880-82, J. C. Shelland; 1883-85, Y. C. Smith; 1886-89, M. D. Fuller; 1890-94, G. C. Lyman; 1895-99, W. Treible; 1900-01, S. Jay; 1902-03, W. T. Blair.

YATESVILLE, PA.

This society is the outgrowth of what was known in early days as the "Thompson neighborhood" class, of which Francis Yates was the leader in 1825. The original members were Francis Yates, Daniel Bowman, Jesse Gamer, George Price, William Day, John Thompson, and their wives. The class belonged to the Pittston charge. Services were held in private houses until the Thompson schoolhouse was built, and in that from its erection until 1852, when the place of meeting was changed to the Yatesville schoolhouse. At this time the class was reorganized, and consisted of Francis Yates, Joseph Natrass, George Robinson, and their wives, Sarah Learch, and Rosetta Monk. Under the leadership of Father Yates the class increased and a Sunday school was organized.

In 1862 a portion of the society withdrew and organized a Wesleyan Methodist Church, erected a small church, and held preaching services. In a few years most of them returned.

In 1864 the society commenced to build. The basement was completed in 1865 so as to be used for services. The building was completed in 1874, the dedicatory sermons being preached by Revs. Thomas Harroun and W. J. Judd.

The class became a charge in 1874, and George Robinson, Thomas Natrass, and Francis Yates were the first trustees. At this time the society had thirty-five members.

On December 22, 1875, Arthur W. Matthews deeded the society a building lot for \$350. We suppose this to be the lot upon which a parsonage was built in 1880, costing \$1,000.

In 1886 \$350 was spent in improving church and parsonage, and in 1892 \$400 was spent in paper, paint, carpets, lamps, pulpit furniture, etc. The church was reopened on Sunday, September 4, 1892, with elaborate and interesting services.

On June 12, 1900, Francis Yates deeded to the society as a gift a block of houses valued at \$3,000.

Work was begun at Laflin in 1888, and was continued some years, and at one time it seemed very probable that a church would be built there.

Plainsville. The class here was organized about 1831, and belonged to Pittston and subsequently to Plains charge. The old

brick building was dedicated on February 13, 1845. The writer of the memoir of Rev. Miner Swallow says: "On a rising spot of ground close to his father's happy home was built a Methodist church, and it was built without a crushing debt on it, and Miner Swallow worked every day of its building; with his own hands mixing the mortar, wheeling stone, carrying brick, driving nails, laying shingles. The people were poor, and there was no Church Extension Society, but he was a whole society himself, and out of his work is the beautiful church that now is in Plainsville."

In 1887 a wooden addition to the church was built costing \$914, and the property was improved in 1902.

"The Methodist Episcopal Church of Plainsville" became incorporated on December 4, 1885, with John C. Williams, H. D. Smith, Peter Ashelman, W. C. Creasy, and G. D. Clark trustees.

In 1881 the society became a charge known as North Plains, and in 1884 received the name of Plainsville. In 1902 it became a part of Yatesville charge. Before it was attached to Yatesville it was served as follows, mostly students in Wyoming Seminary: 1880-82, Henry Brownscombe; 1883, W. W. Smith; 1884-86, H. D. Smith; 1887-89, L. E. Van Hoesen; April, 1890, to November, 1890, J. K. Peck; 1891, A. C. Brackenbury; 1892, C. W. Hoffman; 1893-94, G. A. Warburton; 1895, C. D. Skinner; 1896-98, W. H. Decker; 1899-1900, W. Gendall; 1901, Harry Kelley.

Pastorates

1874, J. G. Stephens; 1875-76, G. M. Colville; 1877-79, W. Treible; 1880-81, I. B. Wilson; 1882-83, W. Keatley; 1884, J. A. Faulkner; 1885, R. Hiorns; 1886-87, J. E. Bone; 1888-89, L. W. Peck; 1890, J. C. Hogan; 1891, S. Elwell; 1892-94, T. M. Furey; 1895-97, J. Madison; 1898, L. W. Karschner; 1899, J. V. Newell; 1900-01, Harry Kelley; 1902-03, T. M. Furey.

CHAPTER XVII

BRIEF STATISTICAL SUMMARY

	Members.	Churches.	Valuation.	Parsonages.	Valuation.	Pastors' Salaries.	Benevolences.
1852.....	10,775	...	\$	32	\$23,050	\$20,623	\$3,503
1862.....	13,593	157	249,100	54	51,625	39,193	4,817
1872.....	22,509	270	1,025,000	116	231,800	126,857	18,839
1882.....	26,305	310	1,209,640	136	211,521	126,493	22,878
1892.....	36,292	359	1,164,300	166	295,250	158,628	45,749
1902.....	42,938	413	2,097,800	203	420,100	185,667	58,721

The above summary will indicate the growth of the Conference. It should be borne in mind that in 1869 Chenango and Otsego Districts came into the Conference. In 1868 these two districts had 5,726 members, 80 churches valued at \$196,400, 37 parsonages valued at \$50,000, paid their pastors \$32,617, and raised \$4,796 for benevolences.

In the above table membership does not include probationers. Pastors' salaries include house rent and donations, and benevolences include the amount raised for Conference Claimants, with Missions, Sunday School Union, Freedmen's Aid, Church Extension, etc., Tract Society, Bible Society, Education, and other benevolent purposes.

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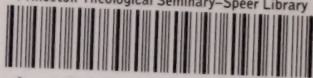
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